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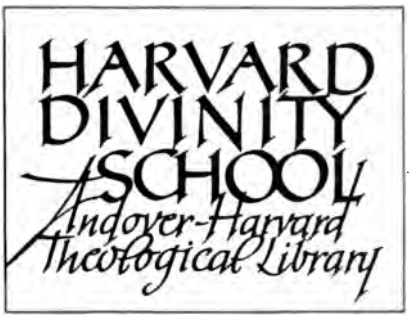
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THE

CHRISTIAN's MAGAZINE:

DESIGNED TO PROMOTE THE

KNOWLEDGE AND INFLUENCE

OF

EVANGELICAL TRUTH AND ORDER.

Ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ.—PHIL. iv. 8.

VOL. III.

NEW-YORK:

PUBLISHED BY WILLIAMS AND WHITING,

AT THEIR THEOLOGICAL AND CLASSICAL BOOKSTORE,

No. 118, *Pearl-street.*

J. SEYMOUR, PRINTER.

1810.

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THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. I.] JANUARY, 1810. [Vol. III.

ANECDOTES OF THE REV. GEORGE WHITEFIELD.

THE History and Character of the Rev. George Whitefield are very generally known. There are yet alive in our country, many who acknowledge him as their Father in Christ; and "will rise up, and call his memory blessed." We presume, however, that the following Anecdotes respecting him are unknown to the most of our readers, and will be perused with interest and profit. Their truth and correctness are not to be doubted; as they are related by one who was well acquainted with Mr. Whitefield's most private history. They are extracted from Mr. Jay's Memoirs of the Rev. Cornelius Winter.

THE time Mr. Whitefield set apart for preparations for the pulpit during my connexion with him, was not to be distinguished from the time he appropriated to other business. If he wanted to write a pamphlet upon any occasion, he was closeted; nor would he allow access to him, but on an emergency, while he was engaged in the work. But I never

knew him engaged in the composition of a sermon until he was on board ship, when he employed himself partly in the composition of sermons, and reading very attentively the history of England, written by different authors. He had formed a design of writing the history of Methodism, but never entered upon it. He was never more in retirement on a Saturday than on another day; nor sequestered at any particular time for a period longer than he used for his ordinary devotions. I never met with any thing like the form of a skeleton of a sermon among his papers, with which I was permitted to be very familiar; nor did he ever give me any idea of the importance of being habituated to the planning of a sermon. It is not injustice to his great character to say, I believe he knew nothing about such a kind of exercise.

Usually for an hour or two before he entered the pulpit, he claimed retirement; and on a sabbath day morning more particularly, he was accustomed to have Clarke's Bible, Matthew Henry's Comment, and Cruden's Concordance, within his reach: his frame at that time was more than ordinarily devotional; I say more than ordinarily, because, though there was a vast vein of pleasantry usually in him, the intervals of conversation evidently appeared to be filled up with private ejaculation connected with praise. His rest was much interrupted, and his thoughts were much engaged with God in the night. He has often said at the close of his very warm address, "This sermon I got when most of you who now hear me were fast asleep." He made very minute observations, and was much disposed to be conversant with life, from the lowest mechanic to the first characters in the land. He let nothing escape him, but turned all into gold that admitted of im-

provement; and, in one way or another, the occurrence of the week or the day, furnished him with matter for the pulpit.—A specimen: when an extraordinary trial was going forwards, he would be present; and on observing the formality of the judge putting on his black cap to pronounce sentence, I have known him avail himself of it in the close of a sermon; with his eyes full of tears, and his heart almost too big to admit of speech, dropping into a momentary pause—"I am going now to put on my condemning cap: sinner, I must do it; I must pronounce sentence upon you—" and then, in a tremendous strain of eloquence, recite our Lord's words, "Go, ye cursed," not without a very powerful description of the nature of the curse. I again observe, that it would be only by hearing him, and by beholding his attitude and his tears, that a person could well conceive of the effect; for it was impossible but that solemnity must surround him, *who, under* God, became the means of making all solemn.

He had a most peculiar art of speaking personally to you, in a congregation of four thousand people, when no one would suspect his object. If I instance it in an effect upon the servant of the house, I presume it is not unsuitable. She had been remiss in her duty in the morning of the day. In the evening, before the family retired to rest, I found her under great dejection, the reason of which I did not apprehend; for it did not strike me, that in exemplifying a conduct inconsistent with the Christian's professed fidelity to his blessed Redeemer, he was drawing it from remissness of duty in a living character; but she felt it so sensibly as to be greatly distressed by it, until he relieved her mind by his usually amiable deportment. The next day, being about

to leave town, he called out to her, "Farewell;" she did not make her appearance, which he remarked to a female friend at dinner, who replied, "Sir, you have exceedingly wounded poor Betty," which excited in him a hearty laugh; and when I shut the coach door upon him, he said, "Be sure to remember me to Betty; tell her the account is settled, and that I have nothing more against her."

The famous Comedian, Shuter, who had a great partiality for Mr. Whitefield, showed him friendship, and often attended his ministry. At one period of his popularity he was acting in a drama under the character of Ramble. During the run of the performance he attended service on sabbath morning at Tottenham-court chapel, and was seated in the pew exactly opposite to the pulpit, and while Mr. Whitefield was giving full sally to his soul, and in his energetic address, was inviting sinners to the Saviour, he fixed himself full against Shuter, with his eye upon him, adding, to what he had previously said, "And thou, poor Ramble, who hast long rambled from him, come you also. O end your rambling by coming to Jesus." Shuter was exceedingly struck, and coming in to Mr. Whitefield said, "I thought I should have fainted; how could you serve me so?"—It was truly impressive to see him ascend the pulpit. My intimate knowledge of him admits of my acquitting him of the charge of affectation. He always appeared to enter the pulpit with a significance of countenance, that indicated he had something of importance which he wanted to divulge, and was anxious for the effect of the communication. His gravity on his descent was the same. As soon as ever he was seated in his chair, nature demanded relief, and gained it by a vast discharge from the stomach, usually with a considerable quan-

lity of blood, before he was at liberty to speak. He was averse to much singing after preaching, supposing it diverted the savour of the subject. Nothing awkward, nothing careless, appeared about him in the pulpit; nor do I ever recollect his stumbling upon a word. To his ordinary, as well as to his public appearance, this observation applies; whether he frowned or smiled, whether he looked grave or placid, it was nature acting in him.

Professed orators might object to his hands being lifted up too high, and it is to be lamented that in that attitude, rather than in any other, he is represented in print. His own reflection upon that picture was, when it was first put into his hands, "Sure I do not look such a sour creature as this sets me forth: if I thought I did, I should hate myself." It is necessary to remark that the attitude was very transient, and always accompanied by some expressions which would justify it. He sometimes had occasion to speak of Peter's going out and weeping bitterly, and then he had a fold of his gown at command, which he put before his face with as much gracefulness as familiarity.

I hardly ever knew him go through a sermon without weeping, more or less, and I truly believe his were the tears of sincerity. His voice was often interrupted by his affection; and I have heard him say in the pulpit, "You blame me for weeping, but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and for aught you know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you." His freedom in the use of his passions often put my pride to the trial. I could hardly bear such unreserved use of tears, and the scope he gave to

his feelings; for sometimes he exceedingly wept, stamped loudly and passionately, and was frequently so overcome, that for a few seconds, you would suspect he never could recover; and when he did, nature required some little time to compose herself.

You may be sure, from what has been said, that when he treated upon the sufferings of our Saviour, it was not without great pathos. He was very ready at that kind of painting which frequently answered the end of real scenery. As though Gethsemane were within sight, he would say, stretching out his hand—"Look yonder! what is that I see! it is my agonizing Lord!"—And, as though it were no difficult matter to catch the sound of the Saviour praying, he would exclaim, "Hark! hark! do not you hear?"—You may suppose that as this occurred frequently, the efficacy of it was destroyed: but, no; though we often knew what was coming, it was as new to us as though we had never heard it before.

That beautiful apostrophe, used by the prophet Jeremiah, "O earth, earth, earth, hear the word of the Lord," was very subservient to him, and never used impertinently.

He abounded with anecdotes, which though not always recited verbatim, were very just as to the matter of them. One, for instance, I remember, tending to illustrate the efficacy of prayer, though I have not been able to meet with it in the English history—it was the case of the London apprentices before Henry the Eighth, pleading his pardon of their insurrection. The monarch, moved by their sight, and their plea, "Mercy! mercy!" cried, "Take them away, I cannot bear it." The application you may suppose was, that if an earthly monarch of Henry's description, could be so moved, how forcible

is the sinner's plea in the ears of Jesus Christ. The case of two Scotchmen, in the convulsion of the state at the time of Charles the Second, subserved his design; who, unavoidably obliged to pass some of the troops, were conceiving of their danger, and meditating what method was to be adopted, to come off safe: one proposed the wearing of a scull-cap; the other, supposing that would imply distrust of the providence of God, was determined to proceed bare-headed. The latter, being first laid hold of, and being interrogated, "Are you for the covenant?" replied, "Yes;" and being further asked, "What covenant?" answered, "The covenant of grace;" by which reply, eluding further inquiry, he was let pass; the other, not answering satisfactorily, received a blow with the sabre, which, penetrating through the cap, struck him dead. In the application, Mr. Whitefield, warning against vain confidence, cried, "Beware of your scull-caps." But here likewise, the description upon paper, wanting the reality as exemplified by him with voice and motion, conveys but a very faint idea. However, it is a disadvantage which must be submitted to, especially as coming from my pen.

The difference of the times in which Mr. Whitefield made his public appearance, materially determined the matter of his sermons, and in some measure, the manner of his address. He dealt far more in the explanatory and doctrinal mode of preaching on a Sabbath-day morning, than perhaps, at any other time; and sometimes made a little, but by no means improper, show of learning. If he had read upon astronomy in the course of the week, you would be sure to discover it. He knew how to convert the centripetal motion of the heavenly bodies to the disposition of the christian towards

Christ; and the fatal attraction of the world would be very properly represented by a reference to the centrifugal. Whatever the world might think of him, he had his charms for the learned as well as for the unlearned; and as he held himself to be a debtor both to the wise and to the unwise, each received his due at such times. The peer and the peasant alike went away satisfied.

As though he heard the voice of God ever sounding in his ears the important admonition, "Work while it is called to-day," this was his work in London at one period of his life:—After administering the Lord's supper to several hundred communicants; at half an hour after six in the morning; reading the first and second service in the desk, which he did with the greatest propriety, and preaching full an hour, he read prayers and preached in the afternoon, previous to the evening service, at half an hour after five; and afterwards addressed a large society in public. His afternoon sermon used to be more general and exhortatory. In the evening he drew his bow at a venture, vindicated the doctrines of grace, fenced them with articles and homilies, referred to the Martyrs' seal, and exemplified the power of divine grace in their sufferings, by quotations from the venerable Fox. Sinners were then closely plied, numbers of whom from curiosity coming to hear a sentence or two, were often compelled to hear the whole sermon. How many in the judgment-day will rise to prove that they heard to the salvation of the soul. The society, which, after sermon was encircled in the area of the Tabernacle, consisted of widows, married people, young men and spinsters, placed separately; all of whom, when a considerable part of the congregation was resettled, (for hundreds used to stay upon the occasion,)

used to receive from him in the colloquial style, various exhortations, comprised in short sentences, and suitable to their various stations. The practice of christianity in all its branches was then usually inculcated, not without some pertinent anecdote of a character worthy to be held up for an example: and in whose conduct the hints recommended were exemplified. To the young men, for instance—A young man in the mercantile line, whose uncle described him as such a jumble of religion and business, that he was fit for neither.—A widow would be held up to view, remarkable for her confidence in God. A young woman would be described, commendable for her chastity, prudence, and decorum—in a way that made it desirable for each description of characters to imitate them. Masters of households at these opportunities, parents and children, had their portion, but nothing enforced upon legal principles.

Perhaps, Mr. Whitefield never preached greater sermons than at six in the morning, for at that hour he did preach winter and summer, on Mondays, Tuesdays, Wednesdays, and Thursdays. At these times his congregations were of the select description, and young men received admonitions similar with what were given in the society; and were cautioned, while they neglected the duty required from them under the bond of an indenture, not to anticipate the pleasures and advantages of future life. Beware of being golden apprentices, silver journeymen, and copper-masters, was one of the cautions I remember upon those occasions.

His style was now colloquial, with little use of motion; pertinent expositions, with suitable remarks; and all comprehended within the hour. Christian experience principally made the subject of Monday,

Tuesday, Wednesday, and Thursday evening lectures; when, frequently having funeral sermons to preach, the character and experience of the dead helped to elucidate the subject, led to press diligence in the christian course, to reflect upon the blessing of faith on earth, and glory in heaven. Mr. Whitefield adopted the custom of the inhabitants of New-England in their best days, of beginning the Sabbath at six o'clock on Saturday evenings. The custom could not be observed by many, but it was convenient to a few—a few compared with the multitude; but abstractedly considered, a large and respectable company. Now ministers of every description found a peculiar pleasure in relaxing their minds from the fatigues of study, and were highly entertained by his peculiarly excellent subjects, which were so suitable to the auditory, that I believe it was seldom disappointed. It was an opportunity peculiarly suited to apprentices and journeymen in some businesses, which allowed of their leaving work sooner than on other days, and availing themselves at least of the sermon; from which I also occasionally obtained my blessings. Had my memory been retentive, and I had studiously treasured up his rich remarks, how much more easily might I have met your wishes, and have answered the design of this letter! But though I have lost much of the letter of his sermons, the savour of them yet remains. The peculiar talents he possessed, subservient to great usefulness, can be but faintly guessed from his sermons in print; though, as formerly, God has made the reading of them useful, I have no doubt but in future they will have their use. The eighteen taken in short hand, and faithfully transcribed by Mr. Gurney, have been supposed to do discredit to his memory, and therefore they were

suppressed. But they who have been accustomed to hear him, may collect from them much of his genuine preaching. They were far from being the best specimens that might have been produced. He preached many of them when, in fact, he was almost incapable of preaching at all. His constitution, long before they were taken, had received its material shock, and they were all, except the two last, the production of a Wednesday evening; when, by the current business of the day, he was fatigued and worn out. The "Good Shepherd" was sent him on board the ship. He was much disgusted with it, and expressed himself to me as in the 1440th letter of the third volume of his works—"It is not verbatim as I delivered it. In some places it makes me speak false concord, and even nonsense; in others the sense and connexion is destroyed by the injudicious disjointed paragraphs, and the whole is entirely unfit for the public review." His manuscript journal, as quoted by Dr. Gillies, notes—"September 15. This morning came a surreptitious copy of my Tabernacle farewell sermon, taken, as the short-hand writer professes, verbatim as I spoke it; but surely he is mistaken. The whole is so injudiciously paragraphed, and so wretchedly unconnected, that I owe no thanks to the misguided, though it may be, well meant, zeal of the writer and publisher, be they whom they will. But such conduct is an unavoidable tax upon popularity." He was then like an ascending Elijah, and many were eager to catch his dropping mantle. In the sermons referred to, there are certainly many jewels, though they may not be connected in a proper order.

Whatever fault criticism may find with his sermons from the press, they were, in the delivery,

powerful to command the most devoted attention. I have been informed by good judges, that if many of the speeches in our two houses were to be given in their original state, they would not appear to the first advantage, nor would Mr. Whitefield's sermons have had criminal defects, had they been revised with his own pen. In the fifth and sixth volumes of his works, all the sermons he ever printed are comprised. It is very easy to distinguish them which were pre-composed, from others which were preached extemporary. Of the latter, I notice Peter's denial of his Lord, and the true way of beholding the Lamb of God; Abraham's offering up his son Isaac; Christ, the believer's husband; and the resurrection of Lazarus. These and others preserve the extemporary style, and fully serve to discover the exactness of the preacher. He shines brightest with a long text, on which fancy has scope to play, and the mind has liberty to range. However exact he may appear in the page, it is impossible for the natural man, who discerneth not the things of the Spirit, to understand him. God may make the page printed, the instrument in his hand, to convert the sinner, and then he will no longer ask, "Doth he not speak parables?" but, till then, as living he was, so dead, he is liable to the lash of severity: but the same Providence that preserved his person, will maintain his works: and thus, he being dead, yet speaketh, and will continue to speak, for a great while to come. Whatever invidious remarks they may make upon his written discourses, they cannot invalidate his preaching. Mr. Toplady called him the prince of preachers, and with good reason, for none in our day preached with the like effect.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. IX.

Results.

OUR *second* result, which was partly elucidated in the last number, embraces the mutual rights and duties growing out of the relation in which the children of believing parents stand to the church of God *.

Such children, we observed, have a *right*, even in their infancy, to a solemn acknowledgment of their membership by the administration of baptism—to the prayers of Christians in private—and in the public worship of the church, to her instruction, protection, and control.

Corresponding with these rights, there are certain *duties* incumbent on youth born within her pale. They are bound to revere her authority; to promote her happiness; and to own their relation to her by professing the name of the Lord Jesus Christ; showing forth his death in the communion of the holy supper; and walking in all his ordinances and commandments blameless.

Let us now turn the question, and view it in its relation to the rights and duties of the Christian church toward such children.

* C. Mag. Vol. II. p. 408, &c.

A right to provide for the proper education of their youth, has always been claimed, and exercised in some form or other, by every civilized community. It is, indeed, inherent in the very nature of human society; as it springs out of that great, universal, and essential principle of man—self-preservation. The risen generation, is, for the most part, fixed. Their habits are formed, their characters settled, and what is to be expected from them may be ascertained with sufficient exactness for the principal purposes of life. Not so with the rising race. No sagacity can foretell what characters shall be developed, or what parts performed, by these boys and girls who throng our streets, and sport in our fields. In their tender breasts are concealed the germs, in their little hands are lodged the weapons, of a nation's overthrow or glory. Would it not, then, be madness; would it not be a sort of political suicide, for the commonwealth to be unconcerned what direction their infant powers shall take; or into what habits their budding affections shall ripen? Or will it be disputed, that the civil authority has a *right* to take care, by a paternal interference, on behalf of the children, that the next generation shall not prostrate in an hour, whatever has been consecrated to truth, to virtue, and to happiness, by the generations that are past?

If this is the common privilege of human nature, on what principle shall it be denied to the church of God? Spiritual in her character, furnished with every light to guide the understanding; and every precept to mould the heart.—possessing whatever is fearful to deter from sin, and whatever is sweet and alluring to win to God and holiness, how is it possible that she can have no *right* to bring these her advantages to bear upon the youth committed

to her trust? Why were they thus committed? How shall she deserve the name of the spouse of Christ, if she endeavour not to bring up her own children in his "nurture and admonition?" Admitting the children of believing parents to be her members, the right to instruct and watch over them, is a matter of course. For it is a solecism and an absurdity to talk of a society which has no authority over its own members. And when we establish the *right*, we establish also the *duty*. The power is given to be employed. It is a talent for which the master will demand an account. If he has authorized his church to take charge of the children within her pale, she is responsible for the manner in which she acquits herself of the trust. How is this to be done?

1st. All baptised children, (whom by their baptism she acknowledges to be a part of her care,) are to be instructed by her authority, and under her eye.

There is a domestic training which it is her business to see that parents give their children. But she has an interest in these children altogether her own. Her ministers, or official catechists, are, in her name, to instill into them, the principles of the Christian religion, *over and above their tuition at home;* and whether their parents be faithful to them or not. A child is not to be turned off, and left a prey to destruction, because its parents do not shrink from the crime of "blood-guiltiness," even guiltiness of the blood of their own offspring. Means are, therefore, to be used, that *all* the children of a congregation attend *public* instruction in the doctrines and duties of religion, as an *ordinance of Christ;* and to have the sense of their subjection to his ordinances incorporated with their earliest habits of thinking. No church can neglect this care without suffering: no church has ever fostered it without

abundant recompense. The most intelligent, sober, staid, active Christians, are usually those who have grown up under the operation of this gentle but efficient discipline.

2d. The church is to inspect the *conduct* of her youth.

I do not mean that she is to encourage hawkers of scandal, nor to entertain legions of spies, for their benefit. Not that she is to put on that dismal visage which petrifies the juvenile heart; nor to indulge that morose inquisition which arraigns, as a crime, every burst of juvenile cheerfulness. It is as much a part of God's *natural* constitution that youth should be sprightly, as that age should be grave. To reduce to one size and one quality, all the decencies of life in all its periods, is the attribute of zeal which never discriminates, of severity which never learns, or of Pharisaism which finds a righteousness in reprobating enjoyments which it cannot share.

But, after every proper allowance and precaution, there is left a large field of juvenile conduct for the eye of the church to explore. Both in affirming the principles of rectitude, and in resisting the principles of evil, she may and she ought to do much for her youth.

If a child be exemplary in filial or fraternal affection; pure in behaviour among others; diligent in learning the precious truths of revelation; reverential towards the ordinances of public and private worship; fearful of sinning against God; it is no small encouragement to have these excellencies observed, cherished, and honoured, by those who bear rule in the church. Timidity subsides; bashfulness is attempered into modesty; the ductile inclination grows into consistent purpose; and thus "little ones" are brought to Jesus Christ, and prepared for

occupying, in due season, the places of those whose gray hairs announce the approach of that hour in which they are to be numbered with them who have died in faith.

On the other hand, can any reflecting person doubt, that the seasonable interposition of the church of God, might save many a youth from falling a victim to his own depravity, or to the depravity of others? Why should a doubt be entertained on the subject? Is the experiment fairly tried? Are the churches in the habit of throwing themselves in between ruin and the youth who have not openly professed religion? Do parents, on the failure of domestic admonition, *ever* resort to this remedy? Ought they not to do it? Why should a tender and solemn remonstrance, in the name of the living God, the Creator and the Judge of all, be without its influence in recovering an unpractised sinner from the errour of the wicked? Why should not an *authoritative* expostulation, on the part of the church of God, brought home to individual feeling, have some effect, as a rational means, in prevailing with the young to consider their obligation to recognize the vows made over them in their baptism? There are more troublesome consciences on this point, among our youth, than we, perhaps, imagine. Why should they not be told, that continuance in carelessness, or abandonment to iniquity, will compel the church of God to disown them, and to rank them with those concerning whom she has no promises to plead? Let it not be said that "the state "of religious society forbids such an interference— "that parents and children would spurn at it as an "encroachment upon their liberty—and that in- "stead of gaining our youth, it would drive them, "at once, into the camp of the profane;"—at least, let not these things be said without *facts* to support

them. They are the suggestions of fear, unsanctioned by experience. No doubt, in the decayed state of Christian order, much prudence is necessary for its revival: but the necessity of prudence cannot excuse inaction. It is very possible, also, that some young saints would "kick against the pricks." But the same objection lies against the faithful preaching of the word; and against the impartial use of discipline toward professors. There are weighty reasons why a judicious extension of church-authority to baptised youth in general, would not be so fruitless and despicable as some suppose.

First, The mere power of *opinion* which it would employ, could not be easily resisted. It is to be remembered, that a very little quantity of opinion goes a great way with all minds which have not yet acquired self-stability; and *such* opinion as the Christian church can at all times command, no man living *can* disregard with impunity.

Secondly, In many instances, this interference would combine with domestic precept and example; and how far their united forces would go, nothing but the event is entitled to pronounce.

Thirdly, Dissolute as the world is, and disposed as multitudes are to scoff at every thing which bears the image and superscription of Jesus Christ, it will be no recommendation even with thoughtless people, that a young person fled away from the voice of kindly instruction; much less that he was thrust out on account of his vices. Some there are, who, to serve the present hour, would applaud his spirit; and, on the first disagreement, would upbraid him with his disgrace. It is not in human nature to stand easily under an excommunication of *any sort.* Exclusion, for faults, from any decent society, is, and ever will be, a stigma. Whoever disbelieves it, has only to try.

Fourthly, The providence of our Lord Jesus Christ, and his control over the hearts and affairs of men, are especially to be regarded. Perhaps no instance can be shown of contempt upon the discipline of his house not being followed, sooner or later, with most disastrous consequences to the offender. He has promised to own, support, and vindicate it, as solemnly as he ever promised to bless the gospel of his grace. If more stress were laid upon *his* agency in rendering effectual his own institutions; we should both discharge our duty more exactly, and see it crowned with greater success. Let the churches *begin* to look after their youth—let them commit their efforts to their master's faithfulness. It will be time enough to complain when he "leaves himself without a witness."

3d. There is a particular class of children to whom the church owes a duty which she too frequently neglects—I mean *orphans.*

Godly parents die; and their little ones are scattered. Scattered, indeed, they often must be, but forgotten they ought not to be. They are often permitted to be placed in families where they can reap no religious benefit. All responsibility for them seems to be thrown away, and given to the winds with the last breath of their father or mother. Thus abandoned by the church, which ought to be to them in God's stead, and when their father and their mother forsake them, to take them up, they are in danger of being lost in this world, and in the world to come. I speak immediately of those who have no private dependence but the bounty of strangers. Guilt in this matter, there certainly is, and the sooner we arise to shake it out of our skirts, the better will it be for ourselves, and our *own* children.

THE TRUE IDEA OF PROPHECY.

(*Concluded from* p. 395. Vol. II.)

HAVING premised thus much concerning the right interpretation of the text, and the important relation it bears to the present subject, I should now proceed to inquire what conclusions naturally and fairly result from it. For from this assumption, that *Jesus is the end of prophecy*, it will, I think, follow very evidently, that the greater part of those objections which make so much noise, and are so confidently urged on the subject of prophecy, have no force at all in them.

But, before we enter on that task, it may be useful to consider more particularly what the ASSUMED PRINCIPLE itself is, and to pause a while in contemplation of this idea.

The text, as here interpreted, and in full consonance with the tenor of the sacred writings, implies this fact—that *Prophecy* in general, (that is, all the prophecies of the Old and New Testament,) hath its ultimate accomplishment in the history and dispensation of Jesus.

But now, if we look into those writings, we find, 1. That prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that, for many ages, it was delivered darkly, to few persons, and with large intervals from the date of one prophecy to that of another; but at length became more clear, more frequent, and was uniformly carried on in the

line of one people, separated from the rest of the world, among other reasons assigned, for this principally, to be the repository of the divine oracles; that, with some intermission, the spirit of prophecy subsisted among the people, to the coming of Christ: that He himself and his apostles exercised this power in the most conspicuous manner; and left behind them many predictions, recorded in the books of the New Testament, which profess to respect very distant events, and even run out to the end of time; or, in St. John's expression, to that period, *when the mystery of God shall be perfected*[*].

2. Further, besides the extent of this prophetic scheme, the dignity of the Person whom it concerns deserves our consideration. He is described in terms which excite the most august and magnificent ideas. He is spoken of, indeed, sometimes, as being *the Seed of the woman.* and as *the Son of man;* yet so as being at the same time of more than mortal extraction. He is even represented to us, as being superior to men and angels; as far above all principality and power, above all that is accounted great, whether in heaven or in earth; as the word and wisdom of God; as the eternal Son of the Father; as the heir of all things, by whom he made the worlds; as the brightness of his glory, and the express image of his person.

We have no words to denote greater ideas, than these: the mind of man cannot elevate itself to nobler conceptions. Of such transcendent worth and excellence is that Jesus said to be, to whom all the prophets bear witness!

3. Lastly, the declared *purpose*, for which the

[*] Rev. x. 7.

Messiah, prefigured by so long a train of prophecy, came into the world, corresponds to all the rest of the representation. It was not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire; that is, to achieve one of those acts, which history accounts most heroic. No: it was not a mighty state, a *victor people*—

" Non res Romanæ perituraque regna—"

that was worthy to enter into the contemplation of this divine person. It was another and far sublimer purpose, which HE came to accomplish; a purpose, in comparison of which, all our policies are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin; to abolish sin and death; to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Saviour of all men, and the blessing of all nations.

There is no exaggeration in this account. I deliver the undoubted sense, if not always the very words of Scripture.

Consider then to what this representation amounts. Let us unite the several parts of it, and bring them to a point. A spirit of prophecy pervading all time —characterising one person, of the highest dignity— and proclaiming the accomplishment of one purpose, the most beneficent, the most divine, that imagination itself can project.—Such is the scriptural delineation, whether we will receive it or no, of that economy, which we call prophetic!

And now then, (if we must be reasoning from our ideas of *fit and right*, to the rectitude of the divine conduct,) let me ask, in one word, whether, on the supposition that it should ever please the moral Governor of the world to reveal himself by

prophecy at all, we can conceive him to do it, in a *manner*, or for *ends* more worthy of him? Does not the *extent* of the scheme correspond to our best ideas of that infinite Being, to whom all duration is but a point, and to whose view all time is equally present? Is not the *object* of this scheme, the Lamb of God that was slain from the foundation of the world, worthy, in our conceptions, of all the honour that can be reflected upon him by so vast and splendid an economy? Is not the *end* of this scheme such as we should think most fit for such a scheme of prophecy to predict, and for so divine a person to accomplish?

You see every thing here is of a piece; all the parts of this dispensation are astonishingly great, and perfectly harmonise with each other.

We, who admit the divinity of those records, which represent to us this state of things, cannot but be infinitely affected with it: since, in that case, we only contemplate an undoubted fact, in this representation. And it should further seem that even those, who question that authority of Scripture, must, if they be ingenuous, confess themselves *struck* by a representation at once so sublime and consistent. They require, on all occasions, to have reasons of what they call *fitness*, in the divine conduct, pointed out to them: Can they overlook them here, where they are so obvious and so convincing? At least the credibility of such a scheme, as that of prophecy is in scripture represented to be, appears not, so far as we have hitherto considered it, to be opposed or lessened in any degree by our *natural* prejudices; by the best notions, I mean, which we can frame on this subject; but is, indeed, much *strengthened* and confirmed by them.

On the idea of such a scheme as is here present-

ed to us, I enlarge no further, at present, than just to make ONE general observation. It is this: That the argument from prophecy is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependence and connexion of its parts, preceding prophecies prepare and illustrate those which follow, and these, again, reflect light on the foregoing: just as, in any philosophical system, that which shows the solidity of it, is the harmony and correspondence of the whole; not the application of it, in particular instances.

Hence, though the evidence be but small, from the completion of any one prophecy, taken separately, yet, that evidence being always something, the amount of the whole evidence, resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more: this evidence is not simply a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each: till, at length, the conviction rise into a high degree of moral certainty.

It hath been said, indeed, of this scheme, or way of considering prophecy, *that it is an imaginary scheme, of which there is not the least trace in any of the four gospels; and that it even contradicts the whole evidence of prophecy, as it was understood and applied by the apostles and evangelists**.

* DR. MIDDLETON's *Works, vol.* iii. *p.* 137. *London*, 1752, 4*to*.

But what, is there no trace of this scheme in the gospel, when Jesus himself *began at Moses and the prophets, and expounded* [to his disciples] *in* ALL *the scriptures the things concerning himself?* Is this scheme contradictory to the evidence of prophecy, as understood by the apostles, when St. Peter argued with the Jews *from what God had spoken by the mouth of* ALL *his prophets, since the world began?*

Is not here a series of prophecies, expressly referred to, as running up not only to the times of Moses*, but to the beginning of the world? And is not this series argued from, as constituting one entire system of prophecy, and as affording an evidence distinct from that which arises from the consideration of each prophecy, taken singly and by itself?

But Jesus and his apostles, usually *applied the prophecies singly and independently on each other, as so many different arguments for the general truth of the gospel*†.

Could they do *otherwise*, when the occasions offered, in the course of their ministry, to which those prophecies were to be applied? Or, could they do *better*, in their discourses to the people, to whom the argument from single prophecies would be more familiar, than that complicated one, arising from a whole system? Does it follow, because the prophecies were applied singly, that therefore they might not with good reason be applied systematically; or that they may not now be so applied, when we have to

* Though by *Moses* is here meant, not the prophecies of Moses only, but the *books* of Moses, containing those former prophecies, which, as St. Peter says, had been delivered, *since the world began.*

† DR. MIDDLETON, *p.* 139.

do with those who are capable of entering into this sort of argumentation? Will it be said that, because the moral precepts of the gospel are delivered singly, there is therefore no such thing as a system of morality, or that the subject may not be treated with propriety, and with advantage too, in that form?

On the whole, the prophecies of the Old and New Testament, having clearly all the *qualities* of what we call a system, that is, consisting of many particulars, dependent on each other, and intimately connected by their reference to a common end, there is no reason why they may not be considered in this light; and there is great reason why they should be so considered, since otherwise, on many occasions, we shall not do justice to the argument itself.

To return then to the text, (which implies the existence and use of such a system,) and to conclude with it. *The spirit of prophecy is the testimony of Jesus.* This angelic information presents, at first sight, an idea stupendous indeed, but, on such a subject, suitable enough to our expectations. It offers no violence to the natural sense of the human mind; but, on the contrary, hath every thing in it to engage our belief and veneration.

REMARKABLE BENEVOLENCE.

The following instance of Remarkable Benevolence we take from the Religious Monitor; in which it appears as a translation from the periodical publications of the Basil Society. Let the rich read it, and acknowledge the rebuke: let the poor also read it, and see in it a lively comment on the promise, "Bread shall be given him, and his waters shall be sure."

"B. WAS a native of Alsace; and on a journey he made to K——, he married. He inhabited a small house, without the gates of the town; and his employment barely subsisted him, though he constantly worked for rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money. Although God has expressly commanded, that the "sun shall not go down before the labourer receives his hire," yet the degenerate Christian pays but little attention to the commands of his Maker! Very many, and clergymen amongst the number, are not even acquainted with all his written commands, more especially those in the Old Testament, notwithstanding Jesus Christ hath absolutely declared, in Matth. v. 18. that all shall be strictly observed, and that not a jot or tittle thereof shall fail. Now could the poor gilder no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual to his hungry family; but at length every resource was ex-

hausted. Throughout the day, during his work, he put up an inward prayer to God, that he would graciously dispose the hearts of his masters in his favour, so that they might not allow him to go home pennyless; but the day passed, the time of labour finished, and the poor husband and father had nothing—nothing at all to take home with him! Melancholy and sad he entered the suburbs where he lived, with a heavy heart, and downcast eyes. Some one going towards the city, met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. stood stock-still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feedeth the ravens, and numbers the very hairs of our heads.

"Passing onwards, his way lay through a path between two hedges, where he heard a faint voice, in a mournful, complaining strain; and, as he looked round him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying on the grass, pale, weak, and emaciated. "What is the matter, my friend?" asked the poor painter.—"Sir, I am a travelling mechanic, and am going towards home: I have yet far to go: as my money ran short, I was obliged to act with the utmost frugality; and expended daily only what my most urgent necessities demanded: notwithstanding, my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted, that I can go no further." What was poor B. to do? He had nothing but the small piece of silver:—should he give him that? But what would remain for his hungry expecting children? Perplexed, confounded, and almost mechanically, without knowing what he said,

he demanded of the young man if he had no small money about him, even of the most trifling value, to give him in exchange for his little piece of silver. "O, my dear Sir, would I had, I should not lie longer here!" The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders, with great sorrow, and heaviness of mind, he pursued his way: but he went not far; his piece of money burned like fire in his pocket; he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far, before he met a man, with several longish loaves of bread, which he carried under his arms, coming directly towards him. As they approached each other, the man saluted him in a very friendly manner; and passing him, slipped one of his loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself on the grass, and wept aloud!

"*Who* can read, without the deepest emotion, this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure humanity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer our humble adoration at the throne of grace. Such tales as these are like apples of gold in dishes of silver; and though at all times, yet in our days more especially, a word in due season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer, taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain!" O.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom v. 11.

N°. I.

IN order to perceive the force of the powerful reasoning which the apostle Paul, under the inspiration of the Almighty, employs in this epistle, it is necessary to know something of the state of religion among the Jews at the time in which he wrote.

It is against the errours of that people, errours likely always to arise among those who, destitute of grace, make a profession of religion, that the argument is principally directed. Simple *information* was sufficient for the heathen who had recently embraced the Gospel. They were sensible that they had every thing to learn, and they readily submitted to the instruction which was tendered to them by the apostles. But much *disputation* was necessary with the Jews, who thought that they already knew the way of truth. Proud of their descent, and glorying in their priesthood, the natural offspring of Abraham did not hesitate in conceiving themselves, independently of faith and holiness, to be the peculiar favourites of heaven.

The two sects, which, at this period, were most conspicuous in contending for power in the Jewish church, are the Sadducees and Pharisees. The contentions of these formidable parties had for a centu-

ry distracted the councils of the nation, and corrupted the religion established in Judea.

The former exerted their influence over the Sanhedrim, the Temple, and the Priesthood; and the latter had obtained the principal direction of the schools, the pulpits of the Synagogues, and the prejudices of the populace. The Sadducees were supported by the most opulent of the inhabitants. Since the days of Hircanus, who united in his own person, the supreme ecclesiastical power, with the civil and the military, and who was besides an intolerant Sadducee; the influence of the supreme council of Elders, and of the great body of the Priests, had been employed in favour of this sect*. During the reign of Jannæus, the Sanhedrim, with the exception of a solitary individual, consisted altogether of Sadducees. Annas and Caiaphas, well known in evangelical history, belonged also to the same sect. The Sadducees rejected the doctrines of a special providence, of the immortality of the soul, and of a future state. With such sentiments, the Jewish priesthood, supported by their tithes, and by the learning, the wealth, and the power of Judea, presented a formidable opposition to the progress of the gospel. They combined irreligion with a profession of the established system, which, on account of its emoluments, they did not hesitate to subscribe: a combination, which, however pernicious, is, alas! far from being uncommon in other nations.

The Pharisees had, upon *their* side, by far the greater part of the common people. Assisted by the scribes, they engrossed, in a great measure, the ministry of the synagogues. Animated with a superstitious zeal, making pretensions to an extraordinary

* Joseph. Antiq. lib. 13. cap. 11. & de bel. Jud. lib. i. cap. 3, 4.

piety, they contrived to inflame the minds of their hearers with a spurious devotion, by their discourses from the pulpits, and their unwearied efforts to disseminate their sentiments by private conversation. They accommodated themselves to the ignorance of the lower classes; they adapted their doctrines to the gross conceptions, the prejudices and the passions of the multitude; they imposed upon the credulity, and succeeded in ensnaring the consciences of vast numbers in their own delusions. The Pharisees professed a strict adherence to the ceremonial law, an accurate observance of the traditions of the elders, and a patriotic attachment to the liberties and independence of their country; and while they urged the doctrine of a future state, they taught that salvation was secured to the Jews, upon the sole condition of obedience to these external rites, which they uniformly represented as entitling them to covenanted mercy.

In the course of a few years after the ascension of our Saviour into glory, great numbers of the Jews embraced the Christian dispensation; and several of the new converts were affected with the "leaven of the Pharisees and of the Sadducees." Several carried along with them from the *old* to the *new* dispensation of grace, those false principles which are equally opposite to *both*. They who had no inward experience of the power of godliness, whatever may have been their profession, formed very inadequate conceptions of the deep depravity and misery of man, of the evil of sin, and of the method of salvation through a Redeemer. These expected *justification* on some one of the three following grounds.

1. Some supposed that the Jews should be justified on account of the piety of the patriarchs *.

* Kim. Com. Hos. iii. 2. Pococke. Miscel. 170, 171.

2. Others supposed that their *knowledge* of the law would justify them *.

3. Several imagined that justification proceeded upon the ground of their punctual *performance* of those rites which had been enjoined upon them in the law given by Moses †.

Such was the degrading idea which they had formed of the divine holiness, and the proud opinion which they cherished of their own excellence, that they imagined the righteousness of his moral government would be amply supported by awarding to them exemption from punishment, and the felicity of heaven upon one or other of these terms. They also laboured to impress the Gentiles, who discovered an inclination to receive revealed religion, with a belief in the justness of those crude sentiments. Such pernicious doctrines required refutation. They called for a demonstration, from the scriptures of the Old Testament, for which the Jews professed the most perfect reverence, of those great principles, upon which the salvation offered in the gospel, and purchased by the Redeemer, necessarily depended.

The inspired apostle, accordingly, provides an antidote to the poison, in this epistle written from Corinth, to the church of Christ in Rome, and transmitted by Phebe, a sister remarkable for her piety, and her services to the church of Cenchrea, of which she was a member, in the year 58.

After an affectionate salutation, in which he magnifies his own holy and extraordinary office, the *Apostolate*, he exhibits the righteousness of God, requiring that *wrath be revealed from heaven against all ungodliness and unrighteousness of men* ‡. By

* Rom. ii. 13. 17—29.

† Rom. iii. 28. See also Mich. Int. vol. 4. page 94.

‡ Chap. i. 17, 18.

an ample induction of facts, and with arguments of conclusive power, he *proves both Jews and Gentiles that they are all under sin, that every mouth may be stopped, and all the world become guilty before God**. By an inference necessary from these premises, *by the deeds of the law there shall no flesh be justified*, he prepares the way for a declaration of the righteousness of God manifested in justification by grace, *through the redemption that is in Christ Jesus*. It is thus, and thus only, that God is *just, and the justifier of him which believeth in Jesus*†. In the fourth chapter he illustrates, by an explanation of the case of Abraham, the nature of faith, and justification by imputed righteousness; and in the fifth, he proceeds to a discussion of the benefits flowing from justification. After enumerating a variety of Gospel blessings, the apostle, in the 8th verse, directs the Romans to the spring from whence the system of grace, with all its invaluable blessings, flow—the love of God manifested in the death of Christ. "But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." He then immediately states that the death of Christ procures our reconciliation with God—*we were reconciled to God by the death of his Son*, and declares the infallible certainty of the salvation of all who are partakers of reconciliation—*much more, being reconciled, we shall be saved*. Upon this footing believers have indeed cause to rejoice in the Lord. The apostle accordingly adds in the 11th verse, *We also joy in God through our Lord Jesus Christ, by whom we have now received the Atonement*.

The doctrine of the Atonement affords joy to believers, and is worthy of their attention.

* Rom. iii. 9. 19. † iii. 20—26

As we propose to devote a series of Essays under this head to an elucidation of the doctrine, it will be necessary, in this early stage of the discussion, to inform our readers what ideas we annex to the word Atonement, as employed in a religious acceptation. Correct definitions of the expressions employed in designation of any important subject, are recommended no less by the nature of the case itself, than by the best writers on the art of reasoning. We apprehend also, that in order to comprehend what we shall hereafter offer in proof of the fact, that Christ has made atonement for sin, and in illustration of its nature and extent; recourse must be frequently had to the definition which shall now be given of the term in which we express the doctrine.

By the Atonement we mean,

That which effectually removes the offence of sin, and procures for the sinner reconciliation with God.

The common acceptation of the word Atonement, certainly supports this definition. It is uniformly employed to signify adequate reparation for an insult or an injury, in order to restore to friendship parties at variance. It occurs only once in the scriptures of the New Testament, and that is in the text which stands at the head of this Essay. Καταλλαγη, is the Greek word which is thus rendered. The translators were constrained by the nature of the subject, to render it, in every other instance in which it occurs, by the English word—Reconciliation, instead of Atonement *. This is exemplified in the verse which precedes the text under review, and which forms with it one argument. The corresponding verb and participle are used in that verse,

* 2 Cor. v. 18, 19. Rom. xi. 15.

and translated—Reconciled. For if when we were enemies, we were reconciled, (Κατηλλαγημεν *,) to God by the death of his Son, much more being reconciled, (Καταλλαγεντες, *,) we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement, (Κατηλλαγην †.)

From this passage it appears, that reconciliation with God, and eternal salvation, are inseparably connected; and that both are of equal extent with atonement in the New Testament acceptation of that word. It also appears, how little is their acquaintance with the Holy Scriptures who make a separation between atonement and reconciliation, by assigning to the one a different extent from that which is assigned to the other. Such separation is grossly absurd. God is merciful and just. An adequate atonement cannot, therefore, possibly fail of producing reconciliation with him.

The Old Testament acceptation of the word—Atonement, also supports our definition.

The Hebrew word is כפר. This root signifies to *cover*, as the primary idea, and from it are derived the Saxon *coffre*, the French *couvert*, as well as the English *coffer* and *cover*. The Hebrew *caper* or *copher*, is first applied to the pitch which covered the ark of Noah, and secured it from danger by water, Gen. vi. 14. It denotes also *Hoar-frost*, which *covers* the ground, Exod. xvi. 14.—The *Cypress*, or Camphire tree, which *covers* from the heat by its shade, Song. i. 14.—A *covered* bowl or *bason*, Deut. xiv. 26.—The *young Lion* just forsaking his *covert*, Jer. xxv. 38.—And a small *village*, as a *covert* or retired place in the country. Josh. xviii. 24.

* Atoned for. † Reconciliation.

כפר is the word, also, for the mercy-seat, or the *cover* of the ark of the covenant, Exod. xxv. 17, which is rendered by the Septuagint, ἱλαστήριον. Upon this mercy-seat of pure gold, God dwelt in the Shekinah, and from it he communed with his covenant people from between the Cherubim, as a reconciled God. The apostle Paul explains this mystery. Jesus Christ is the mercy-seat in whom God is reconciled. Rom. iii. 25. *Whom God hath set forth to be a propitiation,* (ἱλαστήριον) *through faith in his blood, to declare his righteousness for the remission of sins.* In Christ we have the כפר, the propitiation, the atonement for the remission of sins. To *cover* sin, is, therefore, to pardon it—to remove the offence for reconciliation. Blessed is he whose transgression is forgiven, whose sin is covered. Psalm xxxii. 1.

The Hebrew word, in all instances in which it is applied to denote the effect produced by the piacular oblations required by the law, and in which our translators render it by the word—Atonement, bears its primary signification to cover, in a moral acceptation *. It signifies covering the offence of sin for the purpose of establishing a perfect reconciliation. The verb is, accordingly, translated *to make Atonement*, Exod. xxx. 15, to *make Reconciliation*, Lev. viii. 15, to *appease*, Gen. xxxii. 20, to be merciful, Deut. xxi. 8, and to *forgive*, Jer. xviii. 23. And the noun is rendered Ransom, Exod. xxx. 12, Satisfaction, Num. xxxv. 31, and Atonement, Exod. xxix. 36.

As we are convinced that important results in the investigation of Scripture doctrines depend on this criticism, we deem it proper further to add, that

* Num. xxix. 11. Lev. i. 4. and v. 6. &c. &c.

this idea is included in every application of this word to the moral relations of man with man. The person whose ox had, through neglect, killed a man or woman, was permitted by the law of Moses to redeem his life by a sum of money. This sum covered the transgression, and established friendship. It was called כפר. Exod. xxi. 30.

The punishment of a murderer, was, in no case, to be remitted. Nothing therefore could remove his offence, or reconcile society to him. Ye shall take no satisfaction, (copher,) for the life of a murderer *. Even a bribe which by corrupting a judge, *covers* transgression, is called by the same name †.

From this examination it abundantly appears, that the Scriptures of the Old Testament support our definition; that Atonement is but another name for Satisfaction, Propitiation, or Redemption; and that it is inseparable from Reconciliation, the forgiveness of sin, or a participation in the mercy and friendship of God.

* Num. xxxv. 31. † 1 Sam. xii. 3.

FROM THE RELIGIOUS MONITOR.

ANECDOTE.

IT is much to be regretted that the works of the illustrious Calvin are so little read in the present day. Every person who is acquainted with the writings of our most eminent reformers, both in England and Scotland, such as Hooker, Cranmer, Knox, &c. knows that no man was held in higher

estimation by those distinguished characters than John Calvin, and no human compositions were more read and admired by them than his.—Nor was it only by persons of the above description that Calvin's writings were esteemed. The depth and ingenuity of his thoughts, the strength and accuracy of his reasoning, and the purity and elegance of his diction, have led many who had no relish for the Gospel to peruse his works.

The celebrated infidel, Lord Bolingbroke, was a remarkable instance of this; and the following anecdote, in proof of it, may be depended on. One day a Clergyman of his Lordship's acquaintance, (Mr. C——h, who died Vicar of Battersea,) happened to call for him, when he was reading in Calvin's Institutes. "You have found me," said his Lordship, "reading John Calvin. He was indeed a man of "great parts, profound sense, and vast learning. He "handles the doctrines of grace in a very masterly "manner."—"Doctrines of grace!" replied the Clergyman, "the doctrines of grace have set all "mankind together by the ears." "I am surprised "to hear *you* say so," answered Lord Bolingbroke, "*you* who profess to believe and to *preach* Christianity. Those doctrines are certainly the doctrines "of the Bible: and, if I believed the Bible, I *must* "believe *them*. And, let me seriously tell you, "that I think the greatest miracle in the world is, "the subsistence of Christianity, and its continued "preservation as a religion, when the preaching of "it is committed to the care of such unchristian "gentlemen as you."

RELIGIOUS INTELLIGENCE.

STATE OF RELIGION IN HOLLAND IN 1806.

By the new Constitution, (the regal,) every religious sect is equal in the eye of the law; and their respective ministers are all equally excluded from any of the functions dependent on the government. The provincial Synods are 9 in number, forming a total of 53 classes, to which are attached 1570 preachers. The Roman Catholics have 300 churches, which are attended by 400 priests, without including the conquered countries. The Arminians are spread throughout the provinces of Guelderland, Holland, Utrecht, and Friesland. This society consists of 34 communities, at the head of which are 43 preachers. The other sects chiefly tolerated in Holland, are the Lutherans, the Anabaptists, the Moravian brethren, distinguished by the name of the Evangelical Fraternity; the Greeks, Armenian Christians, Quakers, and the Jews. Of all the states in Europe, Holland is the one where the Jews have for a long time back been admitted to a civil existence. They are divided, as elsewhere, into German and Portuguese Jews. The latter are the richest: their manners are more polished, and they are further removed than the Germans, from the vices and customs with which this nation is reproached in certain parts of Europe. By a decree, passed in 1796, the Jews, like the Catholics, have acquired certain political rights. Amsterdam owes a great part of its flourishing situation to the Portuguese Jews: they are looked upon as the most enlightened of the Israelites. *Sketches of Holland, under King Louis Napoleon*, 1806, *contained in the Monthly Magazine, Ap.* 1809.

DOMESTIC.

STATE OF RELIGION

WITHIN THE BOUNDS OF THE

SYNOD OF NEW-YORK, AND NEW-JERSEY,

OCTOBER, 1809.

The Synod, having heard from each of their members a detailed account of the state of religion within their bounds, find, that although there are some things that give just cause for mutual congratulations and unfeigned gratitude to Almighty God, yet there are others that call for mourning and deep humiliation.

Throughout our bounds there appears to be an increasing attention to that important part of ministerial duty, the catechetical instruction of children. The ordinances of the gospel have been in general well attended during the past year; and some of our congregations have experienced times of refreshing from the presence of the Lord. A pleasing revival of religion has taken place in the county of Suffolk, on Long-Island. The revival here has progressed with great silence, and generally free from every appearance of extravagance. Although this revival has not been confined to persons of any particular age or condition in life, yet it is worthy of remark, that a more than usual number of aged persons have become the subjects of it;—in some instances, persons between eighty and ninety years of age, have been awakened and hopefully converted. Many of the black people also, have been made the subjects of this work; and it appears, that more than *three hundred* persons have been added to the church in the year past, in congregations under the jurisdiction of the Presbytery of Long-Island, in the county of Suffolk. The effects of this revival have been apparent in checking the progress of vice and immorality, and in a more strict and conscientious observation of the Sabbath day.

The revival of religion that heretofore has taken place within the bounds of the Presbytery of New-York, ap-

pears to have been on the decline in the year past. The Synod, however, are happy in having it in their power to state, that there have been very few instances of apostasy among those who were the subjects of this revival, and that the young people who have been received into the church, are in general zealously engaged in the duties of religion. Many Praying Societies still exist, and in general are well attended. And the happy effects of these revivals, on the religious and moral character of society, appear to be abiding.

The Synod, however, have reason to lament, that in many places within their bounds, immorality and vice appear to be rising to an alarming height. Profane swearing, intemperance, and an awful profanation of the Sabbath day, by worldly labour, visiting from place to place, going on parties of pleasure, travelling on journies, and the driving of stages, in violation of both the divine and human laws, are such great and growing evils, that the Synod feel themselves imperiously called upon to lament them; and to urge the members of their churches to exert themselves by all prudent means to prevent their continuance. How lamentable! that in places where the light of the gospel shines with peculiar brightness, any should be found hardy enough to despise the goodness of God, and by a wilful violation of his holy laws, expose themselves to his just displeasure, both here and hereafter.

The Synod recommend to all the members of their churches, diligence and perseverance in the discharge of all religious duties. Let them stand clothed with the gospel armour, opposing with fortitude every evil work; let them be diligent in redeeming the time, because the days are evil; and let them shine as lights in the world, that others, seeing their good works, may glorify their heavenly Father.

We have only to add our fervent prayer, that the Spirit of the Lord may lift up a standard against the enemy; that the great Head of the Church would revive his own work; and that the knowledge of a crucified Saviour may soon spread through every kindred and tongue, until the whole earth be filled with his glory. AMEN.

BIBLE SOCIETIES.

We have observed with much pleasure, that the attention of some parts of the religious community in this country, has, of late, been employed in the establishment of Bible Societies. Within the last thirteen months, three societies of this kind have been instituted in three different States. We would do all in our power to cherish and promote a spirit which promises to extend to the hearts of the poor, the Gospel of Life. On this account we omit our Missionary intelligence for this number, to make room for a short sketch of what progress Bible Societies have made in this country, and also for abstracts of the fourth and fifth Reports of the *British and Foreign Bible Society.*

We are sorry that our own country furnishes us with so few materials. But we hope no one will despise the day of small things. Our commencement is certainly promising; and we hope that the steady and faithful perseverance of those who have already entered this path of duty, will soon command the assistance of many followers.

In the month of December, 1808, a Bible Society was instituted in Philadelphia, and at its meeting on the 1st May, 1809, reported—That, at that time, the managers had purchased 1300 English Bibles, 300 English New Testaments, 500 German New Testaments, and had distributed nearly the whole of them—that on account of the difficulty of executing an edition of the German Bible in this country, they had directed that 300 copies, and as many of the New Testament, should be imported from Germany, as soon as intercourse with Europe should be restored; and that 100 French, 100 Welsh, and 50 Gaelic Bibles, together with 50 English N. Testaments, of a large type, should be imported from London as soon as possible.

In May, 1809, a Bible Society was formed in Connecticut; but we have not yet heard what progress it has made.

In December, 1809, The New-York Bible Society was instituted; of which the following is the Constitution:

1. All copies of the Scriptures, distributed or published by this Society, shall be without notes, and of the version in common use among Protestants, in whose

languages, respectively, it may be deemed useful to distribute or publish them.

2. Persons of every denomination may become members.

3. Every member shall pay five dollars at the time of subscribing the Constitution, and three dollars every year afterwards. Every person who shall pay fifty dollars in any single payment, shall be a member during life, without any further contribution.

4. The business of the Society shall be conducted by twenty-four Managers, viz. a President, two Vice-Presidents, two Secretaries, a Treasurer, and eighteen others, who shall, after the first election, be chosen annually by ballot, by the members present, on the first Monday in December. Seven of the managers shall be a quorum for the transaction of all business, except the appropriation of money above the sum of two hundred dollars, when thirteen shall be necessary: in either case, the president, or one of the vice-presidents and one of the secretaries, shall be of the quorum. They shall make by-laws for regulating the business of the Society; carry on its necessary correspondence; and lay before the Society, at the annual meeting, an account of their transactions during the preceding year.

5. A special meeting may be called at any time by the President, at his own pleasure, or at the request of any three members.

6. No alteration of this Constitution shall be made without the concurrence of two-thirds of the members present.

Officers and Managers for the present year.

Rev. Dr. LIVINGSTON, *President*,
Rev. Dr. MASON, 1st *V. President*,
Rev. Mr. PARKINSON, 2d *Do.*
Rev. Dr. MILLER, } *Secretaries*,
Rev. Dr. Mc LEOD, }
D. L. DODGE, *Treasurer*.

Managers.

Rev. Dr. MILLEDOLER,
Rev. Dr. ROMEYN,
Rev. Mr. WILLIAMS,
Rev. Mr. MACLAY,
Rev. Mr. THATCHER,
ELISHA COIT,
JNO. STOUTENBURGH,
ROBERT GOSMAN,
J. I. MARGARUM,
DIVIE BETHUNE,
DAVID GELSTON,
JOHN R. MURRAY,
JOHN P. MUMFORD,
ZACHARIAH LEWIS,
LEONARD BLEECKER,
ANDREW GIFFORD,
HENRY RUTGERS,
JOHN MILLS.

ABSTRACT OF THE FOURTH REPORT

OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

IN the last report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war. They have since been gratified with information, that the Bible Society at Basle was labouring with assiduity in the printing, both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible was printed in May, 1807. The total interruption of all correspondence with the continent, since that time, has deprived the committee of any further information either from Basle or Berlin, or from Petersburgh or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the Society's expense, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting; the Scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference to all other books; but copies had become so scarce, that they could not be purchased at any price. The 500 copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote an edition of the entire Scriptures in Icelandic, has been suspended by the war be-

tween this country and Denmark. The society, its object, and operations, have at the same time, the cordial approbation of the Danish Society for promoting the gospel, and of that established at Stockholm, *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restoted.

The Committee have received several communications relative to the translating and printing of the Scriptures in the Calmuck dialect. From these it appears, that a small portion of the Scriptures had been translated into that dialect by some ministers of the United Brethren at Sarepta; the proper types for printing it could be procured at a moderate charge at Petersburgh; and that nothing was wanting but the assistance of the Society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburgh; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the Gospel of St. John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under consideration to print an edition of the Tamulian * version of the Scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments, for sale or gratuitous distribution to the army

* The Tamulian is the language spoken in the southern parts of the Indian Peninsula.

and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments, be sent from Halle to the German missionaries in India for the like purpose. They have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country *. A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. S. D. Street, Esq. senior Master in Chancery for the province of New-Brunswick, has taken charge of a number of Bibles and New Testaments for that province, where they were much wanted.

The printing of an edition of the Scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the Scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five hundred Gaelic Bibles, and 800 New Testaments, have been sent to Nova

* Extract of a letter from Monte Video, dated September 3, 1807.—"I have lately enjoyed very great facilities, for the distribution of the New Testaments. I have within the last month distributed upwards of 200, all which are spread about, and many of them leagues up the country. I could easily have disposed of many more, had I possessed them, as almost every customer for the last three weeks made a point of asking for a "*Biblita.*" Even Priests have come for them; and gone so far as to recommend them to Spaniards as good and fair copies in my hearing. One of these has paid me several visits; one of which, on a Sabbath morning, occupied a considerable portion of time, in discoursing on this work, and religious subjects in general. He stated that this was the only copy of the Scriptures in the Spanish tongue extant in Monte Video or the surrounding continent; and that upon giving it an examination by the Latin, he found it a pure and correct copy of the ancient text, without any reference made to catholic questions: This surprised him not a little."

Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last report, have received information which has induced them to suspend all measures with a view to an edition of the Scriptures in Irish. They have, however, granted a further supply of English Testaments and Bibles to seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman Catholic school in the same country.

The committee have sincere gratification in reporting, that *The Dublin Bible Society*, (now *The Hibernian Bible Society*,) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100 *l.* Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100 *l.* has also been presented.

Seven thousand copies of the French Testament, have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the Scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the Scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

The society has received during the last year the same liberal support as formerly. The contributions from Scotland have been very ample. The association in London for contributing to its funds, have continued their active exertions with increased effect. And the augmentation from congregational collections, and from the liberality of individuals, has been considerable. The names of the Archbishop of Cashel, and of Lord Headley, are added to the vice-presidents of the society.

The accession of valuable books to the library of the Society, has been considerable; and, by the continuance

of the same liberality, the committee trust that the society will in time possess a collection of the Scriptures in various languages, as well as of other Biblical works, which will prove of the greatest utility, not only to the society in publishing the Scriptures, but to such of the subscribers as may have occasion to consult them.

In consequence of the vast increase of the business of the institution, the committee have found it necessary to make a fresh arrangement with respect to their depository, which is now placed under the charge of a bookseller, Mr. Leonard Benton Seely, No. 169, Fleet-street, to whom all future orders must be sent. Mr. Smith continues to act as collector and accountant.

In closing their report, the committee observe, "that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow-creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the Scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of Christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigour.

"On the whole, the committee look forward with anxiety to the day when "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."

"In the mean time, blest as we are by the mercies of providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, "to do good whilst we have the opportunity, make its due impression upon us," and

stimulate our exertions to promote the object of our association in the circulation of the Holy Scriptures, till "all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God."

FIFTH REPORT.

Notwithstanding the unpropitious state of affairs on the continent, the committee have still sufficient documents thence, to prove the continuance of the deep interest excited by the establishment of this society; and of a zealous and successful co-operation in promoting its great object.

A letter from the Bible Society at Basle, the only one received, dated October, 1808, states, that the New Testament, which had been printed with standing types, by the assistance of the society, had received the fullest approbation; that the Old Testament would be completed by the end of the year; that the demands for this Bible were so numerous, as to exhaust the first impression; and that a second and third edition would be wanted. A company of active Christians in Basle had determined to print the New Testament, for the benefit of the Grisons, who have a peculiar dialect, in which scarcely a copy of the Scriptures can now be procured, intending that it should be gratuitously distributed, or sold cheap. They had also supplied the Protestants in the interior of France with a number of French Bibles at reduced prices; and the returns had enabled them to undertake a new edition of the French New Testament. It was their wish to have printed the whole Bible, had their funds been sufficient. However, the supply of a set of stereotype plates, now preparing by the committee for the use of the society at Basle, will materially assist this desirable object.

The printing of the Bohemian Bible at Berlin has been completed, and its rapid circulation has greatly exceeded the expectations of the Berlin Bible Society. They earnestly wish to be enabled to print the Scriptures in

the Polish dialect, but lament the insufficiency of their funds, in consequence of the general and severe distress. The committee have therefore cheerfully supplied for this purpose the sum of 800*l.* The society at Berlin, encouraged by this grant, have increased their impression to 8,000 copies of the Polish Bible entire, and 2,000 extra New Testaments.

A new association has been formed at Stockholm, under the sanction of the king and privy council, called the "Evangelical Society." One of its objects, for which there is a distinct and separate fund, is the circulation of the Scriptures. The poorer classes in Sweden were in great want of Bibles: and this society proposed to print an edition of the Scriptures in the Swedish language; but the smallness of their means obliged them to confine themselves to the New Testament. The committee have voted 300*l.* in aid of their fund, for the express purpose of printing the Swedish Bible on standing types.

The ministers of the United Brethren at Sarepta, encouraged by the grant of 600 rubles, and a promise of further assistance, had commenced the translation of St. Matthew's Gospel into the Calmuc language; and it is expected that they will not desist till they have completed the New Testament.

Nothing more strongly marks the general approbation of the society, and the beneficial influence of its example, than the establishment of similar societies in distant parts of the globe. A Bible Society has been formed in Philadelphia, for the purpose of distributing the Scriptures in Pennsylvania, and in the contiguous states; and with the hope of producing similar establishments throughout the several states in the American Union. The assistance of the British and Foreign Bible Society being urgently solicited, the committee voted 200*l.* and intimated that their aid would be enlarged, in proportion as the Philadelphia Society extended the sphere of its operations. That society had begun to order a supply of Bibles and Testaments for distribution, in Welsh, Gaelic, French, and German; and, as these could not be had within the United States, the committee have furnished them at the cost prices.

The intelligence of the supplies granted for the pur-

pose of aiding translations and publications of the Scriptures in the various dialects of the East, arrived most opportunely in Bengal. It was intended to appropriate them to the expense of preparing and printing editions of the Gospel in Malayalim, Chinese, Persian, Hindostanee, Bengalee, Mahratta, and Sanscrit. Of these, some had issued from the press at Serampore; others are printing; and all are in a state of preparation. Works of such magnitude could not be undertaken without a very considerable expense. The committee therefore have resolved to appropriate, for three years, an annual sum of 1,000*l.* to this important object. The supply of 500 English Bibles, and 1000 English Testaments, sent to India, had proved most acceptable; as several of the chaplains in Bengal had expended large sums in providing Bibles and Testaments for the British soldiery, and other Europeans there. The committee have therefore renewed this grant.

It has been the object of the committee, not only to supply the want of the Scriptures, whenever it has been stated to exist, but to provide new editions whenever they could foresee the probability of their doing it to advantage, as far as a prudent management of the funds of the society would admit. Editions of the New Testament in Spanish, Portuguese, and Italian, have therefore been published; and other editions in Dutch, Danish, and modern Greek, are now in the press.

Some remarkable instances were noticed in the Third and Fourth Reports, of the readiness of the Spaniards to receive copies of the New Testament. The accidental arrival of a Spanish frigate, during the course of last year, afforded a proof no less gratifying, of the same disposition. The earnestness with which the crew solicited copies, the joy expressed in receiving them, and their immediate perusal of them, proved the high value they set on the gift. Several of the officers, and about 300 of the men, were present; and the priest of the frigate himself accepted two copies for his own use, and recommended the perusal of them. The number of Spanish Testaments distributed to the prisoners of that nation, previous to their return to Spain, and most gratefully received, was 775.

As to the Italian New Testament, the committee are

assured it may be beneficially distributed in Malta, Sicily, and Italy, and 500 copies have already been sent to a respectable correspondent at Malta.

The object of printing Dutch and Danish New Testaments, was to supply the prisoners of war of these countries, and the Danish and Dutch colonies, now under our government. For the immediate supply of the Dutch prisoners, the committee purchased a number of Bibles and Testaments already printed.

The number of Portuguese in this country, and the facilities for communication with Portugal and the Portuguese colonies, have led to the printing of the New Testament in that language.

As to the New Testament in modern Greek, the prospect of an extensive circulation of it is very encouraging, particularly among the Greeks dispersed throughout the Turkish empire, and a large population of the same people at Smyrna, amounting to fifty or sixty thousand families, amongst whom scarcely a single copy of the New Testament was to be found. This work will have the correspondent original text in parallel columns.

Measures are taken for printing, in the north of Sweden, 5,000 copies of the New Testament in the Lapland language.

A considerable number of Bibles and Testaments, sent to the German colonies on the Wolga, were received with joy and gratitude. They were given, free of all expense, to those only among the poor who could read. A further supply of Bibles and Testaments has since been sent from Halle to the same quarter.

The types and paper presented by the society to the missionaries at Karass, for an edition of the Scriptures in Turkish, have reached the place of their destination, notwithstanding the war.

Besides this, a great many copies of the Scriptures have been sent for sale, or gratuitous distribution, to the East Indies, the Mediterranean, Quebec, Halifax, Prince Edward's Island, the West Indies, the Spanish Main, Gibraltar, the Cape of Good Hope, Madeira, and Stockholm.

The committee purchased a number of New Testaments for the refugees from Finland at Stockholm, which were received by them with "indescribable joy."

Since the last report, another large edition of the Welsh Testament has been printed. Bibles and New Testaments, in English, have been sent to the Isle of Man, for sale at reduced prices, for the accommodation of the poor; and have been given largely within the United Kingdom among prisoners of war, convicts, &c. The Naval and Military Bible Society, the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society, (the latter under the patronage of the Bishop of Chester,) have been largely supplied with Bibles at the cost prices. The London Female Penitentiary, and some schools, have received aid in this way. Individuals have been supplied with Bibles at the cost, or reduced prices, for charitable distribution. The accommodation of prisons, hospitals, and work-houses, has also engaged the attention of the committee, and has led to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various prisons, who have paid a gratifying attention to the applications of the committee.

An Auxiliary Bible Society has been formed at Reading, under the patronage of the Bishop of Salisbury, and has been supported with a liberality and union which entitle its promoters to the respect and gratitude of the parent institution. A similar Auxiliary Institution has been formed at Nottingham.

The funds of the Society have been enlarged during the year, by the great increase of annual subscriptions, as well as by legacies and donations.—The congregations in the connexion of the late Rev. J. Wesley, have collected to the amount of 1,278*l.*—The sum of 1,000*l.* three per cent. consol. has been transferred to the society, by Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. Upwards of 700*l.* have been received from the Presbytery of Glasgow, being a collection made through that Presbytery. The Reading Auxiliary Society has already raised a considerable sum. A Bible Society, instituted at Greenock, has presented a donation of fifty guineas. A fourth donation of 90*l.* has been received from the Association in London for aiding the institution. A second contribution, amounting to 18*l.* has been made by the teachers and children of the Holburn Sunday School, who have agreed to appropriate a small

weekly donation in aid of the society. And various legacies have been bequeathed to the society in the course of the year. There is also a prospect of further additions to the funds by the active zeal of its friends in Scotland. The Presbytery of Glasgow have unanimously appointed an *annual* collection to be made at all the churches and chapels within their bounds. The Presbytery of Paisley have unanimously adopted a similar resolution. The committee nevertheless wish to guard against an impression, that the funds of the society are more than adequate to its exigencies.

The liberality of individuals has made a very valuable addition to the library of the society.

The committee conclude with expressing their confidence, that the liberal support, which has enabled the society to make such exertions, will still be continued. Every annual report has verified the prospects held out of the increasing utility of the institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures now in the press, shall be completed, they will, directly or mediately, have produced or assisted in producing, editions of the Bible, either in whole or in part, in not less than twenty-six languages and dialects. The field for exertion is still ample; and the society will not consider it exhausted, while the inhabitants of any part of the globe are in want of its assistance.

"The Gospel of Salvation," adds the Report, "was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honoured instruments of its dispersion. It must be most gratifying to the members of the society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-labourers in the same cause, dispersed through various parts of the world: but it is still more gratifying to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which providence has mercifully protected

our country, have been more or less felt in every kingdom of the continent. But these calamities, even when they have operated with the greatest pressure, have not been able to extinguish that zeal, which the society had either kindled, or promoted, for the circulation of the Holy Scriptures: insomuch that its institution has become a central point of union for individuals and societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend its operations, for improving the religious and moral state of mankind, cannot be ascertained. For surely it may be permitted to hope, that the blessing of God will not be wanting to an institution, which has for its single object, to promote his glory by the circulation of the Holy Scriptures; nor its endeavours in this line of duty be unattended with correspondent success. At present the members of the society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of eternal life to cottages and prisons, to kindred and aliens, to the poor and the afflicted in our own and foreign countries; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

"Many tracts are yet unexplored; and it may be necessary to retrace some which have been already pursued: but, whatever the variety or extent of them may be, your committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to increasing exigencies. Nor can any inducement be wanting to those who remember the words of the Prophet, peculiarly styled Evangelical:—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth the good tidings of good, that publisheth salvation, that saith unto Zion,—Thy God reigneth!'—Isaiah lii. 7."

OBITUARY.

DIED, October 21, R—— R——, of this city, in the 26th year of his age *.

For several years preceding his death, he passed his time in thoughtless levity and dissipation. From his childhood he had seldom been seen in the house of God, and was very ignorant of the truths contained in the Scriptures. In the early part of his sickness, which was a consumption of the lungs, he was extremely averse to hear of the subject of death. He could hardly be persuaded of his danger until a few days before he died, when he consented to see a minister. The minister who was sent for, in the short time he spent with him, stated to him plainly and explicitly the cause of all our distresses—the improvement we ought to make of them—the awful nature of sin—our total apostasy—the fulness and freeness of salvation through the Lord Jesus—and the necessity of a thorough change of heart to be acceptable to God here, and obtain eternal life hereafter. Mr. R. confessed his former sinful life—his abuse of past mercies—and appeared to be filled with sorrow at the recollection of what he had been in his conduct, as well as what he was by nature. The minister directed the 51st Psalm, the 3d chapter of the Gospel of John, the 3, 4, 5, and 6th chapters of the Romans, and the 2d of Ephesians, to be read to him, and having prayed with him, left him. He was much affected and agitated after this, and expressed a wish not to be spoken to at that time.

On the day following he was more indisposed than before, and very weak, so that he could speak but little, and could not bear even to hear reading. There is reason to believe he was much engaged in prayer and in meditation, as he called fervently on Jesus to have mercy on him. The minister visited him again this day, and finding him so low, merely directed his attention to

* The name is not given at the request of a near relation.

the simple truths of the Gospel in very few words, and prayed with him. After he was gone, Mr. R. expressed some doubts that he could not be saved if he was not one of the elect; but was quieted on this head, when told, that he had reason to think himself of that number, "if the Lord made him willing to seek for salvation through Christ." The day following he grew feebler, but expressed his willingness to depart. He was much engaged in prayer, crying fervently at intervals for mercy.

On Wednesday his sister read to him the 51st Psalm, and 3d of the Gospel of John. He was frequent in ejaculatory petitions for mercy, and prayed to be brought to the throne of grace, and taught to pray. He seemed to be much delighted with the loveliness of a Saviour, as his exclamations were, Sweet Jesus!—Noble Jesus! and these often repeated.

On Thursday he was restless; and when he could speak, called on Sweet Jesus to have mercy on him. His lips were continually moving in prayer; but few words were distinctly articulated. There is reason to believe, from his engagedness in prayer and his subsequent conduct, that the Lord made some great manifestation of his glory. He begged not to be spoken to or disturbed till the following day. Towards the evening he seemed inclined to talk, and calling his sister to his bed, told her he was happy, he had made his peace with God, and was happy.

The day following the Lord strengthened him to speak in a remarkable manner. He indeed put a new song in his mouth, and left him without a wish to live. He expressed much desire to see some pious friends of the family, and spake with confidence of meeting them in heaven. He reasoned much with his parents on the necessity of a speedy repentance. He called his father to the bed-side, and warned him in these words: "Father, I am but twenty-six years old, and the Lord has afflicted me, and is about to remove me to heaven. I hope I shall see you there. You are now eighty years old, and have not called on Jesus as you ought to do. I beg you will give up the world, and seek for sweet Jesus. He has spared you to this hour; but do not put off

your repentance to a death bed, as I have done; for you may be afflicted with the loss of reason, or pain which will disable you from calling on him." To his mother he gave a similar exhortation. His brother-in-law sat up with him a great part of the night. He spoke with coolness of his approaching dissolution, and repeated with fervency after his brother-in-law, various verses from the Psalms, and other short ejaculations. He also repeated the Lord's Prayer—after which, in answer to an inquiry on that subject, he replied, he was not at variance with any person. Rapturous expressions of love to Christ, and hope of glory, frequently burst from his lips.

On Saturday, the minister who had twice visited him, called again, and though he rejoiced in the change he found in Mr. R's state, deemed it his duty to warn him of the deceitfulness of the heart—of the wiles of Satan—of the awful consequences of a mistake—urging upon him the necessity of strict self-examination, as far as his feeble state of body would permit. He told the minister he was happy—expressed his sense of his own unworthiness—and declared all his hopes rested on the merits of the Lord Jesus Christ. Before prayer he was asked if he had any thing particular to solicit at the throne of grace. He requested that his parents might be remembered; and added, but in so low a voice, that the minister did not hear it, or know what it was till afterwards, "Pray that I may again see what I have seen." At eight o'clock that night he told his brother-in-law he would depart before morning, and called on Jesus to receive his soul. He said his breath came from his heart, and he felt the stroke of death upon him. His cheeks, he said, were already stiff and cold, which was the case! and his cough which had not intermitted for two minutes a-time for a week before, now entirely ceased, and seemed to give him repose in death. He took leave of his father and mother, and all in the room, in the most affectionate manner, and called on Jesus several times. At 10 o'clock he asked if his feet were not cold, and expressing a wish not to be disturbed, he breathed his last, without a struggle, in a sigh scarcely audible, about an hour before morning.

The preceding account naturally suggests some important truths to the mind of every reflecting person.

1. Why did not this young man die as insensible as he had lived? To say that the fear of death awakened his conscience, will merely account for his alarm in the first instance, but by no means for his hope at the end. Although deeply sensible of his unworthiness, he was full of consolation, and looked for the time of his departure without fear. He had heretofore considered Christ as without form and comeliness, and by his conduct said 'Depart from me;' but now he considered him as precious, and with rapture called him Sweet and Noble! From whence proceeded this revolution in his views and feelings? Was it produced by the powers of his mind? The Scriptures declare that the carnal mind is enmity against God. How then could that heart, which by nature hated, by its own ability be made to love God? The change must have been produced by some power out of itself. Scripture declares, that we are saved by grace. Was this grace which operated in him at this time, the same grace which operated in him before? Was it common or special? If the former, why was it more effectual at this time than before? Because he *willed* it, or exerted his powers of mind? But whence this successful exertion? What made him willing? The grace of God, unquestionably. Thus if we say the grace which changed him was common and not special, we run the circle of our own folly, and end where we began. It was special grace which wrought in this young man; for special grace can alone subdue our rebellious natures, and make us willing subjects of the Prince of Peace. By grace are ye saved through faith, saith the Apostle, and that not of yourselves; it is the gift of God: Not of WORKS, lest any man should boast. The spirit of God imparted to him believing views of the Lord Jesus, as able and willing to save sinners of our race. These views, thus obtained, banished his fears, and caused hope to spring up in his soul.

2. In this instance, divine sovereignty, absolute sovereignty, was displayed in all its glory. There was nothing in the former conduct of this person—nothing in the temper of his mind when he was taken sick, that could

influence God to bless him with his favour. Here was a life spent in vanity—here was a heart hostile to the truth—here was a sinner who had manifested in the midst of Gospel light, an open and persevering neglect of the ordinances of God's house. And yet the Lord revealed himself to him in a way of mercy. How strikingly does this prove his own declaration to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then,' adds the Apostle, and his words deserve especial attention, as containing an eternal and indubitable truth, 'it is not of him that *willeth*, nor of him that runneth, but of God that showeth mercy.' Do any feel disposed to cavil at this, and ask, Why doth he yet find fault, for who hath resisted his will? God himself, by his Apostle answers the question. Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour and another unto dishonour?

3. The truths which were blessed to this person's conversion, were those which are commonly called the doctrines of grace. These, whilst they lay the axe to the root of human pride and cut down all self-righteous pretensions, exalt the free grace of God, and the all-sufficiency of the Saviour—a grace not to be purchased by human merit—an all-sufficiency adequate to human corruption and human imbecility. Of course, these doctrines alone are suited to our wants as fallen creatures, and can alone appease the alarms of an awakened conscience, by directing the trembling sinner to 'the blood of sprinkling, that speaketh better things than the blood of Abel.' All these doctrines may be summed up in that one grand, fundamental, essential truth, of a radical, total change of heart by the almighty power of the Holy Ghost. In this change the principles of spiritual life are implanted in the sinner, so that he arises from his death of sin, and walks before God in newness of life. The change itself is wrought by God—the sinner is the mere recipient. Thus God declares by the Prophet, "A new heart will *I give* you, and a new spirit will *I put*

within you: and *I will take away* the stony heart out of your flesh, and *I will give you* a heart of flesh." Of this important truth, with all the doctrines connected with it, this young person was convinced. When his eyes *were* opened by the Holy Spirit, he found himself guilty and polluted—he felt that his heart was naturally at enmity with God, and was satisfied that God alone could change it by his power. The same spirit which enlightened his understanding, constrained him to seek perseveringly the blessing he needed, and enabled him to find it. Under affecting views of himself, he cried to God for mercy—he was stripped of all self-righteousness, and presented himself a needy suppliant at the throne of grace. He thus *worked* out his own salvation with fear and trembling, *because* God worked in him both to will and to do of his good pleasure. So far are the doctrines of grace, where they are understood, from producing carelessness, and slothfulness, or pride, that they invariably produce opposite fruits. This young person was incessant in his prayers—faithful in warnings to others—and in his testimony for the truth. May we all obtain the like grace, and rejoice in the same hope of glory!

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. II.] FEBRUARY, 1810. [Vol. III.

A Sketch of the Life of the Rev. WILLIAM HUMPHRIES, Pastor of a Dissenting Congregation at Hammersmith, in England, taken from the Rev. Robert Winter's *Sermon, occasioned by his death.*

THE Rev. William Humphries was blessed with a religious as well as a liberal education. When he was only nine years old he began to seek after God: having at that early period received some impressive views of the vast importance of religion, which from that time he never lost. These views awakened in his breast a desire to be useful to the souls of his fellow-creatures, and led him to think of the ministry as his future employment. By his friends he was designed for the established church; but he became, on full conviction, a decided, though a liberal Protestant Dissenter. Hence he was induced to enter a student of the Academy at Homerton, in 1778, then under the direction of Drs. Conder, Gibbons, and Fisher. In 1779 he became a mem-

ber of the church in Whiterow Spitalfields, then under the pastoral care of the Rev. Nathaniel Trotman, now of the Rev. John Goode. With great solemnity, and many fears of self-deception, he commenced a public profession of religion; but at the same time with an entire surrender of himself to a Redeemer whom he believed to be truly divine.

On leaving Homerton, he was soon invited to preach to a small decayed congregation at Haverhill in Suffolk. His labours among this people were so acceptable, that he was ordained their pastor, on the 10th of December 1783. His pulpit labours here were highly esteemed. His attention to the families and individuals of his flock was unremitting. His visits of consolation were full of tenderness and piety. His reproofs, where reproof was necessary, were firm and faithful, though always softened by the most genuine compassion for offenders. His care of the young was such as left on the hearts of many of them traces which will never be removed.

His constitution here was greatly enfeebled: the course of his ministry suffered many interruptions: and at length he was induced, although with very great reluctance, by the advice of medical friends, to resign his charge in 1791. He then returned to London, and united himself to the church in Fetter-lane, then under the care of Dr. Davies.

A temporary relaxation from the bodily and mental fatigues of a stated ministry, was the mean of restoring to him more health than he ever expected. With returning vigour he resumed his ministerial labours. In the spring of 1792, divine providence opened the door for his connexion with the congregation of Hammersmith. The morning ser-

vice of the Lord's day alone was vacant. The other duties of the situation were performed by Mr. now *Dr. Robert Winter. He accepted the invitation to the office of morning preacher, only as an experiment, doubting whether his health would permit his continuance. When Dr. Winter relinquished his charge, Mr. Humphries was chosen his successor. On the 22d of March, 1796, he was set apart as pastor of the flock. From this time he rose in the estimation of all who knew him. During the whole period of his residence here, there was not the least dissatisfaction between pastor and people, to interrupt friendship or prevent usefulness.

In other respects he was greatly tried and afflicted. His labours were often interrupted by returns of debility and disease. Three times these interruptions were occasioned by the rupture of a blood vessel. But these, although to himself and to his friends, seasons of great distress, were to both, sources of advantage and instruction. While these seasons were passing over him, he manifested the most devout resignation to his heavenly Father's will, contented either to live or die, as should be most for his glory, and the eternal welfare of his own soul, and of the souls of his dear people. For their sakes, more than for his own, he was desirous of life, and once and again his prayer was heard. Out of the furnace he came forth more refined than before, and had the happiness of meeting in the public assembly and in the circles of friendship, many who had benefitted by his afflictions. The truly Christian spirit with which he bore his trials, had instructed and edified them; and the prayers

* The Trustees of Princeton College conferred the degree of Doctor in Divinity on him in 1809.

which they had offered on his account, had diffused over them an increasing seriousness, which, to such a pastor, must have been unspeakably delightful.

From the rupture of a blood vessel in the beginning of September, 1807, he had rapidly and unexpectedly recovered, so as to resume every part of his works with a vigour which astonished all who beheld it. To his congregation, the last four months of his ministry were especially interesting, and peculiarly important. His sermons, his prayers, and his conversation, during this interval, constituted, as it were, his dying testimony to the truth and power of the gospel.

On the Lord's day, July 20, 1808, he finished his public testimony in Hammersmith. In the morning he addressed his auditory from Psalm 84, 10. "For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." In the afternoon his discourse was founded on these remarkable words of Job, ch. 2. 10. "What! Shall we receive good at the hands of the Lord, and shall we not receive evil?" How important a preparation of the minds of his beloved hearers, for the calamity, the deep calamity, at the eve of which they had unconsciously arrived! Having finished the work of the sabbath; conversed cheerfully and instructively with several friends; and performed the devotional exercises of his family, he discovered symptoms, which convinced him of the third return of the former disorder, by another rupture of a blood-vessel. The attack was awfully severe; the loss of blood in a very short space of time excessively great; and the danger of a rapid decline alarmingly obvious. From the great debility occasioned by the loss of so large a quantity of the precious vital fluid, he

mercifully recovered so far, as to have various opportunities of bearing an unequivocal testimony to the power of the gospel over his mind, and of recommending it to the attention of others.

As soon as he was a little recovered from the immediate effects of his late alarming attack, he was recommended to take a journey for change of air. He accordingly went to Canterbury, where he spent nearly five weeks. For the first fortnight he appeared to be getting better, and his friends pleased themselves with the hope of his complete recovery. At that time, it is supposed, that he was led to entertain the same hope. But he appeared perfectly resigned to the Divine will, and more than once remarked, that, if he felt any desire to live, it was, that he might be useful. His conversation, during the whole time that he remained at Canterbury, was remarkably pious and spiritual, and will long be remembered with pleasure by those whose privilege it was to be with him. Whenever he spoke of the Saviour, it was in the most exalted terms. Christ, in the glory of his person, in the efficacy of his blood, and in the riches of his grace, was his delightful theme. Whenever he spoke of himself, it was with the greatest humility and self-abasement. On one occasion he thus expresses himself; "I can truly say with Archbishop Usher, Let me die with the language of the poor publican, "God be merciful to me, a sinner."

During the last fortnight which he spent at Canterbury, his health declined, and the latter part of it, very rapidly. His cough was very troublesome, which deprived him of rest. One morning, after having had a very bad night, when he was asked, how he felt himself, he replied, "Of late I have had many sleepless nights, but not one heavy hour;

for in the multitude of my thoughts within me, his comforts delight my soul." At another time he said, "I have often made it matter of prayer, that if sickness should be unto death, I may experience my mind more and more weaned from earthly objects, and that I may prefer heaven to earth; and now I find that my prayer is answered." He embraced every opportunity of saying something profitable to those about him. To do good was his constant concern. "O," said he, one day, "that I may do good with my dying breath!" To a minister, expressing a hope, that his mind was in a comfortable frame, he replied: "My mind is fixed upon Christ. Those parts of the word of God," said he, "which speak of Christ, whether prophetical or historical, are the most precious and sweet to me; and I can say, that I have more than a hope of interest in his love."

Finding that he was daily getting worse, he expressed a desire to return home. "It has," said he, "frequently been my prayer, that I might die with my dear people; and that, in my dying moments, I might testify the reality and importance of those things which I have taught them from the pulpit." Indeed, love to his people, next to love of Christ, seemed the governing principle of his breast. Of this, besides many other proofs, some letters which he addressed to a deacon of his church, during his visit at Canterbury, afford very satisfactory evidence. And the address to the congregation, which, at his request, was read from his pulpit, was expressive of all the fulness of his heart. At that time he appeared to think himself recovering, yet expressed the most expressive resignation to the will of the Lord; and the state of his mind, exhibited in that address, was all that his friends could wish. According to

his desire, he returned to Hammersmith. During the journey, he frequently spoke of divine things, on which, indeed, he always delighted to converse. But, in one instance, what he uttered was peculiarly interesting, as being expressive of the state of his mind. On being taken for a few minutes out of the carriage, his breath was so much affected with the cold air, that the friend who was with him thought he was dying. However, in a little time he recovered, and they proceeded on their journey. As soon as he was able to speak, he said, "What a mercy was it on your account, that I was not taken off! But whilst I was in that state I said to myself, are you satisfied with your hope? I replied, Yes, I am: I know the foundation of it." He then spoke of the nature of the Christian hope, as a good hope, a blessed hope, but above all, a hope full of immortality. What an affectionate consideration did he here discover for his friend! and, at the same time, what a desirable, happy frame of mind, as to his own most immediate prospects!

He observed, also, in the course of this affecting journey, that in former seasons of weakness and disease, there had been always some important object, which made him desirous of living; but now, he had nothing, excepting a view to general usefulness, which made him wish for recovery; and from this consideration, he felt perfectly satisfied as to the result. On reaching Hammersmith, he appeared very faint, and almost exhausted. Yet afterwards, during the evening, he seemed as well as the evening before, except the loss of appetite, which had till this time been very good. To a friend who said to him, "You appear very weak," his reply was, "If I am but strong in the Lord, and in the power of his might, that will be sufficient." To a person who

came to him on some necessary business, he said, "Regard the sabbath for the good of your precious soul. Remember, that will live after your body is dead,—that will live for ever." He now desired that all his dear friends might see him; "the poor," said he, "as well as the rich, let there be no distinction." Accordingly, many came, and many more, doubtless, would have come to see him, had they known that his eyes would so soon be closed in death. To one he said, "I have lived with you, and loved you, and now I am come to die with you." To another, who had made the obvious remark, that he appeared extremely weak, he replied, "But what a blessed thing to know, that when flesh and heart fail, God will be the strength of our hearts, and our portion for ever." To a young person of his flock, he said, in the most emphatic manner, "It is the truth, love the truth, live by the truth." A short time before he expired, summoning up all his little remaining strength, he expressed himself in the following words to his friends present: "In Christ—He is the only refuge for a poor sinner. That plan of salvation which secures the honour of God, and the eternal happiness of the sinner, is the glory of the Gospel. I am a sinner saved by grace. We deserve damnation; but Christ has suffered and died for us. Excuse," he added, "my plainness, I am going, and I speak as one that must give account. I thank you for all your kind favours. The mercy of the Lord be with you all." These were nearly the last intelligible words which he spoke. A Christian friend coming into the room, he pronounced his name, and attempted to address him; but the only words which were heard, were, "—Right—Well." The last word he uttered was —"Rejoice."

Such, says Dr. Winter, in the close of his funeral sermon, was the happy, rejoicing death of one of the best men that ever lived. He was an eminently serious Christian, a steady friend, a scribe well instructed in the mysteries of the kingdom of heaven; firm in his own views, but candid to those who conscientiously differed from him; dependent on divine grace in a Redeemer, but actively persevering in that holiness, without which no man shall see the Lord.

The doctrines which exalt the person and work of the Saviour—which lay man low in the dust, as a depraved and, in himself, a wretched creature—which point out his salvation from its origin to its consummation, to be all of grace, free, sovereign grace, and which bear the most friendly aspect on universal holiness of heart and life, were the doctrines which he taught clearly and fully. He knew his awful responsibility at the great tribunal, and watched for souls as one who must give account. Whosoever might be displeased or offended, it was his desire in public to keep back no part of the counsel of God: and, in private, his whole behaviour was as far removed from flattery on the one hand, as from unkind severity on the other.

The meekness and the gentleness of Christ were peculiarly conspicuous in the whole of his ministry and of his conduct. He was one of the most truly affectionate ministers with whom the church of God has been favoured: and his kindness was displayed to the afflicted—to the poor—the ignorant, and the young. He entered with a minuteness, which was almost peculiar to himself, into the concerns of those whom he wished to serve.

In the neighbourhood where he lived and died,

he was universally beloved by members of the established church, and by every denomination of dissenters. His worth was highly estimated by those in the world, as well as by those who profess religion. His memory is embalmed in the hearts of many. He walked with God, and he was not, for God took him.

WE do not hold ourselves answerable for the truth of *every* thing advanced in the following Essay. We insert it, because it gives a most triumphant answer to many of the novel objections, urged by modern Infidelity; and we hope that to many of our readers, it will afford information both new and interesting.

Geological facts, corroborative of the Mosaic account of the Deluge, with an Inquiry into the Origin, Progress, and still permanent Consequences of that Catastrophe, by RICHARD KIRWAN, Esq. L. L. D. F. R. S. and M. R. I. A.

1st. ACCORDING to Don Ulloa, shells were found on a mountain in Peru, at the height of 14,220 feet. 2 Buff. Epoque, 268. Now I have already shown, (in a former Essay,) that no mountains higher than 8,500 feet were formed since the creation of fish; or, in other words, that fish did not exist until the original ocean had subsided to the height of 8,500 feet above its present level: therefore, the shells found at more elevated stations,

were left there by a subsequent inundation. Now an inundation that reached such heights could not be partial, but must have extended over the whole globe.

2dly. The bones of elephants and rhinoceri, and even the entire carcass of a rhinoceros, have been found in the lower parts of Siberia. As these animals could not live in so cold a country, they must have been brought thither by an inundation from a warmer and very distant climate, betwixt which and Siberia mountains of 900 feet high intervene. It may be replied, that Siberia, as we have already shown, was not originally as cold as it is at present: which is true; for probably its original heat was the same as that of many islands in the same latitude at this day; but still it was too cold for elephants and rhinoceri; and between the climates which they then inhabited, and the places they are now found in, too many mountains intercede, to suppose them brought thither by any other means than that of a general inundation. Besides, Siberia must have attained its present temperature, at the time those animals were transported, else they must have all long ago putrified.

3dly. Shells, known to belong to shores under climates very distant from each other, are, in sundry places, found mixed promiscuously with each other. One sort of them, therefore, must have been transported by an inundation: the promiscuous mixture can be accounted for on no other supposition.

These appear to me the most unequivocal geological proofs of a general deluge. To *other* facts generally adduced to prove it, another origin may be ascribed: thus, the bones of elephants, found in Italy, France, Germany, and England, might be the remains of some brought to Italy by Pyrrhus, or the

Carthaginians, or of those employed by the Romans themselves: some are said to have been brought to England by Claudius, 4 Phil. Trans. 2d Part, p. 242. When these bones, however, are accompanied with marine remains, their origin is no longer ambiguous. Thus also the bones and teeth of whales, found near Maestricht, are not decisively of diluvian origin, as whales have often been brought down as low as lat. 48° 34. Roz. 291. Nay, sometimes they strike on Italy, 1 Targioni Tozzetti, 386.

Yet to explain the least ambiguous of these phenomena, without having recourse to an universal deluge, various hypotheses have been formed.

Some have imagined that the axis of the earth was originally parallel to that of the ecliptic, which would produce a perpetual spring in every latitude, and consequently that elephants might exist in all of them. But the ablest astronomers having demonstrated the impossibility of such a parallelism, it is unnecessary to examine its consequences; it only deserves notice that the obliquity of the equator is rather diminishing than increasing. See Lalande in 44. Roz. 212. Besides, why are these bones accompanied with marine remains?

Others, from the nutation of the earth's axis, have supposed that its poles are continually shifting, and consequently, that they might have been originally where the equator now is, and the equator where the poles now are; thus, Siberia might have, in its turn, been under the equator. But, as the nutation of the earth's axis is retrogressive every nine years, and *never exceeds ten degrees*, this hypothesis is equally rejected by astronomers. 44 Roz. 210. 2 Bergum. Erde Kugel. 305. The pyramids of Egypt demonstrate that the poles have remained unaltered for three thousand years.

The third hypothesis is that of Mr. Buffon, to which the unfortunate Baily has done the honour of acceding. According to him, the earth having been originally in a state of fusion, and for many years red hot, at last cooled down to the degree that rendered it habitable. This hypothesis he was led to imagine from the necessity of admitting that the globe was, to a certain distance beneath its surface, originally in a soft state. The solution of its solid parts in water he thought impossible; falsely imagining that the whole globe must have been in a state of solution, whereas the figure of the earth requires the liquidity of it only a few miles beneath its surface, Epoques 10 and 35. If he had trod the path of experiments, he would have found the hardness and transparency, of what he calls his primitive glass, and thinks the primitive substance of the globe, namely, quartz, to be altered in a strong heat, with a loss of 3 per cent. of its weight; and that so far from its having been a glass, it is absolutely infusible. The loss of weight, he must have seen, could be ascribed to nothing else but the loss of its watery particles, and that therefore it must have been originally formed in water; he would have found that some feldt-spars lose 40 per cent.; and others at least 2 per cent. by heat; he would have perceived that mica, which he thinks only an exfoliation of quartz, to be, in its composition, essentially different. He certainly found their crystallization inexplicable, for he does not even attempt to explain it.

But waving this, and a multitude of other insupetable difficulties in his hypothesis, and adverting only to the solution he thinks his theory affords of the phenomenon of the existence of bones of elephants, and the carcass of a rhinoceros in Siberia,

I say it is defective even in that respect. For allowing his supposition, that Siberia was at any time of a temperature so suited to the constitution of these animals, that they might live in it, yet the remains lately found in that country, cannot be supposed to belong to animals that ever lived in it.

1st. Because, though they are found at the distance of several hundred miles from the sea, yet they are surrounded by genuine marine vegetables, which shows that they were brought thither together with these vegetables.

2dly. Because they are generally found in accumulated heaps; and it is not to be imagined that while alive they sought a common burial-place, any more than they at present do in India.

3dly. Because the rhinoceros was found entire and unputrified; whereas, if the country was warm when he perished, this could not have happened.

4thly. Because, in no very distant latitude, namely, that of Greenland, the bones of whales, and not of elephants, are found on the mountains; consequently, that latitude must have been in that ancient period sufficiently cold to maintain whales, as it is at this day; and that cold we know to be very considerable, and incompatible with the proximity of the climate suited to elephants. 17 N. Comment. Petropol. *576.* 1 Stet. Petrolop. *55.* Renov. *73.* Therefore the animals whose remains are now found in Siberia, could not have lived in it.

The fourth hypothesis is that of Mr. Edward King, but much amplified and enlarged by Mr. De Luc. This justly celebrated philosopher is of opinion, that the actual continents were, before the deluge, the bottom, or bed of the ancient ocean; and that the deluge consisted in the submersion of the ancient continents, which consequently form

the bed or bottom of our actual oceans; consequently, our actual mountains were all formed in the antediluvian ocean, and thus shells might be left on their highest summits.

In this hypothesis the ancient continents must have existed in those tracts now covered by the Atlantic and Pacific oceans: if so, I do not see how the elephants could have been brought into Siberia, or a whole rhinoceros found in it: for Siberia being then the bottom of some ocean, the sea must have moved from it to cover the sinking continents, instead of moving towards it to strew over it their spoils. If it be said that these animals were carried into the sea before the flood, then surely the rhinoceros should have been devoured, and only his bones left.

To say nothing of the incompatibility of this system with the principal geologic phenomena, mentioned in my former Essay, and of the destruction of at least all the graminivorous fish that must have followed from their transfer to a soil not suited to them, it is evidently inconsistent with the Mosaic account of this catastrophe; which account, however, these philosophers admit.

Moses ascribes the deluge to two principal causes, a continual rain for forty days, and the eruption of the waters of the great abyss. Now to what purpose a rain of forty days to overwhelm a continent that was to be immersed under a whole ocean? He tells us the waters increased on the continents a certain number of days, rested thereon another period of days, and then retired. Do not these expressions imply a permanent ground on which they increased and rested, and from which they afterwards retreated? As the retreat followed the advance, is it not clear that they retreated from the same spaces on which they had before advanced and rested?

Mr. De Luc replies, that in the 13th verse of the 5th chapter of Genesis, it is said the earth should be destroyed, and that Mr. Michaelis so translates it. However, it is plain, from what has been just mentioned, that Moses did not understand such a destruction as should cause it to disappear totally and for ever; he tells us, that the waters stood fifteen cubits over the highest mountains; now, as he has no where mentioned the antediluvian mountains, but has the postdiluvian, it is plain, it is to *these* his narration relates; and these, he tells us, were, at the time of the deluge, covered with water, and uncovered when the waters diminished: he never distinguished the postdiluvian from the antediluvian, and therefore must have considered them as the same.

Nor did Noah himself believe the ancient continents destroyed; for he took the appearance of an olive-branch to be a sign of the diminution of the flood. This he certainly believed to have grown on the ancient continent, and could not have expected it to have shot up from the bottom of the sea. Mr. De Luc tells us this olive grew on an antediluvian *island*, and that these islands, being part of the antediluvian ocean, were not flooded. It is plain, however, Noah did not think so, else he would not judge the appearance of the olive to be a sign of the diminution of the waters. Where is it mentioned, or what renders it necessary to infer that islands existed before the flood? If islands did exist, and were to escape the flood, so might their inhabitants also, contrary to the express words of the text.

It would surely be much more convenient to Noah, his family, and animals, to have taken refuge in one of them, than to remain pent up in the ark.

The dove, Moses tells us, returned the first time

she was let out of the ark, finding no place whereon to rest her feet; she consequently could not discover the island; whereas the raven never returned, plainly because he found carcasses whereon to feed; therefore these carcasses were not swallowed up, as Mr. De Luc would have it. Moses tells us that, at the cessation of the flood, the fountains of the deep were stopped or shut up; therefore, in his apprehension, instead of the ancient continents sinking into the deep, the waters of the abyss flowed from their sources upon that continent, and again returned; from all which it follows, that this hypothesis is as indefensible as the foregoing.

Passing over the systems of Woodward, Burnet, and Whiston, which have been repeatedly refuted, I recur to the account given of this great revolution by Moses himself, taken in its plain literal sense, as the only one that appears perfectly consistent with all the phenomena now known, of which I shall find occasion to mention many; he plainly ascribes it to a supernatural cause, namely, the express intention of God to punish mankind for their crimes. We must therefore consider the deluge as a miraculous effusion of water, both from the clouds and the great abyss; if the waters, situated partly within and partly without the great caverns of the globe, were once sufficient to cover even the highest mountains, as I have shown in a former essay, they must have been sufficient to do so a second time, when miraculously educed out of these caverns. Early geologists, not attending to these facts, thought all the waters of the ocean insufficient; it was supposed that its mean depth did not exceed a quarter of a mile, and that only half of the surface of the globe was covered by it: on these data, Keil computed that *twenty-eight* oceans would be requisite to cover

the whole earth to the height of four miles, which he judged to be that of the highest mountains, a quantity at that time considered as extravagant and incredible; but a further progress in mathematical and physical knowledge, has since shown the different seas and oceans to contain *at least* FORTY-EIGHT *times more water than they were supposed to do.*

Mr. de la Place, calculating their average depth not from a few vague and partial soundings, (for such they have ever been, the polar regions having been never sounded, particularly the Antaretic,) but from a strict application of the theory of the tides to the height to which they are known to rise in the main ocean, demonstrates that a depth, reaching only to half a league, or even to two or three leagues, is incompatible with the Newtonian theory, as no depth under four leagues could reconcile it with the phenomena. The vindication of the Mosaic history does not require even so much. The extent of the sea is known to be far greater than Keil supposed, that of the earth scarcely passing one third of the surface of the globe.

(To be continued.)

A STRANGE SIGHT.

It is indeed a strange sight to see those that complain they can do nothing without Christ, labouring hard, and those who boast they can do great things, standing idle—to see those that renounce all dependence upon their good works, abounding in good works; and those who expect to be saved by their good works, living in the neglect of good works, and doing the works of the devil. *Davies.*

FOR THE CHRISTIAN's MAGAZINE.

THE following view will be succeeded by others of the same nature, as circumstances may permit, from time to time. The detail is given as minutely as possible, both to gratify curiosity, and afford instruction.

The state of the Reformed Church; as also, of the different religious denominations in Holland, previous to the late revolution.

THE doctrines of the Reformed Church, are contained in the decisions of the Synod of Dort—the Belgic Confession of Faith, and the Heidelbergh Catechism.

Her offices are four-fold, viz. teachers, or professors of theology, ministers of the word, elders, and deacons. The number of professors is not limited. In the year 1638, there were four at Leyden, four at Utrecht, two at Harderwyck, three at Franeker, and four at Groningen. Many of these act as ministers of the word also. Their office consists principally in teaching theology, to such as design entering into the ministry of the word. Some make it their business to teach branches of knowledge which are calculated to illustrate theology: such as church history, Jewish antiquities, eastern languages, sacred eloquence, &c. According to the regulations of the Synod of Dort, they are bound to defend the truth against errors of every kind. They are supported at the expense of the province in which

the university to which they belong is situated. In Utrecht, the city alone bears the expense of the university and professors.

The office of ministers of the word is very laborious, and, in most places, the income which they receive but small. They must preach two or three times a week, besides meeting once a week with the consistories, and attending in their turn the Classes and Synods—keep catechetical schools, visit their congregations, especially in times of sickness, and previous to the administration of the Lord's Supper, which happens every three, and in some places, every two months. They are also bound to visit such as are imprisoned for capital crimes, and to accompany them to the place of execution. For all these services they receive in Amsterdam, where their salary is greatest, 2,200 guilders*, and some few presents from the East-India Company. When they accompany the army they receive fifty guilders additional to their regular salary, for the expense of travelling. The ministers of towns in South-Holland, besides a parsonage, receive 650 guilders: —in North-Holland 600 guilders a-year. In most of the other provinces they receive much less; and in some places their salary is uncertain, as it consists of the tenth of some farms. The salaries of ministers are paid, in a great degree, out of the income of church property. Whenever they are disabled by age, or otherwise, from performing their duties, they in general still retain their salary; and after their death an annuity is settled on their widows. No one can undertake the ministry, unless he be lawfully called; and no unlettered person may be licensed, who does not possess singular

* A guilder is 21 pence sterling, or 37½ currency.

natural talents. In the cities of Holland, which have a voice in the Assembly of the States, and in the Hague, whenever vacancies occur, the ministers to fill them must be twenty-seven years of age at least—in Amsterdam they must be thirty-two—in small cities twenty-five—and in towns twenty-two. The Walloon churches in Holland, call candidates to the ministry who have just reached their twenty-second year. The manner of calling is this: Whenever there is a vacancy, the Consistory request the permission of the magistrates to fill it. Then the Consistory and the Deacons proceed to nominate as many candidates as every one of the members think proper. This nomination is reduced to three, out of which number, if approved by the magistracy, one is chosen by a majority of votes, who is proposed to the magistracy for their approbation; which, if not granted, a new election must be made. Though this be the ordinary mode, yet in some places it is different. In Dordrecht the magistracy name four of their number, who, in conjunction with two ministers and two elders, make the choice. In a certain town of Delfland, which is called the Woud, the congregation possess the right of choosing their minister by a majority of votes. This is also the case in Zevenhoven, in the Island of Texel, and other places. In some places the nomination is made by the ruling Consistory alone, or in concurrence with those who have at any previous time been members of the Consistory. The election is made by the votes of the male members of the congregation.

When the election is properly made, according to the established mode in any place, notice thereof is given to the Classis with which the called minister or candidate for the ministry is connected.

The latter having passed the "Examen præparatoire," or preparatory Examination, is admitted to preach the word; but not to administer the sacraments of Baptism and the Lord's Supper. The Classis to which he is called, having examined his election, and found it orderly, proceed, in presence of the Deputati Synodi, or Delegates of Synod, to what is called the Examen peremptoir, or concluding Examination. After this the election is confirmed, of which notice must be given to the congregation for three Lord's days successively, publicly in church; that if any are dissatisfied they may have the opportunity of making it known. When the time appointed for ordination is come, one of the ministers of the Classis preaches a sermon on the occasion; and then reads the form of ordination to the candidate, requiring his answer to the questions proposed. This done, he comes down from the pulpit, and causes the candidate to kneel, when putting his hands on him and praying for the divine blessing, he ordains him to the work of the holy ministry. In case more ministers are present, they join in the imposition of hands. If the person chosen is already ordained, the examination and ordination is omitted: but the other ceremonies are performed. The candidates and ministers must declare under oath that they have given, and will give nothing, in any way, for any call; this practice being prohibited as Simony. They are, by several statutes of the supreme authority, forbidden to introduce state matters in the pulpit; but must exhort their people to obey the magistracy four times a-year, at the ordinary meetings of the States of Holland; the delegates of the Synods of Holland have liberty to deliver into them a written memorial, through the pensionary. Both ministers and candidates

are required to sign the canons, &c. of the Synod of Dort. Among the ministers there is no other precedence or inequality in rank than what age gives. Whenever any of them is disabled by years or weakness from doing duty, he is declared emeritus. In Guelderland, and elsewhere, the old and weak ministers at their request have assistants procured for them. These are settled as if they were called to a vacancy, and succeed the ministers with whom they are associated.

There are many manors in the Netherlands, whose owners or lords possess the right of patronage in the church; that is, the right of proposing a minister to the congregation. Others have a right of approving or rejecting the choice made by the Consistory. The States General have steadily resisted every attempt made by the Synod to destroy or impair this right of patronage. The appointment of a chorister and sexton belongs also to the right of patronage.

The elders are chosen by a majority of votes of the Consistory, without the cognizance of the magistracy. In Enkhuysen the election of elders and deacons is made from a nomination of the Consistory of double the number needed, by a majority of votes of the congregation. The votes are collected by a minister and an elder. In Delft and Rotterdam these officers are also chosen by the congregations. The election when finished is published for three successive Lord's days in the church, after which, if no objection is brought against their walk and conversation, they are ordained. Their duty is, in connexion with the ministers, to take care that discipline is properly exercised over all the members of the congregation. They are also bound to have regard unto the conversation and

doctrine of the ministers, that they discharge their duty aright. They accompany the ministers in their visitations of the flock, especially previous to the administration of the Lord's Supper. They remain in office two years: and every year new ones are chosen to supply the places of those whose time expires.

The deacons are also chosen yearly as the elders, and serve as long as they do. Their office consists in diligently collecting, and faithfully distributing, the alms of the congregation to the poor. The collection of the alms is made publicly in the church, and also at the houses of the members of the congregations. In some places, application is made to the benevolent members of other denominations, who cheerfully aid the deacons. The deacons have, moreover, the management of the real estate of the poor, and take care that they regularly receive their income. Every year they render an account of their receipts and expenditures to the Consistory, in the presence of such of the congregation as choose to be present. In many large cities, the deacons constitute a distinct body from the minister and Consistory; but, in small places, they make together but one—and the deacons do nothing without consulting the minister and Consistory. Neither elders nor deacons receive any compensation for their services.

The preservation and repair of the churches and monuments in them, are committed in the cities to certain persons, appointed for that purpose by the magistracy, called Church Masters; whose business also it is to take care that the revenue appropriated for that purpose be paid.

In addition to the care which the deacons take of the poor, there are erected in the cities, and

many towns, hospitals in which the necessitous are assisted. There are in every part of the country hospitals for old men and old women, and for the sick and wounded—orphan-houses and bedlams, or mad-houses, and such like, which are governed by their proper officers. The magistracy appoint them, and they continue in office for life. Besides many individuals have, at their own expense, erected buildings, in which they support old and needy people.

In many cities and a considerable number of towns, there are schools established by the magistracy, and it is the duty of the Consistory in every congregation to provide good schoolmasters, that the youth may be taught, not only reading, writing, grammar, and the liberal sciences, but also the principles of religion as maintained by the Reformed Church.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.

N°. II.

EVERY judicious man subscribes, without hesitation, the confession of the king of Israel, at the dedication of the Temple, 1 Kings 8. 46. *There is*

no man that sinneth not: and it is impossible to form a correct idea of the true God, without a persuasion of his justice and his holiness. With a full conviction of the depravity of our own hearts, and of the purity of the divine mind, how shall we appear before him? It is not imbecility of mind or a superstitious fear which dictates this inquiry: but rather it is blindness or folly which prevents its becoming universal. It is a question of great interest to every one who feels his obligation to reverence the supreme Being—"Wherewith shall I come before the Lord, and bow myself before the high God*?" Nature's light throws not even a solitary ray upon the path of fallen man in this awful inquiry. Its answer is found only in the gospel of Christ.

Every system of religion, indeed, proposes for its object the establishment or maintenance of friendship or fellowship with the deity; but the Christian doctrine alone exhibits such friendship and fellowship founded upon an atonement, which maintains unsullied, the *beauty of the Lord*, in the perfect hatred and condemnation of sin. It alone secures the salvation of the sinner, consistently with the glory of Jehovah.

We have defined in the preceding number†, atonement to be,

That which effectually removes the offence of sin, and procures for the sinner reconciliation with God.

We will now proceed to show that our Lord Jesus Christ hath made such atonement for our sins. We assert this not as an *opinion*, but as a *fact;* and we appeal to the infallible oracles of God as containing ample testimony. If, from a review of

* Mic. 6. 6. † Page 37.

this testimony, it shall appear that the Redeemer hath indeed made ample *satisfaction* for the offence, and in consequence of that satisfaction we have reconciliation with God, the proof will be complete. With atonement, in any other sense of the word, we desire to have nothing to do. An atonement offered where no offence existed, is an absurdity not to be charged upon the Bible. An atonement which does not satisfy in the most ample manner for the offence, is not worthy of an inquiry; and one, which, making satisfaction, does not procure reconciliation, although it may afford scope for the ingenious sophistry of a smatterer in theology, can never be recommended in the Christian's Magazine, as the foundation of the sinner's hope.

Christ Jesus has made atonement.

It is assumed in this Essay, that mankind have sinned. But this is no unscriptural assumption. Rom. 5. 17. Death passed upon all men, for that all have sinned. It is also assumed that sin is an offence against the great and holy God. So say the Scriptures *. Conscience, also, that tribunal which man places over his own actions and motives—that faculty with which the Creator has endowed the subjects of his moral government, proclaims the offensive nature of sin. When awakened from its slumbers, it raises its voice in condemnation of our crimes; and *if our own hearts* CONDEMN *us, God is greater than our hearts.* God's law, emanating from his perfections as the indispensable prerogative of his government, prescribes our duty and condemns its violations. "Thou art of purer eyes than to behold evil, and canst not look on iniquity—these things doth the Lord hate; yea, they are an abomination to him."

* Hos. 4. 15. Jam. 3. 2. Rom. 4. 25. and 5. 15, 16, 17, 18, 20.

In such a state of things, Jehovah, in mercy to his offending creatures, devised a plan for our restoration to his friendship and favour in Christ Jesus our Lord, Rom. 4. 25. who was delivered for our offences. That he made adequate atonement, is a truth worthy of all acceptation. The difficulty lies not in discovering, but in selecting and arranging, testimony in its support. He bore our sins—he suffered punishment in our stead—he offered sacrifice in our behalf—the satisfaction which he made for our offences is declared to be complete—reconciliation is now procured upon the footing of that satisfaction. Is there any thing else necessary in order to support the doctrine of the atonement? This is proof, clear, copious, and conclusive.

1. Christ Jesus bare our sins, 1 Pet. 2. 24. Who his own self bare our sins in his own body on the tree. He bare our sins on the cross. How did he bear them? They are not substances capable of being collected, and constituting a mass of matter that shall gravitate in a scale, or shall be bound with tangible cords to his body. They are qualities of the state, disposition, and actions, of an intelligent creature. They are Ἀνομια *, a want of conformity unto, or transgression of, the law of God. How did he bear them? This quality did not belong to his disposition or his actions. He is *holy, harmless, undefiled, separate from sinners* †. How then did he bear them? This question must be answered. The assertion is not without meaning. He did not bear them as a mass of matter bound upon his body. He did not bear them as immoral qualities tinging his soul with pollution. They became *his* by a legal transfer. He bare them by imputation. He became a public representative, and thus our guilt—our liability to punishment, was

* 1 John 3. 4. † Heb. 7. 26.

laid upon him. No other answer can possibly bear examination in the light of truth. Every other reply is an evasion of the question. It is a trifling, a soul-destroying evasion. Christ could not have otherwise borne our sins. God *hath made him to be sin for us who knew no sin* *. God hath made his holy Son to be sin for us, ὑπὲρ ἡμῶν, in our stead. How is the Holy One made to be sin? By having sinful propensities actually infused into his soul? Impossible! By being made to violate the rule of righteousness? Equally impossible! He *knew no sin*, either in his inclination or behaviour. He made him to be sin by bearing our sins. *The Lord hath laid on him the iniquities of us all* †. He charged to his account all our offences. This criminal debt the Redeemer undertook to pay. *By so much was Jesus made a surety of a better Testament* ‡, in order to make atonement for our offences, and to procure for us reconciliation with God.

Behold him elevated upon the cross, ye holy disciples! behold him, ye mourning sinners! He bears our sins on his own body on the tree—Calvary groans—the earth trembles—the rocks are rent—the sun is darkened—heaven frowns—the tempest bursts upon our Surety, and

2. He suffers punishment in our stead. 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Punishment is the penalty annexed to disobedience; and the pain inflicted upon the offender is in proportion to the offence committed. This pain is the remedy provided in the constitution of the moral world, for the evil of deviating from the laws of rectitude. The hand of discipline inflicts pain for the benefit of the subject, and the public good may

* 2 Cor. 5. 21. † Isa. 53. 6. ‡ Heb. 7. 22.

call for voluntary suffering, or the exhibition of sufferings under authority. Pains, however, endured for the good of others, or the personal advantage of the sufferer, are not always penal. It is essential to punishment that suffering has been merited: and punishment is due to the criminal, entirely on account of the crime, independently of all considerations of personal improvement, or the utility of the example to others. This principle is as necessary to the order of the moral world, as attraction is to the material system.

Our sins deserved punishment; for *the wages of sin is death* *. Christ bare our sins and suffered their punishment. He suffered for our sins, the just for the unjust. These sufferings made atonement. They were penal, because they were on account of sins. The punishment was endured by the Redeemer, as a substitute—*the just for the unjust*—and the end is the re-establishment of the offending sinner in the friendship of God—*in order to bring us to God.*

A view of the sufferings of the Lord Jesus Christ, as making an adequate atonement for the offence of sin is essential to the sinner's hope. "Surely he hath borne our griefs, and carried our sorrows—he was wounded for our transgressions, he was bruised for our iniquities. It pleased the Lord to bruise him; he hath put him to grief †." And wherefore did it please the Lord? Because Jesus Christ merited the cursed death of the cross, on account of sins by himself committed? No. Far from it. *The Lord is well pleased for his righteousness' sake. And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.* Did Jesus suffer merely as a witness for the truth of his doc-

* Rom. 6. 23. † Isaiah 53.

trine? He suffered as a witness; but not as a witness only. The doctrine to which he gave testimony, even in his death, *the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many*, is the doctrine of the atonement. Did he suffer as an example? Yes: but not *merely* as an example. He patiently endured tribulation in our redemption, and set us an example of suffering patiently in our profession of faith in his blood. The example is precious. It is encouraging. It is effectual. But strip the sufferings of Christ Jesus of this character—they were the punishment of our sins; and they then cease to be a salutary example. What! Messiah suffered for no sin? and yet it pleased the Lord to bruise him! Such an example would be terrifying, disgusting, detestable. What an example! That perfect innocence may be rewarded by Jehovah with the most terrible pains!—An example, that God is pleased to bruise his Son without a cause or an object!—An example that the greatest holiness may be doomed to the most exquisite anguish!—An example, of cruelly taking the sceptre from the hand of justice, and sporting with the tortures of one in whom there was no fault, to whose account there was none charged, who ought not to have suffered! And is this the doctrine which the wisdom of the world would persuade us to consider as more equitable than the doctrine of the atonement? *The wisdom of the world is foolishness with God.*

Adopt the scriptural representation of the sufferings of Christ, and all is consistent. Beloved of God, holy and harmless as he was, he ought to suffer. By the constitution of the covenant of grace, he became our surety—he bore our sins—our guilt was transferred to him—he must accordingly bear

our griefs. Justice demands the punishment of our sins.

Hear his own words: "O fools, and slow of heart to believe—ought not Christ to have suffered these things and to enter into his glory*?" *Even so might grace reign through righteousness*—Grace reign, in the constitution of the system, through justice displayed in the execution of the victim. For

3. Christ Jesus offered sacrifice in our behalf in order to procure reconciliation for us.

Eph. 5. 2. Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God. To God he offered the sacrifice; for God was offended and must be appeased, or we, whom he loved, must perish for ever. The Redeemer is the priest, who offered unto God the sacrifice, which is our propitiation. He is, himself, the sacrifice, which he offered unto God, *for a sweet smelling savour*. He gave his life a ransom for many.

From the earliest ages of the world, sacrifice formed a part of the religious worship offered unto God by fallen man. "Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also, brought of the firstlings of his flock, and of the fat thereof."

The Hebrew ritual provided for this kind of religious worship in an eminent degree. The Priesthood, and the variety of sacrifices presented by them, according to the Levitical law, gave a peculiar character to the whole system of ordinances appointed of God for his people Israel. These sacrifices were piacular. Therefore, we so frequently read, in the law which required them, of the atonement which they made†. We are, however, inform-

* Luke 24. 25, 26. † Exod. 29. 36. & 30. 10. Lev. 1. 4. & 4. 20. Num. 15. 25. &c. &c.

ed by the word of truth " that the law can never with those sacrifices make the comers thereunto perfect. For it is not possible that the blood of bulls and of goats should take away sins." The great object in view is *taking away* sins. And this object is accomplished by the sacrifice which these represented—" through the offering of the body of Jesus Christ. For by one offering he hath perfected for ever them that are sanctified." Whatever other ends the kind of worship, prescribed by the Old Testament dispensation of the covenant of grace, may have answered, the principal end, certainly, was the exhibition of the doctrine of the atonement. Moral sacrifices, such as praise, penitence, and prayer, are always due from us to Jehovah; but there is nothing of spirituality naturally connected with the killing of beasts, or the burning of flesh upon an altar.

The external acts of devotion, required of the Hebrews, were well adapted to the minority of the church. A form of worship, greatly symbolical, was appropriate to a very illiterate age; and these symbols were peculiarly adapted to the preservation of the descendants of Abraham from surrounding idolatries. The whole system continually kept the Israelites in mind of their dependence on God for the fruits of the field and the increase of the fold. But its principal value is its fitness to keep up a lively conviction of the offensive nature of sin, and to prefigure the sacrifice which was offered by Jesus Christ. The bloody victim directed the faith of the heirs of Isaac and Jacob to the atonement of Christ, the promised seed.

The apostles laboured to turn the attention of their cotemporaries to this object. And the hand of the Baptist is the index from the levitical sacri-

fices to the one which gave them all their efficacy —*Behold the Lamb of God which taketh away the sin of the world!* The epistle to the Hebrews, throws open the doors of the Levitical tabernacle, and all its rich gospel treasure is exposed to view. Jesus hath *an unchangeable priesthood. And every high Priest is ordained to offer gifts and sacrifices. Christ through the eternal spirit offered himself without spot to God. After he had offered one sacrifice for sins, he, for ever, sat down on the right hand of God**. Himself the priest, himself the sacrifice, and the sacrifice offered to God for our sins. Is not this ample atonement? It is. Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith.

4. The satisfaction which the Redeemer made for our offences, is acknowledged in heaven to be complete. Eph. 4. 32. God, for Christ's sake, hath forgiven you.

Forgiveness of sin, is a covering of its offence against God by the atonement. The satisfaction made by the Redeemer is declared accepted, therefore, when God for Christ's sake grants pardon to the offender. *Therefore are they before the throne of God, which have washed their robes and made them white in the blood of the Lamb.* And he that sitteth upon the throne having issued the proclamation in the sinner's favour, *Deliver him from going down to the pit; I have found a ransom,* declares his satisfaction with the sacrifice—*a sacrifice of a sweet smelling savour unto God.* It is impossible it would be otherwise. The dignity of the High Priest—the infinite value of the offering—the declaration on the cross, *It is finished*—the resurrection from the dead—the glorious exaltation of Messiah

* Heb. 7. 24. & 8. 3. & 10. 12. & 22.

—the gifts of the Holy Ghost—the salvation of the sinner—These speak, yes, they declare with an irresistible persuasion, that satisfaction for sin is complete, and that

5. Reconciliation with God is established on the footing of that satisfaction.

Rom. 5. 10. When we were enemies we were reconciled to God by the death of his Son. There cannot be given a more certain evidence that atonement is made for an offence, than that reconciliation is fully established between the parties at variance. When the scriptures assure us, therefore, *that we have peace with God through our Lord Jesus Christ,* they testify that Christ hath made adequate atonement for our sins. *We were reconciled to God by the death of his Son.*

Shall it be said that the enmity is altogether on our part, and that Jesus Christ died, not to appease the wrath of heaven, but to slay the enmity of the human heart? How could the death of Christ effect this, otherwise than by making atonement for our sins, and so procuring the blessings of sanctification for us? Is it still insisted, that the barriers to a reconciliaton with God are altogether on the side of man, and that Christ came into the world only to remove these barriers. What? was the atonement then made to us in order to reconcile us? Were the sacrifices of the Levitical law offered to man? Was Christ Jesus ordained the High Priest of man? Did he offer the sacrifice to man? Did he pay the ransom to man? Is the scripture phraseology to be reversed, or is its meaning the reverse of its language? Did Jesus offer himself as the sweet-smelling sacrifice to man for the sins of the godhead? And is this the criticism which shall overturn the doctrine of the atonement? Is this the criticism which shall explain the the scriptures rationally, and consistently,

and without mystery? There is indeed enmity in sinful man against God. Yes: We grant it. Such criticism is evidence of this truth.

The Redeemer having satisfied divine justice by the sacrifice of himself, slays the enmity of our hearts by his gospel, by his grace, by his holy spirit. We are reconciled to God, to his law, to his ordinances, and to this gospel which proclaims salvation through the blood of Jesus—*the propitiation for our sins.* Therefore if any man be in Christ, he is a new creature: and all things are of God who hath reconciled us to himself by Jesus Christ*.

FOR THE CHRISTIAN's MAGAZINE.

The difference between a Speculative and Practical Knowledge of the Truths of the Gospel; or such as an unconverted man may possess, and that which is attained after experiencing the regenerating grace of the Holy Spirit.

THE *soul that sinneth it shall die.* The death of the body, and the death of the soul, as far as a soul can die, are the inseparable consequences of disobedience to the law of God. *The wages of sin is death.* In sinning, the divine image is lost; the principle of spiritual life, by which an intelligent creature is rendered capable of enjoying communion with God and living to his glory, is extinguished, and can never be recovered by the sinner himself. The same almighty power which first bestowed it, must create it anew, or it will be for ever gone. Spiritual death extends to all the faculties of the soul. The understanding is darkened, the will is at enmity against God, and the affections

* 2 Cor. 5. 17, 18.

are attached to improper objects. In this unhappy state, dead in trespasses and sins, every apostate child of Adam continues, and with all his natural and acquired attainments, will remain, until he is born again, and the principle of spiritual life be restored to him. With the most splendid talents and highest improvements, *the natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them, because they are spiritually discerned.* Whatever difficulties may arise in drawing a discriminating line between the rational powers of the mind, in its ordinary exercises, and those which relate to God and the spiritual life, it is very certain there is an essential difference between them. The express declarations of scripture establish this difference, and it is daily confirmed by observation. Learned men are not always pious. Nay, among those who have advanced far in science, and acquired great reputation for their extensive researches and vast erudition, are often found the most implacable enemies to both natural and revealed religion. With all their knowledge, they are ignorant of the only true God and Jesus Christ, whom to know is life eternal. They have not discovered the spirituality of the divine law, its principle and extent; nor understood the scope of the gospel, the duties it enjoins, and the blessings it reveals. Those who have been effectually called out of darkness, and by renewing and irresistible grace brought into marvellous light, are conscious of this difference, and willing to acknowledge it. But as the greatest number of these were, previous to their conversion, uninstructed in the doctrines of salvation, and had, perhaps, never read the sacred scriptures with attention, the comparative estimate of their former knowledge cannot, by themselves or by others, be accurately ascertained. A

very singular instance, which illustrates the difference between speculative and practical knowledge, and which is worth preserving, is sent for that purpose to be inserted in the Christian's Magazine.

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Dr. D—— was a man of strong mind and extensive reading; of an amiable disposition and polished manners. He had nearly finished his course of studies in the university of Groningen, and had obtained the degree of Doctor of Philosophy, a grade in literary honours conferred by some universities on the continent of Europe. He had published a Treatise in Latin, *de Systemate Leibnitiano, de vera Miraculi Notione, et de Speciali Dei Providentia*, which established his reputation as a scholar of the first rank. As he had devoted himself to the study of theology, he left Groningen in the year 1767, and came to Utrecht, where the most celebrated professor in theology, at that time, drew students to attend his lectures from every quarter. Dr. D. professed a deep reverence for the Christian religion. He had studied the doctrines, was thoroughly established in the arguments by which they are maintained and defended, and had determined soon to enter into the ministry. But with all his learning and decent profession, he was a stranger to the saving influence of divine grace; and had never experienced the converting power of the truth upon his own heart. He was satisfied with a speculative knowledge, and supposed nothing more was necessary to fit him for the ministry, or render him safe, as it respected his own peace and happiness.

A friend, who was in habits of intimacy with him, calling one morning to see him, observed a pensive air and an unusual seriousness mixed with distress in his countenance, which prompted an immediate inquiry respecting the cause of his disquie-

tude. Without the least reserve he communicated the state of his mind, and the occasion which had produced it.

The preceding evening he had received a letter which informed him of the death of an excellent man, the Rev. Dr. N——, whom he greatly loved, and with whom he had lived in the strictest bonds of friendship from early youth. Oppressed with grief, he first felt the pangs which such an event is calculated to excite. But the sensibility of nature soon gave place to other reflections, and aroused anxieties and feelings of a different kind. The death of his friend introduced his own death to view. He realized the possibility of being also cut down suddenly in the prime of life. Eternity with all its solemn importance and consequences, impressed his soul: then, for the first time in his life, he was convinced of his misery. He then saw and felt that he was a guilty and depraved sinner, that he had no resources in himself, no righteousness of his own. Alarmed and distressed, he had passed the night with conflicting passions, and sought consolation in vain, from all he knew of the gospel. He had now become as calm as, under such impressions it is perhaps possible to be, and appeared to be sincerely desirous of instruction. "Tell me," said he, with great eagerness, tell me where and how a wounded and accusing conscience can find peace? what must I do to be saved?"—After some observations which were judged applicable to his present exercises, his friend referred him to the precious atonement of the divine Redeemer, and the imputation of his perfect righteousness, by which the greatest of sinners who believe in Jesus, are justified. But of this, added his friend, you need no information; you are intimately acquainted with the doctrines of the Gospel. "It is true," he replied, "it is true, I am acquainted

with those doctrines. I have studied them, I understand them individually, and in their connexion, and can explain them to others, and defend them against adversaries. But my knowledge is merely speculative. I have only viewed them in theory as perfect and divine; but never applied them to myself. I know not how to repent, or how to believe. I know no more how to approach a throne of grace as a condemned sinner, or with what exercises, and in what way to come to Jesus, than the most ignorant creature on earth. Sit down," added he, "and instruct me."

An instance so striking and pointed, seldom occurs, where a man of great learning and information even in the truths of religion, was laid as low at the footstool of sovereign grace, as the most ignorant sinner; and where the difference between speculative and experimental knowledge is so clearly displayed.——It need only be added, that it pleased the Lord to direct this humble convert, and bring him through faith in Jesus, to joy and peace in believing. He became some time afterwards a minister, was settled in the church, and as highly respected for his piety and usefulness, as he was before for his erudition. He is probably still living, and bearing testimony from his own experience, to the necessity of obtaining a new heart and the teaching of the holy Spirit to salvation.

The writer of this anecdote is himself the friend alluded to above. He has a perfect recollection of the affecting interview, and can vouch for the truth of this little narrative.

☞ *Reviews are necessarily delayed. They may be expected in our next number.*

RELIGIOUS INTELLIGENCE.

DOMESTIC.

Extract of a Letter from the Rev. Andrew Gray, Missionary among the Tuscaroras; dated Tuscarora Village, Dec. 8, 1809.

THIS nation makes considerable advances in civilization and agriculture. They begin to see, that trusting to the chase is a very precarious subsistence; and that even the produce of the hoe, is not a certain provision for their wants; their corn crops being liable to suffer by untimely frosts. Therefore, our Tuscarora friends have this season cleared, fenced, and sowed, perhaps sixty acres of wheat. Last winter and spring they sowed considerable grass seed, in order to have meadows for the support of their cattle. They have also made some improvements in building. But the friendly, pacific, honest walk and conversation of the leading part of this nation, far surpasses all I have yet mentioned. How far this may be called the work of the Lord, is worthy of investigation.

There is a mistake in the idea, that Indians are disgusted with long speeches; myself have heard our Head Sachem address his nation from one to three quarters of an hour; and then he concluded only for lack of matter, whilst the nation sat in deep silence and attention for some time after he had taken his seat. It is in their communications with white men that they are laconic; and white men must be short in their sentences in general, more on account of the incapacity and weakness of the interpreter, than from any dislike they have either to long sentences or long addresses, provided the subject is pleasing and well understood.

Previous to my engaging in this mission, I had formed an idea that, among barbarous and warlike nations, almost all the finer feelings were absorbed in the ideas of

war, revenge, glory, &c. and that to drop the sympathetic tear, would be accounted effeminate, and unmanly. Whatever truth there may be in this idea in general, yet there are exceptions. Not long since I preached from these words:—"For as many as are led by the Spirit of God, they are the sons of God."—This discourse seemed to have made a singular impression on the mind of the Head Sachem, who immediately upon the close of the service arose and addressed his nation with a long harangue. Whilst he was engaged, I descended from the pulpit, and took a seat among his hearers. For a considerable time he seemed very earnest; at last, to my surprise, his voice faultered, he sighed deeply, resumed his seat, leaned his face on the head of his cane, and the tears rolled abundantly down his tawny cheeks. I inquired the cause; and was informed by Cusick, that the import of his talk was, exhibiting to his people the great benefits himself had received from his faith in Christ and his Gospel; counselling them to open their hearts, and receive like privileges; complaining of, and mourning over their stupidity and obstinacy. Another instance of the same nature, though of a later date, happened in my presence also. Paulus, a professor of Christianity, on the sabbath morning before service, undertook, (as he often does,) to address his friends on much the same topic: after continuing his talk for a considerable time, he fell into a deep fit of mourning, and eventually weeping over the hardness and obstinacy of the unbelieving part of the nation; his distress he exhibited in somewhat of a singular manner, by voice, gesture, and shedding of tears. Thus you see the venerable board, instead of one preacher among the Tuscaroras, have four—Sacharissa, Cusick, Paulus, and myself*—and I trust we have entered the list, actuated by somewhat similar motives, having also similar objects in view; viz. the dissipating of moral darkness, and breaking down the strong barriers of unbelief. It may

* Should any one inquire why my coadjutors mentioned above are permitted to speak in the Church, the inquirer will remember, that the Church is their counsel house. The privilege is handed down from time immemorial: they are jealous of it; therefore it would be dangerous to interfere. These men do not pretend to explain Scripture, but persuade their people to embrace it; and they are all three, not only members, but elders in the Church.

be alleged, the undertaking is great, and when committed to such unskilful hands, it must of course miscarry; but let none of my brethren be discouraged or despair. Although *our* best efforts in the great work would prove as the vain puff to turn the northern blast, or as indolent wishes to break the rock of adamant: yet unless my heart deceives me, one who is worthier and mightier than all, has entered the list with his puny soldiers —one who can open, and none can shut; who can shut, and none can open—who can break to pieces the iron gates—overturn the barriers—rend the vail of unbelief, and dissipate the darkness; who can cause his voice to penetrate the darkest recesses—make the dead to hear; in hearing to obey, and in obeying, live for ever.—Such an one I believe has unfurled his standard here, and taken the command; and who can despair of victory under such a leader!

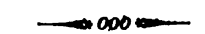
Alas! how much of the beauty of the gospel is lost to this people: yet blessed be God, there remains an all-sufficiency to make them wise unto salvation. This people can receive at present only the very crumbs of divine truth.

The tropes, figures, and most beautiful similitudes with which the sacred oracles abound, are in general lost to my Tuscarora hearers. Although I have made various attempts, I never have been able to point out, even to Cusick, the usefulness of exegesis and improvement. If therefore my audience are to understand me, they must be at once introduced as a party concerned; the business of the day must be transacted between them and their God. Thus it is with you fallen lost sinners; and thus has God, in infinite mercy, prepared salvation: accept and live for ever—refuse and you perish eternally, is the manner in which it appears to me this people must be addressed. I think the great art of preaching to Indians, lies in reducing the style and sentiment to their capacity: and instead of proving the authenticity of sacred writ by arguments to them abstruse, we are to assume the authority it gives us—bring forward its great truths in the plainest and most simple manner—with zeal and fervency urge them home to their consciences,

leaving the result in the hand of the great agent of the New Covenant*.

Extract of a Letter from the Rev. Gideon Blackburn, to a gentleman of this City; dated Maryville, Dec. 24th, 1809.

WHAT is the state of religion in your city? Are all at ease in Zion? It is too much the case here—The vicious examples of the white people who mingle with my Indians, effectually prevent much religion amongst them. But in point of civilization, they are rising in respectability. Their country is covered with well cultivated farms—their stocks have so increased that 700 beeves have been sent to market this season, and 1000 hogs. They have formed written laws, and keep them on record. I have educated near 300 of their children; and gave each who learned to read, a bible, or testament, and some other good book. Thus I hope the advantages will not be lost. They are now getting into the idea of private schools, at their own cost, with a little of my assistance. This I am desirous to encourage.



Extract of a Letter from the Rev. President Atwater, dated Carlisle, January 4, 1810.

I HAVE received three letters from there, (Middlebury, Vermont,) on the subject, (a revival of religion.)

* In confirmation of the above sentiment, we have the experience of the Moravian missionaries in Greenland. For ten years did a very learned and pious minister labour among them without the conversion of a single soul. He thought that he must prove to them the existence of a God, and the original stain of our natures, before he could preach the peculiar doctrines of the gospel; and he never could get over this first step: for they either could not, or would not understand it. At length he saw his error, and the plan of operations was altered. Jesus Christ was preached in simplicity, without any preparation. The Greenlanders seemed thoughtful, amazed, and confounded—their eyes were opened to their lost and ruined state—the gospel was every where received in love, and proved effectual to the destruction of the kingdom of darkness—numbers came from the borders of the northern ocean to hear the word of life; and perhaps the greater part of the population of this country has now received the truth.

About 70 have already been the subjects of the work. Of these 28 were members of College.

FOREIGN.

Letter from the London Missionary Society to the New-York Missionary Society; dated London, 9th Oct. 1809.

IT is with sincere pleasure that we resume our correspondence with you, which we regret has been for a long time suspended. We trust, however, that our respective Societies have not been altogether forgotten by each other, when they have approached the throne of grace to obtain that Divine assistance, which can alone succeed our endeavours and render them instrumental in the conversion of the heathen.

Our Annual Reports have, we trust, 'ere this, reached your hands; by which you will have perceived that we are enabled, by the good providence of God, to increase the number of our missions. Besides those many years ago commenced in an island of the South Sea, and in South Africa, we have commenced others in India, and in South America, which bear already a pleasing aspect. The Directors feel themselves much obliged by the very hospitable and generous attention shown to their missionaries Gordon and Lee, and their families, while detained in your country; and for the very generous regard paid to them, in facilitating their voyage to India, in prosecution of their original design. Our missionaries have spoken of the truly Christian kindness which they received from several pious individuals of your number with becoming sentiments of gratitude, and we beg to return our cordial thanks on their behalf.

We have perused with pleasure your letter of May the 20th, and Report of April, 1809, and rejoice to find that

you are pursuing in your mission to the Tuscaroras. The difficulties under which your missionary, Mr. Gray, labours, in being obliged to employ an interpreter, must be considerable; more especially as you find the language itself to be so ill adapted to express those ideas with which the Gospel abounds. This is an evil which all the missionaries, who speak in a language purely heathen, must expect to find; and forms, no doubt, a very embarrassing impediment to the full declaration of the gospel of Christ. We apprehend, therefore, that your determination to establish a school among the Indians, in which they may acquire the English language, is a wise and judicious measure. Mr. Lancaster's plan, which gains ground in many populous towns of this country, may probably be found, at least in many parts of it, to be well adapted to the purpose. Sincerely shall we rejoice to find that your labours among the Tuscaroras are attended with great success.

We think ourselves much honoured by the respectful reference you are pleased to make in your Letter and Report, to the efforts of our Society, in various parts of the world, and amidst many discouragements. We shall think ourselves highly honoured of God, if any exertions which we are enabled to make, should in the least degree incite our Christian brethren in any place to engage in missionary services, or encourage them in the work they may have commenced. We are still, by the blessing of God, going forward. The success with which we have been favoured in Demarara, is peculiarly animating; and we give glory to God, who, in his sovereign disposals, is pleased to "choose the base things of the world, and things which are despised, that no flesh should glory in his presence."

The expenditure of our Society amounted the last year to nearly 7000 *l.*——a sum much larger than the actual income of the year; but we have always indulged a hope that the liberality of the British public would keep pace with the exigencies of the Society; and we are now making a new appeal to our brethren for that purpose. What we have hitherto attempted, bears no proportion to the real state of the world. Thousands of mission-

aries are wanted. Millions of souls are perishing for lack of knowledge; and we long for the time when the Lord shall give the word, and the company of those that publish it shall equal the demand for their labours. In the mean time, we cannot but entertain a hope that the calamitous wars and national convulsions which humanity so tenderly laments, are in the inscrutable order of Divine Providence, among the means which shall accelerate the glorious period. Secret things, however, belong to God, and without prying into futurity, the path of duty lies straight before us. Let us "go into all the world and preach the gospel to every creature:" He who gave the command has accompanied it with the promise of his presence—"Lo, I am with you always, to the end of the world." It affords our Society unfeigned pleasure to learn that the spirit of God has been poured out on many of the churches in your State, and in other States in your neighbourhood; and that you consider this revival as a stimulus to your efforts for the conversion of the heathen. We heartily concur with you in this pious conclusion. To the revival of religion in England many years ago, and the new impetus that was given to the professors of evangelical religion, by a more zealous mode of preaching, and to that union of spirit among various denominations which accompanied it, we can trace the origin of the Missionary Society. May your endeavours, dear brethren, and those of other labourers in the United States, be the happy means of establishing numerous missions "among the inhabitants of the western wilderness." To this labour of love, your local situation seems immediately to direct, and the more so as, "instead of maintaining an obstinate opposition to the Gospel, many are loudly imploring your assistance."

Go on, dear brethren, and prosper. The Lord whom you serve will not leave you without testimony of his approbation: nor will he suffer your labour to be altogether in vain. To his grace we commend you; and remain, Your affectionate brethren,

And fellow-labourers in the work of the Lord, &c.

OBITUARY.

The following is the narrative promised, page 417, Vol. II. The short preface which relates to Catherine's conduct, on her arrival in England, was written by the same Aunt who has recorded her dying exercises.

"WHEN my niece Catherine came from India, she was little more than six years old. I soon discovered marks of grace and thoughtfulness in her, along with great sweetness and cheerfulness of disposition.

"The first request which she made to me was on the day after she landed, when in broken English she asked me—'You teach me to pray? One little girl on board our ship could say prayers, but I could not. I only try, and say at night, O Lord! carry me safe to Europe country, and make me good woman—then I fall asleep.'

"She then said—'Why my sister A—— not here?' I answered, that she was dead—that God had taken her from this world. The recollection of the dear child I had so lately lost, made me shed tears. She directly said—'Why you cry? You say God did take her; God can give good place for her.'

"During her education, I found that such books or conversation as made her most acquainted with God, were most acceptable to her. I saw with thankfulness the pleasure she had in her private duties, and in reading her Bible, especially after she had the advantage of hearing the Rev. Mr. J—— F——, which was during the last three years and half of her life. During that time she regretted much when any thing prevented her being at Church; and used to beg that I would bring her home as much of the sermon as I could. These, and other circumstances, gave me a hope that a work of grace was not only begun in her, but was gradually advancing.

"She was mercifully supported during the sickness, and at the death of her sister Margaret, which was a very great trial to her. By every means in her power she showed her beloved sister that she was willing to resign her to God. And she was enabled to do this, because she sought for help and strength where she could not seek them in vain. When I thanked her for her behaviour during so trying a scene, she said—'Not me, aunt, not me: that God who supported Margaret, supported me.'

"On my saying one day that I regretted to pass the chamber where the body of my dear niece was lying, without having time to go in; and asking her if she did not feel the same regret, she said, 'No, my aunt, I do not mind her poor dust. I love to think of her as an angel in heaven.'

"About four months after the death of her sister Margaret, she was taken ill; and as soon as I was sure of the nature of her disorder, I acquainted her with it. She had seen her sister carried on in one continued and unvarying sunshine of hope, peace, and cheerful resignation, to her last moments, when she left the world rejoicing in the prospect of heaven. Catherine felt not the same assurance. Her hope for a time seemed taken away; and her mind was filled with doubts and terrors. 'O,' said she, 'if I should be deceived in every thing at last! If when I die I lift up my eyes in hell, when it is too late for repentance!' The promises which she used to delight in, for a time lost their sweetness, and she could not appropriate them to herself.

"Thus in tender mercy did God convince her, that she had yet deeper work to learn. In much love and pity He showed her, that she had relied too much on those duties which she had performed, and too little *on him* to whom they were paid. O, how bright does that grace and mercy shine, which drew aside the cloud that hung over her, and enabled her at length to say—'I have carried all my fears and cares to God, and he has turned them all into peace and joy.'

November 28th, 1802.

"If ever mind was in heaven, while the body was on earth, it is my Catherine's. The most edifying sight

you can imagine, is our dear niece, in this her hour of trial! It is delightful to me to be beside her. No murmur—no complaint escapes her lips. If I pity her, and say—'My love, your cough is very bad to-day;' she will answer with a sweet smile—'Fie, aunt, let us be thankful I have so little pain.' She is, indeed, in the hands of mercy, and strongly she expresses her sense of it. Desirous of a full submission to the will of God, and of a strong dependence on his precious promises, one or other of them is almost constantly in her mouth; particularly, *Though your sins be as scarlet, yet shall they be white as snow, &c. He that cometh unto me I will in no wise cast out. Casting all your care on God for He careth for you. Come unto me, all ye that are weary, &c.*

"She will lift up her hand to me, (which is reduced to mere skin and bone,) and will say—'My flesh and my heart fail; but God is the strength of my heart, and my portion for ever.'

"Yet with all this reliance on the promises of God, she says she does not feel that strong and *abiding* assurance of the pardon of her sins which she desires; but she says her trust in God's word increases daily. She often says to me—'O my aunt, what a God is mine! See how he comforts, strengthens, and supports *me*, a poor feeble creature. *O bless the Lord, O my soul, and all that is within me, bless his holy name.* I wish *every* body would praise him; but every one knows not what a God of mercy he is. With what patience and mercy has he borne with my fifteen years of sin! And even now, when he lays his hand upon me, with what gentleness he does it! But you know, aunt, *he carries the lambs in his bosom!*'

"She said to me the other day—'O what a sinner have I been! How little have I profited by the means I have had; and how few have had such opportunities. Yet in his mercy he spares me. He does not snatch me away by a violent sudden death; he blesses me with a long sickness, and sanctifies it to me in answer to my prayers; and brings about me good and serious people, who greatly strengthen and assist me.'

"Thus strong, my dear sister, is the love, the faith, the humility of this young saint. I can describe no-

thing so sweet, so interesting, so like a mild setting sun, as her beautiful countenance. Every one who sees it is struck with it. All that sprightliness which we used to admire, is there; but so tempered, so softened, that it is not in my power to describe it; but it is most heavenly. Not one gloomy hour have I seen in her sick chamber; but a cheerfulness that shows her mind is at peace. When I watch her from week to week, from morn till night, I see her always the same. Her mind never loses sight of its great object. Joy, peace, hope, these and the like fruits of the spirit, are always visible. Not one complaint passes her lips. Prayer and praise occupy her whole mind. If any persons come in who introduce useless conversation, she regrets the loss of time, and will say when they are gone—'My time is almost done, I have no minutes now to waste; but I try to keep my heart and thoughts, whilst others are talking; for what is the world to me now! It is the prayer and desire of my heart, that *all* my thoughts may be *of* God, and *with* God. I wish to hear, or speak, of nothing else.'

She has looked over all her little valuables, and has given to each of her young friends, and to the servants, a pocket-book, or some little thing, as a token of her love.

"She said to me last night, when suffering greatly—'O, my aunt, that my patience may last! What a sad thing it will be, if, after all I have said to my God, of my desire to submit to Him in all things—of my willingness to bear whatever he sees good to lay upon me—my wish that He should purge my heart from every thing that would oppose him—If, after all, I should be fretful and complain—O, what a dreadful thing would that be! But my prayer, my constant prayer shall be, 'O suffer me not at last, for any pains of death, to fall from thee.'

December 26th.

"The last week has brought my dear niece a great way on her journey. Amongst the greatest of God's mercies she reckons her long sickness, now near eleven months. But what is become of her love of life, her uncommon dread of death? Let her own sweet words answer. 'O, my aunt, how my God answers all my prayers. I carried all my fears and cares to him, and He has turned them all into peace and joy. I think the weaker I grow in body, the more my faith increases. How often

have I prayed for more faith, and see how all my prayers are answered.'

"The other evening, when I had been upon my knees, supporting her longer than usual, and found some difficulty in rising, she held out her hand to help me. I smiled at the offer, and said, I wish, my love, you were able. She answered—'I wish I was—but, oh no, do not let me say that, for then, perhaps, I might not be in so good a way, and then I could not be happy.' Soon after she said—'What a mercy is my death! Had I recovered my health perhaps I might have grown fond of the world again, and have forgotten all my God's goodness to me.'

"See, my dear sister, what Almighty grace can do! Not only is her great dread of dying taken away, but she is enabled to look upon death as a blessing, and does not even venture to wish for return of health, lest it should not be good for her, 'What an honour, (she said to me the other night, as I supported her in bed,) 'what an honour, for a poor thing like me to be taken to heaven, out of the way of sin and sorrow! To be clothed with my Redeemer's rightcousness; for I have none of my own!'

"She often speaks of the comfort of prayer. 'How refreshed I feel, when I enjoy a little time in prayer, and carry all my cares to God!'

"About a fortnight ago she expressed a great wish to see the Rev. Mr. F——*. She said—'I find my strength is nearly gone. My time is almost done. I want to see him whilst I have any strength left to speak. I wish to tell him of all my God's goodness to me; and to thank him for all his prayers, and friendly visits; and to bid him farewell till we meet in heaven. When he came she expressed herself nearly in the same manner, and, after bidding him farewell, she said,—'But, Sir, if I should be mistaken, and should linger a little longer here, come and see me: when I cannot speak, I can listen to your prayers.' As soon as he was gone, she said —'Aunt, I am finely just now, give me my knitting; I will try to knit a little.' So undisturbing, so soothing, are such scenes to her!

December 30th.

"From the accounts which I have sent you, my dear

* A minister whose labours had been of the greatest use to her, as already mentioned.

sister, you will be able to form a clear idea of my happy, happy Catherine. Dear young saint! old in the knowledge of her own heart, and of the love and mercy of her God. In speaking of these about ten days ago, she said —' Oh, how shall I be thankful for all the mercies of my God to me! Had I been brought up with reading novels and plays, without the knowledge of a Saviour, what should I have done now! O that I could persuade my young friends! But I have been very remiss to them. They have come to see me day after day, and I have never told them of the great goodness of my God to me! Aunt, I have done very wrong. Had I told them with what tender mercy He deals with me, and how He comforts and supports me on my dying bed, it would have induced them to seek Him. They will believe a dying friend.'

" Since that, she has taken every opportunity of speaking to them. She has given to each some little thing for a keep-sake. To one she gave some artificial flowers, and said—' Wear them for my sake, but remember my advice; do not wear them as ornaments to make you fine, and to attract the notice of the world. One fit of sickness will make the world of no value to you. When you are on your death-bed, it will give you no comfort to think how fine you have been; but if you have made your Saviour your friend, O then you will be happy indeed.'

" To each of her companions she has given a charge, not to mind the sneers of the world, which she tells them they must expect to meet with, if they will not follow its follies; ' but,' she says, ' try to secure that friend who will never leave you nor forsake you.'

" I wish you had seen her the other night, as she sat up in bed, when I gave her some wine and biscuit; with what an animated smile she held up the glass, and repeated these words:

> ' The Lord is only my support,
> And he that doth me feed;
> How can I then lack any thing
> Of which I stand in need.'

Adding—' Help me, help me, my aunt, to be thankful.' I think I told you her reply one night, on my asking her if she wanted any thing before I went to bed—' Nothing, nothing—but more love to God.'

"I often hear her repeating to herself in bed,

'Leave, oh leave me not alone,
Still support and comfort me.'

"Now that her memory begins to fail, she will sometimes call me to her bedside, and say—'Help me to recollect such, or such a passage, or verse, especially this,

'All my trust on Thee is staid,
All my help from Thee I bring;
Cover this defenceless head
With the shadow of Thy wing.'

"And then with the sweetest smile she will say—'That, my dear aunt, is *all* I want; now go to bed.'

December 31*st*.

"This day my niece has noticed much her deafness and loss of memory. How very sweetly she speaks of these defects—'See, how I am stealing away from this world! By what gentle degrees I am losing every thing! But, however dead I may become to all around me, whilst life remains may I be alive to God. Indeed, though I have been so heavy to-day, I have been enabled to pray, and O what a mercy is that! Till my last moment I will not cease to pray to my God—I will knock on.'

"When I went last night to her bedside, she said—'I thought I had not been asleep, but I am mistaken—I must have slept; for I was thinking of my Saviour's sufferings, and, I know not how, I lost the subject. I was thinking of all he had suffered for me, and how very thoughtless I have been. I think I have helped to strike the thorns into his temples, and the nails into his feet! Yet with what mercy he strengthens me now! How gently he draws me to him! And then to think of his interceding for me in heaven! He holds out his hands to help me to him. O, my dear aunt, I love him, but not half enough.' She wished to receive the sacrament on her birth-day, because it would be the end of the happiest year of her life.

January 1, 1803.

"I have just passed a happy half hour in listening to my dear Catherine, while I kneeled by her bed, to rub her limbs, in which she had much pain. On my pitying her, she answered, 'O let me not complain, whilst I am able to think and pray, and repeat my sweet hymns.

How often have these employments shortened my sleepless nights! How many on their death-beds can neither pray nor think!—One more mercy I have to ask; that I may, with my last breath, be able to praise my God! I feel his love to me more and more. I am sure I shall be happy. O my aunt, what mercy! that, just when I was of age to enter into life, he laid his hand upon me! Yet see with what gentleness he touches me! But the thing is, that even when I was such a thoughtless creature, that I saw not how I was piercing him with my sins, he was interceding for me with God. What a blessing that I am lying here! People that hear of me will say, 'Poor thing! she is very ill—she is very weak—but so patient;' for they will think it is *my* patience: but if I was to get well again, they would tease and ridicule me for trying to live to God; and I do not know what such a poor fickle heart as mine might do."

January 24th.

"This evening, after a most weary day, she asked me what the doctor thought of her. I said, my love, he thinks you will not linger long. She caught at the word *linger*, as if it implied *suffering*, and replied, 'Do not, my dear aunt, let us call it *lingering*—it is all mercy. I am mercifully dealt with; but, indeed, I do wish to be gone. O that I was more fit! But I am not patient enough. I am very wrong in this wish: I should be more patient. The Lord's time must be best for me!'

January 26th.

"I read to her to-day the 8th and 9th verses of the 7th chapter of Micah. *When I sit in darkness, the Lord shall be a light unto me.* She observed, that passage particularly suited her. I said, 'I hope, my love, you do not sit in darkness.' She replied, 'In one sense I may say I do; but then the Lord is a light unto me. You do not find me, for some nights past, rejoicing that I have been able to pray and think upon God, and have passed the hours sweetly, though I have not slept. My recollection is almost gone. Before I can repeat one verse of a hymn, or say one prayer, my thoughts wander, and I lose myself—so I may say, *I sit in darkness.* But then the Lord is a light *unto me*, for he keeps my mind in perfect peace. And though I am often tempted

with very evil thoughts, yet I am kept from the *power of the temptation.* I rest upon God's word. He knows my weakness, and he knows my heart. Its desires are wholly his. I have given myself to him, to do with me as he pleases. His mercy to me is very great; I know he has one hand for justice, as well as one for mercy; but Christ has died for sinners. I am one, and he knows I have given myself to him. The blood of Christ cleanses from *all* sin. I am his.——He comforts and supports me, and keeps my mind in perfect peace.'

January 27th.

"My dear Catherine has been observing to me, that she was not able to read her Bible to-day as usual. 'Yet (said she,) I did enjoy *some* time alone, and when I began my prayer it was sweet to me, and I was much comforted; but before I had done, I grew weary and cold, and quite lost myself.—But my dear Redeemer does not present my cold prayers as I present them to him.'

January 31st.

"On my trying to soothe and comfort my dear niece this morning, when she was very ill, she said, 'My comfort must come from heaven. I am *very* ill; but I say it not to complain. I must not expect to slip away without pain or suffering. I am mercifully dealt with, and I trust and pray it may be so to the last, and that in my God's good time I shall be happy. I trust my sins are all washed away in my Redeemer's blood, and I shall stand in his righteousness. O, my aunt, what it is to have a Saviour!'

February 14th.

"From the day on which I last wrote to you, my dear Catherine never had on her clothes. She grew too weak to speak much, but her sweet affectionate smiles, her happy, placid countenance, spoke comfort to my heart whenever I saw her. Her sufferings, at times, are extreme, but no murmur was heard from her. Her patience never failed—her comfortable hope—her sense of mercy. Her delight in thankfulness and praise, when she was able to express it, seemed to increase with her increasing sufferings.

"On the morning of the 8th, after having been very ill through the night, she desired to see the Rev. Mr. F. Before he came she fell asleep. When she awoke, and

saw him sitting by her bed, she smiled, and made signs to him to pray; and looking at him with earnestness, said, 'Patience.' He understood her meaning; and while he prayed for support in her approaching conflict, she again fell asleep. When she awoke, she desired to be taken out of bed. She was lifted to the fire-side in a chair, and then her struggle for breath became violent. I said to her, 'My Catherine, your sufferings are nearly over; in a very little time you will be in heaven.' She looked at me anxiously for about a minute, and then said with great hesitation, 'I doubt—I doubt—I doubt—I shall not go to heaven.' I replied, 'My darling, put away that thought: that doubt is none of your's. Have nothing to do with it. Keep fast hold where you have hitherto been so mercifully supported.'

"Whilst I spake, she leaned back against the servant who stood behind her. I could not distinguish her words; but her lips, her hands, and her eyes, which were lifted up, showed she was engaged in prayer. In an instant, the sweetest smile was spread over her face. It was not a transient smile, which might proceed from an involuntary motion of the muscles; it was a bright increasing smile, a beam from heaven, which illumined her whole countenance, and continued, till all who were in the room expressed their astonishment to one another, and asked each other if ever they had seen any thing like it. As for me, all fatigue, all fear, all sorrows vanished. I was sensible of nothing but delightful thankfulness, to see the darling of my heart thus visibly rescued from the violent assaults of Satan. Presently the struggle for breath returned. I had been kneeling before her to support her, from the time she was taken out of bed. She looked at me, and said, 'O, my aunt, I thought I was slipping sweetly away.' Then fixing her eyes upon me for a few moments, she flung her arms around my neck, and, laying her head upon my shoulder, almost instantly expired."

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

A Continuation of Letters concerning the Constitution and Order of the Christian Ministry; addressed to the members of the Presbyterian Churches in the City of New-York. Being an examination of the Strictures of the Rev. Drs. Bowden and Kemp, and the Rev. Mr. How, on the former Series. By Samuel Miller, D. D. one of the Pastors of the First Presbyterian Church in said City. New-York, Williams & Whiting

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The Life of Thomas Paine. By James Cheetham. N. York, printed by Southwick & Pelsue. 8vo. 2 dolls.

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A Journal of the wrongs, sufferings, and neglects, experienced by the Americans in France. By Stephen Clubb, late a prisoner in that Empire. Boston.

Remarks on John Q. Adams' Review of Fisher Ames' works. Boston, Wait & Co.

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E. Sargeant, and M. & W. Ward, have in the press, Chalmer's edition of the British Essayists, to be completed in about sixty volumes; five of which, (comprising the Tatler,) are nearly ready for publication.

E. Sargeant, New-York, and Munroe and Francis, Boston, have in the press Shakspeare's works, in 9 vols. 12mo. price one dollar a vol. Two vols. are now finished, and will soon be ready for delivery.

E. Sargeant, New-York, has in the press, and will publish on the 1st of March, The Quarterly Review, price 1 12 1-2 cents a number; and also proposes to republish the Edinburgh Review, from the commencement, at 1 25 cts. a number.

E. Sargeant, New-York, has in the press, Walker's Pronouncing Dictionary, complete in one volume, 12mo. from the 5th London stereotyped edition, with considerable improvements and great additions.

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Lincoln and Edmands, of Boston, will shortly put to press a handsome edition of President Davie's Sermons.

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T. B. Wait & Co. and William Wells, Boston, announce the following works in the press. Macknight on the Epistles, in 6 vols. 8 vo. Newcome's Explanation of the twelve Minor Prophets, with notes &c. By Drs. Horsly and Blaney.

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Errata.—In the article respecting the state of the Reformed Church in Holland, an error in punctuation occurred, which perverts the sense. In page 86, line 8 from bottom, the sentence should read thus; "They are, by several statutes of the supreme authority, forbidden to introduce state matters in the pulpit, but must exhort their people to obey the magistracy; four times a year, at the ordinary meetings of the States of Holland, the delegates of the Synods of Holland have liberty to deliver in to them a written memorial," &c.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. III.] MARCH, 1810. [Vol. III.

The Life of Patrick Hamilton, *the first Scotch Reformer.*

(*Continued from* Vol. II. p. 380.)

" *A comparison between* Faith *and* Unbelief.

" Faith is the root of all good.
" Unbelief is the root of all evil.
" Faith maketh God and man good friends.
" Unbelief maketh them foes.
" Faith bringeth God and man together.
" Unbelief separates them.
" All that faith doth, pleaseth God.
" All that unbelief doth, displeaseth God.
" Faith only maketh a man good and righteous.
" Unbelief maketh him unjust and evil.
" Faith maketh a man a member of *Christ*.
" Unbelief maketh him a member of the devil.
" Faith maketh him an inheritor of heaven.
" Unbelief maketh a man the inheritor of hell.
" Faith maketh a man a servant of God.
" Unbelief maketh him the servant of the devil.

" Faith showeth us God to be a tender Father.
" Unbelief showeth him to be a terrible judge.
" Faith holdeth fast by the word of God.
" Unbelief wavereth here and there.
" Faith esteemeth God to be true.
" Unbelief looketh upon him to be false and a liar.
" Faith knoweth God.
" Unbelief knoweth him not.
" Faith loveth both God and his neighbour.
" Unbelief loveth neither of them.
" Faith only saveth us.
" Unbelief only condemneth us.

" *A Comparison between* FAITH, HOPE, *and* CHARITY.

" *Faith* cometh of the word of God; *hope* com
" eth of faith; and *charity* springeth of them both.
" *Faith* believeth the word; *hope* trusteth to en-
" joy that which is promised in the word; *charity*
" doeth good unto her neighbour, through the love
" that it hath to God, and gladness that is within
" herself.
" *Faith* looketh to God and his word; *hope*
" looketh unto his gift and reward; *charity* look-
" eth on her neighbour's profit.
" *Faith* receiveth God; *hope* receiveth his re-
" ward; *charity* loveth her neighbour with a glad
" heart, and that without any respect of reward.
" *Faith* pertaineth to God only; *hope* to his re-
" ward; and *charity* to her neighbour."

This little treatise of Mr. *Hamilton's*, (continues his editor,) though short, is very comprehensive, containing matter sufficient for several volumes; and shows us the true doctrine of the law, and of the gospel; of faith, and of works; with their nature,

properties, and difference. Which difference is thus to be understood, that in the article of salvation, and in the office of justifying, they are distinct and to be kept asunder, the law from the gospel, and faith from works: Though in the person that is justified, and also in the order of doctrine, they ought and do go necessarily together.

Therefore, wheresoever any question or doubt ariseth respecting salvation, or our justification before God, there the law and all good works must be utterly excluded, that grace may appear to be sovereign, the promise free and gratuitous, and that faith may stand alone; which faith alone, without law or works, confirms to every believer his own particular salvation. For as the grace of God is the *efficient* cause, and *Jesus Christ* the *meritorious* cause of our redemption; so faith is the *instrumental* cause by which the believer applieth the merits of *Christ* particularly to his own salvation. So that, in the act and office of justification, both the law and works are entirely out of the question, as things that have nothing to do in the matter. The reason is this, that as all our salvation is by *Christ* alone, so nothing can savingly profit us, but that with which we can apprehend *Christ*. Now, as neither the law, nor works, but faith alone, is that by which we can apprehend *Christ* as an almighty and all-sufficient Saviour, so faith alone justifieth the sinner before God, through the object it doth apprehend; namely, *Jesus Christ*. For the only object of our faith is *Christ*, just as the brazen serpent, lifted up in the wilderness, was the object only of the eyes of the *Israelites* looking, and not of their hands working; by virtue of which, through the promise of God, immediately proceeded health to the beholders: So *Christ*, being the object of

our faith, becomes righteousness and salvation to our souls, not by works, but by faith only.

Thus we see how faith, being the only eye of our soul, standeth alone in apprehending or seeing *Christ* for justification to life; but yet, nevertheless, in the body it standeth not alone: For besides the eye, there are also hands to work, feet to walk, ears to hear, and other members, every one convenient for the service of the body; and yet of them all, the eye only can see. So in a Christian man's life, and in order of doctrine, there is the law, repentance, hope, charity, and the deeds of charity; all which in life and in doctrine are joined, and necessarily do concur together, and yet in the act of justification there is nothing else in man, that hath any part or place but faith alone apprehending the object, which is *Christ* crucified, in whom is all the worthiness and fulness of our salvation; that is, by our apprehending and receiving of him by faith; as it is written, *Whosoever received him, to them gave he power to become the sons of God*, even *to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of man, but of God**. And also in *Isaiah*†,—*By his knowledge shall my righteous servant justify many; &c.*

Argument.

Da- "Apprehending and receiving of *Christ* only "maketh us justified before God. *John* i.
ti- "*Christ* only is apprehended and received "by faith.
si. "*Ergo;* faith only maketh us justified be- "fore God.

* John i. 12, 13. † Chap. liii. 11.

Argument.

Ba-
ro-
co.

"Justification cometh only by apprehending
"and receiving of *Christ*. *Isa.* liii.
"The law and works do nothing pertain to
"the apprehending of *Christ*.
"*Ergo;* the law and works pertain nothing
"to justification.

Argument.

Ce-
la-
re.

"Nothing, which is unjust of itself, can jus-
"tify us before God, or help any thing to
"our justifying.
"Every work we do is unjust before God.
"*Isa.* lxiv.
"*Ergo;* no work, that we can do, can jus-
"tify us before God, nor help any thing
"to our justifying.

Argument.

Ca-
me-
stres.

"If works could any thing further our justi-
"fication, then should our works some-
"thing profit us before God.
"No works, do the best we can, do profit
"us before God. *Luke* xvii. *John* xv.
"*Ergo;* no works that we do, can any thing
"further our justification.

Argument.

Ba-
ro-
co.

"All that we can do with God, is only by
"*Christ*, *John* xv.
"Our works and merits be not *Christ*, nei-
"ther any part of him.
"*Ergo;* our works and merits can do no-
"thing with God.

Argument.

Da-
ri-
i.

"That, which is the cause of condemnation,
"cannot be the cause of justification.
"The law is the cause of condemnation.
"*Rom.* iv.
"*Ergo;* it is not the cause of justification.

A consequent.

" We are quit and delivered *from* the law, " *Rom* vii.

" *Ergo;* we are not quit and delivered *by* the " law.

" Forasmuch, therefore, as the truth of the " Scripture, in express words, hath thus included " our salvation in faith only; we are enforced ne- " cessarily to exclude all other causes and means " in our justification, and to make this difference " between the law and the gospel, between faith " and works; affirming, with Scripture, that the " law condemneth us, our works do not avail us, " and that faith in *Christ* only justifieth us. And " this difference and distinction ought diligently to " be learned and retained of all Christians, espe- " cially in conflicts of conscience between the law " and gospel, between faith and works, grace " and merits, promise and condition, God's free " election and man's free will: So that the light of " the free grace of God in our salvation, may ap- " pear to all consciences, to the immortal glory of " God's holy name. *Amen.*

" *The order and difference of places.*

" The Gospel.	Faith.	Promise.
		God's free
	Grace.	election.
" The Law.	Works.	Condition.
	Merits.	Man's free-will.

" The difference and repugnance of these fore- " said places being well noted and expended, it " shall give no small light to every faithful Chris- " tian, both to understand the Scriptures, to judge " in cases of conscience, and to reconcile such " places in the *Old* and *New Testament*, as seem " to contradict each other, according to St. *Au-*

" *gustine*'s rule, which is, *Distingue tempora, et* " *conciliabis scripturas*, &c. ' Make distinction of " times, and thou shalt reconcile the Scriptures, &c.' " On the other hand, where men are not perfectly " instructed in these places, to discern between the " law and the gospel, between faith and works, &c.: " so long they can never rightly establish their " minds in the free promises of God's grace; but " walk confidently without order, in all matters of " religion. Example of which we have too much " in the *Romish* church, who, confounding these " places together, without distinction, following no " method, have perverted the true order of Chris- " tian doctrine, and have obscured the sweet com- " fort and benefit of the gospel of *Christ*, not " knowing the true use either of the law or gospel.

" *In the doctrine of the* LAW *three things are to* " *be noted.*

" In the *law*, three things are to be considered. " *First*, what is the true vigour and strength of " the law, which is, to require full and perfect obe- " dience of the whole man, not only to restrain his " outward actions, but also his inward motions, and " inclinations of will and affection from the appe- " tite of sin. And therefore saith St. *Paul*, *The* " *law is spiritual, but I am carnal, &c.* Rom. vii. " Whereupon riseth this proposition, That it is not " in our nature and power to fulfil the law. *Item;* " The law commandeth that which is to us impos- " sible, &c.

" The *second* thing to be noted in the doctrine of " the law, is, to consider the time and place of the " law; what they be, and how far they extend. For " as the surging seas have their banks and bars to " keep them in; so the law hath its times and li- " mits, which it ought not to pass. If *Christ* had

" not come and suffered, the time and dominion of " the law had been everlasting. But now seeing " *Christ* hath come, and hath died in his righteous " flesh; the power of the law against our sinful " flesh doth cease. *For the end of the Law is* " *Christ.* Rom. x. that is, the death of *Christ's* " body is the death of the law to all that believe in " him: so that whosoever repent of their sins, and " flee to the death and passion of *Christ*, the con- " demnation and time of the law to them is expir- " ed. Wherefore, this is to be understood as a " perpetual rule in the Scripture, that the law, with " all his sentences and judgments, wheresoever " they are written, either in the *Old* or *New Testa-* " *ment*, do ever include a privy exception of repent- " ance and faith in *Christ*, to the which always it " giveth place, having there its end, and can pro- " ceed no further; according as St. *Paul* saith, " *The law is our schoolmaster* until *Christ, that we* " *might be justified by faith**.

" Moreover, as the law hath its time, *how long* " to reign, so also it hath his proper place *where* " to reign. By the reign of the law here is meant " the condemnation of the law: For as the time of " the law ceaseth, when the faith of *Christ* in a " true repenting heart beginneth; so hath the law " no place in such, as be good and faithful; that is, in " sinners repenting and amending, but only in them " which be evil and wicked. Evil men are such, " as walking in a sinful flesh are not yet driven by " earnest repentance to flee to *Christ* for succour. " And therefore saith St. *Paul, The law is not made* " *for a righteous man, but for the lawless and dis-* " *obedient, for the ungodly and for sinners, &c*†.

* Gal. iii. 24. † 1 Tim. i. 9.

" By the *just* man here is meant, not he which " never had disease, but he, who knowing his dis- " ease, seeketh out the physician, and being cured, " keepeth himself in health, as much as he may, " from any more surfeits. Notwithstanding, he " shall never so keep himself, but that his health, " (that is, his new obedience,) shall always remain " frail and imperfect, and shall continually need " the physician. Where, by the way, these three " things are to be noted; first, the sickness " itself: Secondly, the knowing of the sickness: " Thirdly, the physician. The sickness is sin. The " knowing of the sickness is repentance, which the " law worketh. The physician is *Christ*. And " therefore, although in remission of our sins repen- " tance is joined with faith, yet it is not the dignity " or worthiness of repentance that causeth remis- " sion of sins, but only the worthiness of *Christ*, " whom faith alone apprehendeth; no more than " the feeling of the disease is the cause of health, " but only the physician. For else, when a man is " cast and condemned by the law, it is not repen- " tance that can save or deserve life; but if his " pardon come, then is it the grace of the prince, " and not his repentance that saveth.

" The third point to be considered in the doctrine " of the law, is this, that we mark well the end and " purpose why the law is given, which is not to " bring us to salvation, nor to work God's favour, " nor to make us good; but rather to declare and " convict our wickedness, and to make us feel the " danger thereof, to this end and purpose, that we, " seeing our condemnation, and being in ourselves " confounded, may be driven thereby to have our " refuge in *Christ*, the Son of God, and submit our- " selves to him, in whom only is to be found our

" remedy, and in none other. And this end of the " law ought to be seriously considered by all Chris- " tians; that they do not fall into manifold errors " and inconveniences. 1. They pervert all order " of doctrine. 2. They seek that in the law, which " the law cannot give. 3. They are not able to " comfort themselves nor any other. 4. They keep " men's souls in an uncertain doubt of their salva- " tion. 5. They obscure the light of God's grace. " 6. They are unkind to God's benefits. 7. They " are injurious to *Christ*'s passion, and enemies to " his cross. 8. They stop Christians' liberty. 9. " They bereave the Church, the spouse of *Christ*, " of her due comfort, as taking away the sun out " of the world. 10. In all their doings, they shoot " at a wrong mark: for where *Christ* only is to be " set up to be apprehended by our faith, and so " freely to justify us; they, leaving this justifica- " tion by faith, set up other marks, partly by the " law, partly of their own devising, for men to " shoot at. And here cometh in the manifest and " manifold absurdities of *Rome*'s doctrine, which, " (the Lord willing,) we will rehearse, as in the ca- " talogue here following."

(To be concluded in our next.)

FOR THE CHRISTIAN's MAGAZINE.

An Evening at Home.

(*Concluded from* Vol. II. p. 386)

BUT we have been inspecting single figures, as with a microscope: let us cast our eyes over the group; let us cast them over the wide expanse of the Christian Church—and behold what decay and desolation sloth is producing. The question is not, Whether there be much of faith and holiness within those bounds, and much of industry? The fact is willingly, is joyfully admitted. But shall we not detest and stigmatize a vice, till virtue ceases to exist? The question is, Can no obvious sloth be imputed; and in whatever part of Christendom it becomes general, is it not the *fixed air*, the *choke-damp* of death? In that doleful region, ministers who, if they were to stir up the grace that is in them, might make truth sparkle, and bosoms burn around them; could silence error, and appal guilt; could unravel intricacies, dispel doubts, and extricate the heart from its own mazes, are content to spin out the hour in any way. Rulers, who exist to stimulate the lagging, and apply the promptest remedy to whatever threatens the unity and harmony of God's household, leave corruption to take its course; and when matters are come to extremities, think they acquit their conscience by an honest vote. Fathers in Christ

neglect his babes; fathers and mothers neglect the babes that are both Christ's and theirs; the social mass ferments and assimilates; aged saints wax languid; young saints cease to be exemplary; and there is a neglected race of boys and girls springing up, prepared to surrender God's cause to the first assailant, because they know nothing of its value. Paralysis creeps over the whole body, till the symptoms of death become so numerous and decisive, that every spectator boldly speaks out his prognostication.

Civil society comes in for its share in this vice, and its attendant calamities. Families, tribes, and nations, protract an insipid existence, scarcely fed or clothed; and miserably deficient in mental culture, through neglect of a vigorous improvement and application of their resources and powers. Whether a man's station be imposed by providence, or elected by choice, his neglect of its appropriate duties is highly criminal. Titles of office became titles of honour, because the office exacted meritorious services. But men have been thrifty enough to split up these two, and retain the honour, when they have discarded the duty. In many instances, the recital of a man's rank and titles, could give you no notion of his employment. It is pretty evident, however, that this desertion of his post is not so much owing to the love of ease, as to an aversion from his proper avocations. There is an elegant fable, which represents the human race petitioning heaven to be permitted to interchange their respective calamities. They might, with equal propriety, be represented as solicitous to interchange their respective duties. Most men affect a prodigious skill in other people's business; and hence spring pragmatical busy-bodies, intruding into all possible

things. Let others ascribe this intermeddling temper to a superabundance and overflow of active spirits in such persons: I shall continue to ascribe it to a slothful neglect of their own proper functions, till it shall be made apparent, that they have honourably acquitted themselves of their obligations to God and society in their proper sphere. And in the mean time, I will plead in behalf of my judgment the authority of Paul, who has brought together *idleness* and *intermeddling*, as coincident features in the same character: "And withal they learn to be idle, wandering about from house to house; and not only *idle*, but *busy-bodies*."

There are, moreover, a class of men, who, from the love of sloth, though humility is the name they give it, decline stations for which they are amply gifted, and to which they are obviously called. To extend this censure to every case that might seem to merit it, would doubtless be severe. It may be true that modesty is wedded to merit; that wisdom is more sensible of no deficiencies than her own; that it would be unreasonable to impose on spirits exhausted by the discovery of useful truths, the toil of their practical application: and it may be alleged, that pity, rather than blame, is due to the man, in whom a morbid satisfaction in the exercise of solitary reflection, has wrought an insensibility to the impressions of social duty. Still, dispose of the censure as we may, society has to regret that so large a portion of solid bullion lies rusting in the cells. Why does it not shine by use, and enrich by circulation?

One of the most pernicious effects of indolence is, that it divorces duty from happiness. Without speculating on causes, the fact is indisputable, that many men soon weary of their proper offices,

and go in quest of pleasure elsewhere. The general occurrence of this fact has, as usual, created a general doctrine, that duty and happiness are disassociated things. Men first confound duty with toil, and then conclude, of course, that it can never produce happiness. *That* they seek in some subsidiary pursuit, or system of dissipation. If they condescend to drudge an hour in duty, it is only that they may sport away two in some idle, perhaps corrupting, amusement. They speak, it is true, of relaxation only: but *amusement* naturally degenerates into *business*. Yes: and a business too, that exacts more exertion, and toil, and mortification, than would have sufficed for a nervous and manly discharge of all the duties of life; and in the result yields infinitely less pleasure: to say nothing of a bad conscience, a debased heart, the loss of self-respect, and of public consideration, and of the Divine favour; items, which alone would turn the scale against all the consolations of loitering and licentiousness. Let the man, who does not enjoy the best pleasures of his existence in the discharge of his religious and social duties, look to himself!

Had I a friend labouring under this mental atrophy, and could I call up sufficient resolution to discharge friendship's noblest office, I would thus address him:

My friend, Is it justice to your Creator, who formed you for his praise, to suffer his noblest work on earth, a human being, to live idle in his world? Or is it just to your Redeemer, who exhausted all his powers, and expended the last drop of his blood for your redemption, to abstract from his service a single effort of a soul and body thus redeemed? In relation to yourself, is it prudent, is it consistent

with self-tenderness, to suffer your soul to lumber into ruins, and to forfeit a great part of the glory of heaven, for the poor gratifications of sluggishness? But you are a member of that Church which the Redeemer purchased with his blood, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." For what purpose did he unite you to his body? Was it to be a paralytic limb; to exercise the patience of your fellow-members with *your* incumbrance and *your* infirmities, and to fail them in every pinch? What must the world say of you? What must they say of those principles and motives, those hopes, and those fears, the influence of which you extol without exemplifying? Is it just, is it tender to them, to exhibit Christianity as a flourish of words, dying away on the air they agitate?

You say you feel the justness of all these remarks, and are just waiting till some great occasion, or some irresistible impulse, shall put you in motion. On the same principle, were you a mariner, you would never spread a sail till it blew a hurricane. But as to *occasions* and *impulses*, you must know that it depends on a sovereign God, whether you shall ever have any other than such as the present. Are you determined, in that case, to throw up your employment in this world? Of what consequence is it, whether the motives be strong or weak, which generate a good resolution? Or whether the resolution be strong or weak, which issues in righteous conduct? The effect, the effect is the only thing worthy a serious thought. But, really, you take a strange course to come to your purpose: You prepare yourself for *resolution*, by cherishing *indecision*; and render your duty *easy*, by indulg-

ing a *slothful aversion* to it. For shame, as a rational man!

Do you not perceive that your mind is daily exhausting? Incapable of the pleasures of sin, because you are a religious man; incapable of the pleasures of righteousness, because you are indolent; you live in a state of continual fret with yourself, and of dissatisfaction with every thing around you. Commence—go on. No plea with sloth! If you reason the point with her, her sophistry will be victorious: at least, the season of action will terminate before the argument. Involve yourself in the duties of your station: pleasure will repay exertion; and the establishment of habit will cut off the mortifying labour of forming a resolution every hour of the day.

Geological Facts, corroborative of the Mosaic account of the Deluge, with an Inquiry into the Origin, Progress, and still permanent Consequences of that Catastrophe, by RICHARD KIRWAN, Esq. L. L. D. F. R. S. and M. R. I. A.

(*Concluded from* p. 82. Vol. III.)

THE possibility and reality of the deluge being thus established, I shall next endeavour to trace its *origin, progress, and still permanent consequences.*

That it *originated in*, and *proceeded from*, the great southern ocean below the equator, and thence rushed on the northern hemisphere, I take to be a natural inference from the following facts:

1. The Southern ocean is the greatest collection of waters upon the face of the globe.

2. In the *northern* latitudes, beyond 45° and 55°, we find the animal spoils of the *southern* countries, and the marine exuviæ of the southern seas; but in the *southern* latitudes we find no remains of animals, vegetables, or shells, belonging to the northern seas, but those only that belong to the neighbouring seas. Thus, in Siberia, to return to the already frequently mentioned phenomenon, we find the remains of elephants, and rhinoceri, accompanied by marine vegetables, and also with shells that do not belong to the Northern ocean. 1 Epoque, 418. They must therefore have been conveyed thither by the more distant sea overflowing these parts: as the elephants very naturally crowded together upon the approach of the inundation, they were conveyed in flocks, and hence their bones are found in accumulated heaps, as should be expected. But in Greenland, which is still more distant, only the remains of whales are found on the mountains. Crantz, Histoire Generale de Voy. Vol. XIX. 105. So in the southern latitudes, as at Talcaguama in Chili, latitude 36 south, the shells found on the tops of the hills are those of the neighbouring sea. 2 Ulloa, Voy. p. 197. So those found on the hills between Suez and Cairo, are the same as those now found in the Red Sea. Shaw, Vol. 2.

3. The traces of a violent shock or impression from the south are as yet perceptible in many countries. This Mr. Patrin attests as to the mountains of Dauria on the south-east limits of Siberia; he tells us that the more eastern extremities of the mountains appear to be broken off by the impetuosity of an ancient ocean rushing from east to west; that the fragments carried to the west

in some measure protected the more western, 38 Roz. 230, 238; and that, in general, the mountains of this country were so disordered, (by the shock,) that the miners are obliged to work at hazard. Ibid. 226. Steller makes the same remarks on the mountains of Kamschatka, 51 Phil. Trans. pt. 2. p. 479. Storr, Hœpfner, and Saussines, inform us that the inundation that invaded Switzerland proceeded from the south; but its impression was modified by another event, which I shall presently mention. 1 Helvet. Mag. 173, 175. 4 Helvet. Mag. 307. Lasius tells us, that the mountains of the Hartz suggest the same inference. Hartz, 95.

4. The very shape of the continents, which are all sharpened towards the south, where washed by the southern ocean, indicate that so forcible an impression was made on them as nothing but the mountains could resist; as the Cape of Good Hope, Cape Cormorin, the southern extremity of New-Holland, and that of Patagonia. Forster's Observations, p. 11, 12.

To these geologic proofs perhaps I may be permitted to add the tradition of the orthodox Hindus, that the globe was divided into two hemispheres, and that the *southern* was the habitation of dæmons that warred upon the gods. 3 Asiat. Res. 51, 52. This was commonly thought to be an allegorical description of the flood; and hence the olive branch, denoting a diminution of flood, became a symbol of peace.

Did not Noah reside on the borders of the Southern ocean? otherwise he could not see that the great abyss was opened. And did not an inundation from the south-east drive the ark north-west to the mountains of Armenia? These conjectures

are at least consistent with the most probable notions of the primitive habitations of men, which I take to be near the source of the Ganges, (as Josephus expressly mentions,) the Bourampooter, and the Indus, from which, as the temperature grew colder, mankind descended to the plains of India.

This unparalleled revolution, Moses informs us, was introduced by a continual rain for forty days. By this the surface of the earth must have been loosened to a considerable depth; its effects may even, in some instances, have been destructive: thus in August 1740, several eminences were swept away; nay, the whole mountain of Lidsheare in the province of Wermeland, in Sweden, was rent asunder by a heavy fall of rain for only one night. 27 Schwed. Abhand. 93. This loosening and opening the earth was, in many places, where the marine inundation stagnated, an useful operation to the soil subsequently to be formed, as by these means shells, and other marine exuviæ, were introduced into it, which rendered it more fertile. By this rain also, the salt water was diluted, and its pernicious effects, both to soil and fresh water fish, in great measure prevented. The destruction of animals served the same purposes, and might, in many instances, be necessary to fertilize a soil produced by the decomposition of primary mountains: from the animals thus destroyed, may have originated the phosphoric acid found in many ores.

But the completion of this catastrophe was undoubtedly effected, as Moses also states, by the invasion of the waters of the great abyss; most probably as I have said, that immense tract of ocean stretching from the Philippine Isles, or rather from the Indian continent on the one side, to Terra Firma on the other, and thence to the southern

pole; and again from Buenos Ayres to New-Holland, and thence to the pole. Tracing its course on the eastern part of the globe, we shall see it impelled northwards with resistless impetuosity against the continent, which at that time, probably united Asia and America. This appears to have been torn up and swept away, (except the islands that still remain,) as far north as latitude 40°: its further progress seems to have been somewhat checked by the lofty mountains of China and Tartary, and those on the opposite American coast: here, then, it began to dilate itself over the collateral countries; the part checked by the Tartarian mountains forming, by sweeping away the soil, the desert of Coby, while the interior, or middle torrent, pressed forward to the pole; but the interior surge being still more restricted by the contiguous, numerous, and elevated mountains of Siberia and America, must at least have arisen to a height and pressure which overbore all resistance, dashing to pieces the heads of these mountains, as Patrin and Steller remark, and bearing over them the vegetable and animal spoils of the more southern ravaged or torn up continents, to the far-extended and inclined plains of western Siberia, where its free expansion allowed it to deposit them. Hence the origin of the bones and tusks of elephants and rhinoceri found in the plains, or inconsiderable sandy or marly eminences in the northern parts of Siberia, as Mr. Pallas rightly judges.

If now, returning to the south, we contemplate the effects of this overwhelming invasion on the more southern regions of India and Arabia, we shall, where the coasts were undefended by mountains, discover it excavating the gulphs of Nanquin, Tonquin, and Siam, the vast bay of Bengal, and

the Arabic and Red Seas. That the southern capes, promontories, and headlands, were extenuated to their present shape by the deluge, and not by tides, or the currents still observed in those seas, may be inferred from the inefficacy of those feebler powers to produce any change in them for many past centuries.

The chief force of the inundation seems to have been directed northwards in the meridians of from 110 to 200 east of London. In the more western tracts it appears to have been weaker; the plains of India I suspect to have been less ravaged; or perhaps their subsequent fertility may have been occasioned by the many rivers by which that happy country is watered. Not so those of Arabia: their solid bases, resisting the inundation, was obliged to yield its looser surface, and remains even now a sandy desert, while the interior more mountainous tracts intercepting, and thus collecting, the washed off soil, are, to this day, celebrated for their fertility. 2 Niebuhr. 45. 320. Irish Edit. To a similar transportation of the ancient vegetable soil, the vast sandy deserts of Africa, and the barrenness of most of the plains of Persia, may be attributed.

The progress of the Siberian inundation once more claims our attention. That it must have been here for some time stationary, may be inferred from its confinement between the Altaischan elevation on the south, and the Ouralian mountains on the west, and the circumpolar mountains on the side of Greenland. Hence the excavations observed on the northern parts of the former, and the abrupt declivities on the eastern flanks of the latter, while the western discover none. New reinforcements from the south-east must at length have surmounted all obstacles; but the subsequent surges

could not have conveyed such a quantity of shells or marine productions as the first; and hence, though many are found on the more northern plains, scarce any are found on the great Altaischan elevation.

The mass of waters now collected and spread over the Arctic regions, must have descended partly southwards over the deserts of Tartary, into countries with which we are too little acquainted to trace its ravages: but from the opposition it must have met in these mountainous tracts, and the repercussion of their craggy sides, eddies must have been formed, to which the Caspian, Euxine, and other lakes may have owed their origin. Part, also, must have extended itself over the vast tracts west of the Ourals, and there expanded more freely over the plains of Russia and Poland, down to latitude 52°, where it must have met with, and been opposed by the inundation originating in the western parts of the Pacific Ocean, this side the Cape of Good Hope, and thence impelled northwards and westwards, in the same manner as the eastern inundation already described, but with much less force, and sweeping the continents of North America, (if then immerged,) and of Africa, conveying to Spain, Italy and France, and perhaps still further north, elephants and other animals and vegetables, hitherto supposed partly of Indian, and partly of American origin.

That the course here assigned is not imaginary, appears from the shells, vegetables, and animal remains of those remote climates, still found in Europe; and from the discovery both of the European and the American promiscuously mixed with each other at Fez. 1 Bergman, Erde. Kugel, 252, 249.

So also in Germany, Flanders, and England, the spoils of the northern climates, and those of the

southern, also, are equally found; thus the teeth of arctic bears, and bones of whales, as well as those of animals of more southern origin, have been discovered in those parts.

The effect of the encounter of such enormous masses of water, rushing in opposite directions, must have been stupendous: it was such as appears to have shaken and shattered some of the solid vaults that supported the subjacent strata of the globe. To this concussion I ascribe the formation of the bed of the Atlantic from latitude 20° south, up to the north pole. The bare inspection of a map is sufficient to show that this vast space was hollowed by the impression of water; the protuberance from Cape Frio to the river of the Amazons, or La Plata, in South America, corresponding with the incavation on the African side, from Cape Congo to Cape Palmas; and the African protuberance from the Straits of Gibraltar, to Cape Palmas, answering to the immense cavity between New-York and Cape St. Roque. The depression of such a vast tract of land cannot appear improbable, when we consider the shock it must have received, and the enormous load with which it was charged. Nor is such depression and absorption unexampled, since we have had frequent instances of mountains swallowed up, and some very lately in Calabria.

The wreck of so integral a part of the globe, must, of necessity, have convulsed the adjacent still subsisting continents previously connected with it, rent their stony strata, burst the more solid masses of their mountains, and thus, in some cases, formed, and in others prepared the insular state to which these fractured tracts were reduced: to this event, therefore, I think may be ascribed the bold, steep, and abrupt western coasts of Ireland, Scot-

land, and Norway, and the numerous isles that border them, as well as many of those of the West-Indies. The Britannic islands seem to have acquired their insular state at a later period, though probably prepared by this event; but the basaltic masses on the Scotch and Irish coasts, seem to have been rent into pillars by this concussion.

During this elemental conflict, and the crash and ruin of the submerged continent, many of its component parts must have been reduced to atoms, and dispersed through the swelling waves that usurped its place. The more liquid bitumens must, by the agitation, have intimately mixed with them. They must also have absorbed the fixed air contained in the bowels of the sunk continent; and further, by this vast continental depression, whose derelinquished space was occupied by water, the level of the whole diluvian ocean must have been sunk, and the summits of the highest mountains must have then emerged. In this state of things, it is natural to suppose, that if iron abounded in the submerged continent, as it does at this day in the northern countries of Sweden, Norway, and Lapland adjacent to it, its particles may have been kept in solution by the fixed air, and the argillaceous, sileceous, and carbonaceous particles may have been long suspended. These muddy waters mixing with those impregnated with bitumen, the following combinations must have taken place:

1. If carbonic matter was always contained in the water, this, uniting to the bitumen, must have run into masses no longer suspendible in water, and formed strata of coal.

2. The calces of iron, by the contact of bitumen, were in a great measure gradually reduced, and, together with the argillaceous and sileceous, precipitated on the summits of several of the mountains

not yet immerged, and thus formed basaltic masses, that, during desiccation, split into columns; in other places they covered the carbonaceous masses already deposited, and, by absorbing much of their bitumen, rendered them less inflammable, and hence the connexion which the sagacious Werner observed between basalts and coal. The fixed or oxygen air, emptying from many of them, formed those cavities, which being filled with the subsequent infiltration of such of their ingredients as were superfluous to their basaltic state, formed chalcedonies, zeoliths, olivins, basaltines, spars, &c. Hence most of the mountains of Sweden that afford iron, afford also bitumen. Hence, also, the asphalt found with trap, and under basalts, and in balls of chalcedony found in trap.

This I take to be the last scene of this dreadful catastrophe; and hence no shells are found in basalts, they having been previously deposited, though some *light* marine vegetable remains have sometimes been found in them; some argillaceous, or sandstone strata, may also have been deposited at this period.

On this account, however, of the formation of the basalts, which crown the summits of several lofty peaks, I lay no more stress, than it can justly bear: I deliver it barely as an hypothesis more plausible than many others.

It has been objected to the Mosaic account, that the countries near Ararat are too cold to bear olive trees. Tournefort, who first made this objection, should recollect, that, at this early period, the Caspian and Euxine seas were joined, as he himself has well proved. This circumstance, surely, fitted a country lying in the 38th degree of latitude, to produce olives, (which now grow in much higher

latitudes,) at present chilled only by its distance from the sea.

A more plausible objection arises from the difficulty of collecting and feeding all the various species of animals now known, some of which can exist only in the hottest, and others only in the coldest climates. It does not, however, appear to me necessary to suppose, that any others were collected in the ark, but those most necessary for the use of man; and those only of the graminivorous, or granivorous classes; the others, most probably, were of subsequent creation. The universality of the expressions, Gen. vi. 9. *Of every living thing of all flesh, two of every sort, shalt thou bring into the ark*, seem to me to imply no more than the same general expressions do in Gen. i. 30. *And to every beast of the earth, and to every bird of the air, have I given every green herb for meat*, where it is certain that only graminivorous animals are meant. At this early period, ravenous animals were not only unnecessary, but would have been even destructive to those who had just obtained existence, and probably not in great numbers. They only became necessary when the graminivorous had multiplied to so great a degree, that their carcasses would have spread infection. Hence they appear to me to have been of posterior creation; and to this also I attribute the existence of those which are peculiar to America, and the torrid and frigid zones.

The atmosphere itself must have been exceedingly altered by the consequences of the flood. Soon after the creation of vegetables, and in proportion as they grew and multiplied, vast quantities of oxygen must have been thrown off by them into the then existing atmosphere, without any proportional counteracting diminution from the respiration or putrefaction of

animals, as these were created only in pairs, and multiplied more slowly; hence it must have been much purer than at present; and to this circumstance, perhaps, the longevity of the antideluvians may, in a great measure, be attributed. After the flood, the state of things was perfectly reversed; the surface of the earth was covered with dead and putrefying land animals and fish, which copiously absorbed the oxygenous parts of the atmosphere, and supplied only mephitic and fixed air: thus the atmosphere was probably brought into its actual state, containing little more than one-fourth of pure air, and nearly three-fourths of mephitic. Hence the constitution of men must have been weakened, and the lives of their enfeebled posterity gradually reduced to their present standard. To avoid these exhalations, it is probable that the human race continued a long time to inhabit the more elevated mountainous tracts. Domestic disturbances in Noah's family, briefly mentioned in holy writ, probably induced him to move, with such of his descendants as were most attached to him, to the regions he inhabited before the flood, in the vicinity of China; and hence the early origin of the Chinese monarchy.

FOR THE CHRISTIAN's MAGAZINE.

The state of the Reformed Church; as also of the different religious denominations in Holland, previous to the late revolution.

(*Continued from* p. 89.)

THE government of the Reformed Church in the Netherlands is committed to Consistories, Classes, Provincial Synods, and a national Synod. Each Consistory is subordinate to its respective Classis, each Classis to its Provincial Synod, and the Provincial Synods to the national Synod.

In every congregation there is a Consistory, composed of the minister, or ministers, if there are more than one, and the elders. In some cities, the deacons are also admitted as members. The number of elders and deacons is left optional with every congregation. The ministers, if there are more than one, preside alternately in the meetings of the Consistory, which are weekly; and if there be but one minister, he is always president and secretary of the same.

In the Consistory and other ecclesiastical assemblies, the business is wholly ecclesiastical. Converts from Judaism, Mahometanism, and Paganism, are strictly examined before the Consistory. Sometimes applicants for admission the first time to the Lord's Supper are received by them; but most generally they are received by the ministers. They who remove from one place to another, procure a certificate of their standing from the Consistory of

the first place. The Consistory also possess the power of citing before them such members as lead offensive lives, or are unsound in the faith; and in case the persons cited do not obey the admonition given them, to suspend them from the Lord's table; and if they continue contumacious, to excommunicate them. This last measure may not be taken without previous leave of that Classis to which the Consistory is subordinate. Before the excommunication takes place, the congregation, at three different times, is exhorted to pray for the offender, whose offences and resistance to admonition, are stated at full length. In the first notification, the name of the offender is withheld. In the second, his name, with the consent of the Classis, is mentioned. In the third, the congregation are informed that unless he repents he will be excluded from the communion of the Church; which sentence is passed upon him, if he remains obstinate. If he repents *after* excommunication, his desire to be restored is made known to the congregation at some seasonable opportunity, and if they do not object, upon his declaring his penitence, he is restored. The sins which are considered as deserving punishment, are, false doctrine or heresy, public schisms, open blasphemy, perjury, adultery, fornication, theft, acts of violence, brawlings, habitual drunkenness, scandalous traffic, gaming, and the like*. The ministers who are guilty of these sins or of simony, faithless desertion of their office, or intruding into that of another, may be suspended by their Consistory, with the approbation of a neighbouring Consistory, called in for assistance: but they can be put

* By the Synod of Alkmaer, which met 1599, in the thirty-second act, members who engage in mixed dances are declared censurable. This act is still in force.

out of office or deposed only by the Classis to whom they are subordinate. Delinquent elders and deacons, may, however, immediately be put out of office by the Consistory to which they belong. Every member who considers himself aggrieved by the decision of Consistory, has the right of appeal to Classis, and from the decisions of Classis to the Provincial Synod, whose decisions are final, and must be obeyed, if they accord with the regulations of the national Synod of Dort, which are in force until another national Synod is called.

The classical assemblies are composed of neighbouring Churches, each of which sends one minister and one elder, with proper credentials and instructions, to said assembly. They are held stated-ly, at least three, and in some places, seven times a year, at the place and at the time agreed upon at the last meeting. If there be several ministers in the place where they meet, they may all attend the meeting and act as members, except in cases where they or their congregations are concerned. The ministers ordinarily fill the offices of president and secretary in rotation, according to the time of their connexion with the Classis. In some Classes, the ministers of cities have the right of always presiding. The business which is transacted in Classis relates to discipline, consistorial meetings, the care of the poor and of schools, the defence of sound doctrine, appeals from Consistories, references, requests for advice, and the like. They choose delegates to the provincial Synods, and appoint two or more visitors, who annually visit the Churches under their jurisdiction, to inquire into the state of the Churches and of the schools. These serve, sometimes one, sometimes two, and sometimes three years. An extraordinary meeting of Classis may

be called by the delegates of Classis, or its moderators, viz. the president and secretary; but it must be done at the expense of the person or congregation calling such meeting.

The provincial Synods are composed of four or more neighbouring Classes, and meet ordinarily once a year. Every Classis delegates ordinarily two ministers, and one or two elders, who must have attended the last classical meeting. To the Synod of Drente there are no elders deputed; and to that of Groningen, not more than one from the Classis of Groningen. The president of the last preceding Synod, or one of the delegates of Synod, both of whom are considered as advisory members, ex officio, frequently opens the meetings of Synod, calls for the credentials of the members, and fills the place of president, until a president be chosen by the meeting. Sometimes the minister of the place where the meeting is held, calls for the credentials. In every Synod, except that of Friesland, there is an assessor, (who acts as a vice-president and counsellor to the president,) as well as president and secretary. Every Synod chooses from its members correspondents, whose business it is to meet with other Synods. In those Synods, however, they possess merely the right of advising, not of voting. Every Synod also deputes some of its members to put in execution whatever has been ordained by such Synod, as well in matters of general concerns, as in what relates to the respective Classes in particular, that are subject to its jurisdiction; which deputies, or at least some of them, must always be present at the examination of candidates for the ministry; and they also transact all the business that Synod has with the magistracy. These Synods may not alter any thing which is established by a

General Synod. The states of the province where the Synod is held, send at least two deputies, who are called Political Commissaries, whose duty it is to take notice of every thing done in Synod. The meetings of Synod are opened and closed with a sermon.

The number of provincial Synods are nine*, to which fifty-three Classes are subordinate. In the following account of them, the number of ministers, in three distinct periods, is inserted.

I. The Synod of Guelderland, to which belong nine Classes. Its ministers, in 1759, were 284; in 1797, 283; in 1803, 285.

II. The Synod of South-Holland, to which belong eleven Classes. Its ministers, in 1759, were 331; in 1797, 332; in 1803, 331.

III. The Synod of North-Holland, to which belong six Classes. Its ministers, in 1759, were 222; in 1797, 218; in 1803, 220.

IV. The Cœtus of Zealand, to which belong four Classes. Its ministers, in 1759, were 173; in 1797, 159; in 1803, 163.

V. The Synod of Utrecht, to which belong three Classes. Its ministers, in 1759, were 81; in 1797, 82; in 1803, 79.

VI. The Synod of Friesland, to which belong six Classes. Its ministers, in 1759, were 208; in 1797, 209; in 1803, 207.

VII. The Synod of Overyssel, to which belong four Classes. Its ministers, in 1759, were 84; in 1797, 84; in 1803, 64.

VIII. The Synod of Groningen, the city and country, to which belong seven Classes. Its minis-

* No alteration has been made in the Synods or Classes by the late revolution.

sters, in 1759, were 161; in 1797, 161; in 1803, 161.

IX. The Synod of Drente, to which belong three Classes. Its ministers, in 1759, were 40; in 1797, 42; in 1803, 40*.

To the preceding list of ministers must be added two who reside in the island of Ameland, and belong to no Classis. Besides these, in the year 1797 there were about forty-three ministers in those parts of the East-Indies, including the Cape of Good Hope, which belonged to the Dutch, and nine in their West-India possessions, which were supported by the East and West-India companies.

In addition to the provincial Synods already mentioned, there is a general Synod of the Walloon churches, in the United Provinces. This Synod is the oldest body of the Reformed Church in the Netherlands. It met as early as the year 1563, but secretly, to escape persecution, in Doorneik and Antwerp. Some years later the Walloon and Low Dutch churches, held a national Synod in Embden. In a general Synod, however, held in Dordrecht, in 1578, it was resolved, that these two churches could not be united in one Synod, on account of the diversity of their language. This resolution was confirmed in the celebrated Synod of Dort, or Dordrecht, held in 1618, 1619. From that time the Walloon Synod has been held alternately in different cities of the Provinces. To attend to such matters as may occur in the intervals between the sessions of this Synod, it directs four or five congregations

* From this account it appears, that, in 1759, the number of ministers belonging to these Synods and their Classes, was 1584; in 1797, 1570; in 1803, 1570. Thus, in the space of 44 years, there has been a diminution of 14 ministers in the whole number.

to appoint delegates, who jointly constitute a Classis. The acts of this Classis are of no force, however, until they are ratified by the following Synod. The Walloon Synod conducts its business as the Low Dutch Synods do, and holds brotherly correspondence with them. It also sends delegates to the national Synod. The students of theology who are desirous of being received as candidates in the Walloon churches, make the request known to a meeting of the Synod; at the meeting following that in which the request is made, they are examined by three ministers and three elders appointed for that purpose. When called to the ministry, they are examined anew more strictly, after which, if their examination is satisfactory, they are ordained by the laying on of the hands of two ministers. The number of Walloon congregations is full fifty, who are served by about ninety ministers and candidates. In the province of Groningen there is but one congregation, which is in the city of Groningen, and which is served by two ministers who have no connexion with the Synod.

In Holland, Zealand, and Utrecht, there are several English Presbyterian congregations, viz. in Amsterdam, Rotterdam, Dordrecht, Leyden, the Hague, Middleburgh, Flushing, Veere, and Utrecht. In each of these places is one church, excepting Rotterdam, in which there are two; one English, and the other Scotch Presbyterian. The English ministers in Amsterdam, Middleburgh, Flushing, and Utrecht, are members of the Low-Dutch Classes, to which these cities respectively belong. In Amsterdam there is an Episcopal congregation, as also in Rotterdam.

All the provincial Synods of the Reformed Church, as has already been observed, are subordi-

nate to a national Synod, composed of delegates from each Synod; to which also foreign churches of similar principles may send delegates. Such a Synod has not been held since that of Dordrecht, in the years 1618, 1619. By the fiftieth article of the rules of government, which that Synod adopted, it was directed that a general Synod should meet every three years; but not without the approbation of the supreme authority of the land. This article, however, has never been carried into effect, either because the magistracy have withheld consent, or the church has not requested it. The original manuscript of the acts of the Synod of Dort being put in the possession of the States General, they, as early as 1625, resolved, that that manuscript should every three years be inspected by delegates from their body, and from the provincial Synods jointly. In the year 1637, a new translation of the Bible, was undertaken by order of their High Mightinesses, and according to a resolution of the Synod of Dort, was finished. A printed copy, examined by the translators and the visitors, and corrected in the margin, was deposited for preservation in the State House, in Leyden. This copy is inspected at the same time with the acts of the Synod of Dort. The ceremony is as follows: Every third year, in the month of May, twenty-one ministers, deputed from the provincial Synods, repair to the Hague. The Walloon Synod also sends one. These two-and-twenty ministers being met in the Klooster Kerk, in the Hague, a prayer is offered up by one of the ministers of the place, who is generally a member of the assembly. After the credentials are read, a president and secretary are chosen, and the acts of the last meeting of this body, which is called the *Cœtus of the Hague*, are read. In the mean time the ministers have given

notice of their arrival to the president of the assembly of the States General. A letter is also dispatched to the magistracy of Leyden, informing them of the arrival of the ministers at the Hague.

When formed, the Cœtus, with their president and secretary at their head, repair in procession, two by two, to the court. Being introduced to their High Mightinesses, the president delivers a suitable address, in which he recommends to the States, the churches at home and abroad, and requests the inspection of the Synodical acts. The president of their High Mightinesses in reply, praises the zeal of the clergy, and grants the request. After this they return to the church, and register the resolution of their High Mightinesses. The next day, at the appointed time, they repair again to the court, and are led into the Treves chamber, where they are welcomed by two delegates of their High Mightinesses. These place themselves at the upper end of a long table, in armed chairs: the president, secretary, and other ministers, seat themselves also, according to the rank of the provinces to which they belong. One of them offers up a prayer, wherein he thanks God for purifying the Church, through means of the Synod, and prays that the Acts of the same may be found inviolate now, as they were three years before. The chest fitted for the preservation of these Acts, and placed in the Treves chamber, is then opened with eight several keys. The Acts, which are neatly bound up in seventeen volumes, are taken out and shown first to the delegates of their High Mightinesses, and then to the ministers. After this inspection a prayer is again offered up, and the whole ceremony concludes with a dinner, of which the clergy partake together at their own expense. The day after this, the delegates of their High Mightinesses,

and all the ministers, proceed in two government yachts to Leyden, where they go together to the tower. The magistracy, informed of their arrival, send a burgomaster, accompanied with a secretary or pensionary, to welcome them, and conduct them to the State House. The delegates of their High Mightinesses are received in the burgomaster's chamber, and the ministers in the common council chamber. In the last mentioned room, is shown to both the delegates and the ministers, with some of the magistracy of Leyden, the corrected translation of the Bible, the notes concerning the order and manner of said translation, and some acts of the translator's; all of which are kept there in a chest. The secretary of the city, and first Regent of the States College*, open the chest, each with a key. Before and after the inspection, a prayer and thanksgiving are offered up. The whole assembly, after this, are conducted to the tower, and there entertained handsomely, at the expense of their High Mightinesses. Whilst at dinner, a city messenger comes in, who knocks on a silver bason, and afterwards offers to the delegates of the states, in behalf of the city, eight canns of Rhenish wine, this being the remains of an old custom. In place of this gift, the two delegates take, out of respect to the city, each of them fifty guilders, which they however give to the city messengers, and other servants. After the dinner, they all return to the Hague, where the secretary of the Cœtus records, that the inspected articles are sound, uninjured by worms, moth, or mice. The delegates of the states having given an account of their doings, the ministers are thanked for their trouble, and shortly after return home.

* A college at which students for the ministry or schools are educated.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. X.

Results.

BESIDE the conclusions which we have drawn from the general Constitution of the Church of God, relative to Christian communion, and the rights and duties mutually subsisting between the Church and her infant members, there is a

Third result relative to her officers; especially those who labour in the word and doctrine. It is this: *They are* PRIMARILY *the property of the* CHURCH CATHOLIC; *and only in a* SECONDARY *and* SUBORDINATE *sense, the property of a particular congregation.*

Throughout the christianized world, it has always been customary, in a greater or less degree, to remove ministers of the gospel from one pastoral charge to another, or to liberate them from pastoral ties altogether, that they might promote, in a different form, the interests of the Christian cause. For very obvious reasons, these removals happen most frequently to men of talents. Nor is there a single thing which creates more uneasiness and heart-burning. It is perfectly natural. For neither individuals nor societies are fond of parting with

what they consider a treasure. Able, faithful, discreet ministers, are a rare blessing; and it would say little for the understanding, and less for the religion, of any Church which should lightly relinquish it. We must further admit, that a wanton disruption of the pastoral ties is foolish, unwarrantable, and extensively pernicious.

Still the question of its propriety must be tried, not by examples of its abuse, nor by its unpopularity, but by the *principles* on which it is founded. This cannot be done, without examining the nature of the claim which a particular congregation has to her minister.

The pastoral connexion is commonly compared to a matrimonial connexion; which, being for life, the popular inference is, that the pastoral connexion also is for life.

This proves nothing, except the facility with which most people impose upon themselves by sounds and similes. A simile is no argument. And the simile of a man and his wife, to denote a pastor and his congregation, is peculiarly unhappy. If it is to prescribe the duration of their union, it must also regulate the discharge of their duties. Now, as married persons must confine their matrimonial intercourse to themselves, not allowing a participation in it to any other, this simile, working up the ministerial relation into a sort of pastoral matrimony, would render it absolutely unlawful in a minister to hold religious communion with any other people, and in his people to hold religious communion with any other minister. Nor, if a minister's just maintenance should grow inconvenient to a people's finances, or he should fall into disfavour, even without any charge of misconduct, would they think it sound reasoning to turn upon them with their own

simile, and say, " A minister and his people are as " husband and wife. A wife takes her husband for " better for worse: so did you take your minister; " and as you took him you must keep him. The plea " of poverty or disgust is of no avail; a woman is " not to quit her husband whenever she thinks that " he spends too much of the fortune she brought him; " nor is she to run away from him merely because she " does not like him any longer, or has a fancy for " some one else. This is no better than downright " adultery: and such is the behaviour of a congre- " gation, who has grown tired of a minister, and " wishes to get rid of him." It would be very hard to persuade a congregation that this is correct reasoning; and yet it is exactly such reasoning as we hear every day against the removal of a minister, grounded on the notion of something like a marriage covenant between him and his charge. The reasoning proceeds from feelings pretty general among men, prompting them to prefer a bargain which shall be all on one side, and that side their own. They wish to have the whole comfort without risk of privations on the one hand, or of irksome burdens on the other. It is perfectly equitable in their eyes, that a minister should leave them to better *their* situation; but to leave them in order to better *his own*, is almost, if not altogether, an adulterous desertion; and even if it be to forward upon a larger scale, and with more efficacy, the advantage of Christ's kingdom, his authoritative removal is little, if at all, less than robbery!

But let us be just. They are not the people only who adopt this preposterous reasoning. Ministers have too frequently fallen into the same errour; and, in some instances, they have exactly reversed the popular conclusions; stating it as good and whole-

some doctrine, that a minister should have it in his power to retain his cure as long as he pleases; and to resign it when he pleases; but should by no means be subject to removal when the people wish it. Thus, in their turn, making the bargain all on their own side. This is paltry work: It is, on both sides, a calculation fit only for sharpers. In so far as it arises from honest opinion, it springs out of a radical mistake, which is to be rectified by considering how the unity of the visible church affects ministerial character and labours.

The mistake is this: that "a minister and his "congregation possess each other, if I may so word "it, in a mutual fee simple—that they have an ex- "clusive and absolute right to each other;" whereas no such possession, no such right does, or can, exist.

Our Lord Jesus Christ, when he "ascended up "on high, leading captivity captive, gave gifts unto "men. And he gave some," (i. e. some whom he gave were,) "apostles; and some, prophets; and "some, evangelists; and some, pastors and teach- "ers; for the perfecting of the saints; for the "work of the ministry; for the edifying of the body "of Christ." Eph. iv.

Here ministers of the gospel are said to be Christ's ascension-gift to his church! But what church? Certainly not a particular congregation—for the gift includes ministers who never *could be* confined to so limited a charge. No one particular congregation; no, nor any section of Christians, though containing *many* congregations, could appropriate to themselves the labours of an apostle, or an evangelist. These were, beyond all contradiction, officers of the church catholic, or of

the church visible*. But it is to the same church that Christ has given the *ordinary* ministry—"pas-"tors and teachers." They are included in one and the same gift. Therefore, a minister belongs primarily and immediately to the church catholic; and only *mediately*, that is, through the medium of the church catholic, is assigned to a particular congregation. It is, of course, *her* province and duty to determine how, and where, he shall be employed. The only rule of judgment is, *the greatest amount of benefit which may accrue from his services to the interests of the Redeemer's kingdom.* The determination of this point must be confided to such a portion of the church catholic, assembled in judicatory, (since it is impossible for the whole to meet,) as shall secure, according to human probabilities, a wise and impartial decision. To lodge such a power in the hands of a particular congregation, would be manifestly improper; for it would not only make one set of men the judges in their own case, and in their neighbour's too, but would subject the great interests of the church of God to the control of persons unfurnished with sufficient information, often impassioned, always prepossessed; and, therefore, incapable of "judging righteous judgment." Mistakes, and improprieties will, no doubt, occur, be the power where it may: because perfection is to be found no where. Yet, when a question is to be tried before a court composed of representatives from several particular churches, having much more ability, and better opportunities of informing themselves, than the mass of any congregation can have: being also free from that selfish bias to which the best minds and hearts are liable from calcula-

* See this subject discussed at large in the CHRISTIAN'S MAGAZINE, Vol. I. p. 53—73.

tions directly affecting themselves, it is in as fair a way of being decided well, as the imperfection of man admits. When such a court, then, fixes the pastoral relation between a minister and a congregation, it does not surrender him up absolutely to them; nor wed them to each other for life. It places him there, because it believes that his labours there will be, upon the whole, most useful to the church at large. And the principle which regulates the formation, must also regulate the continuance, of his pastoral relations. He is to remain so long as the church of God shall gain more by his continuance than by his removal, and no longer. Whenever it shall clearly appear that his labours may be turned to better account by his removal than by his continuance, he ought to be removed: not, however, at his own discretion, or the discretion of his people, but upon the same careful examination by the church representative, as preceded his first settlement. We repeat, that it would be unreasonable and unrighteous, to let an individual or a congregation possess the power of sacrificing to their narrow gratification, the interests of the Christian community. Ministers, then, must be in that situation which shall render their labours of the greatest utility. They are ordinarily joined to parochial charges; because this, upon the whole, is the best practical system; and not because their charges have an exclusive property in them. The claims of the church at large, always supersede the claims of any particular part; so that whatever be the attachment of a people to their minister, or of a minister to his people, when the *general* claim is set up, their particular feelings must give way; and that upon this self-evident truth, that the whole is greater than a part. Pursuing the same reasoning,

we perceive, that whether a minister shall have a congregation or not, is a question of secondary importance; and is to be answered by a prudent consideration of the previous question,—whether he is likely to be more extensively useful with or without a congregation?

That removals from charges where men are beloved and useful, ought not to be rash; ought not to take place, without the most solid reasons; ought, in all cases, to be managed with circumspection and with dignity; that the very uneasiness excited by such removals, ought to be weighed in the balances among the strong reasons against them, are dictates of common sense and equity; and no wise judicatory will ever disregard them. But that the *principle* is sound—that a minister may *lawfully* be removed from one charge to another; or from one species of labour to another, cannot be controverted, without tearing up the foundations of the whole church of God.

Finally. A very important result from our foregoing discussions concerning the nature of the church is, that *no form of church government can be scriptural, which is not adapted to this broad and master-principle, that the visible church is* ONE.

Her external organization must be such as shall show her to the world, as *a living body*, according to the apostle's figure. Eph. iv. 12, 16. She must, therefore, have principles, and means, of common action. The whole must control the parts—She must have a power of self-preservation, which includes,

1. A power of commanding the agency of any particular member:

2. A power of combining the agency of *all* her members:
3. A power of providing for her nourishment and health:
4. A power of expelling impurities and corruptions.

These things are essential to her organization according to the description given of her in the word of God. We may have occasion to illustrate them more particularly hereafter; we close, at present, with one remark—that a number of particular churches not united in mutual dependence, and not furnished with a principle of living efficiency in one common system, so as to bring the strength of the whole to operate in any part, or through all the parts collectively, as occasion may require, no more resemble the visible church of Christ, than the limbs of the human body, dissevered, and not "fitly joined "*together*, and compacted by that which every "joint supplieth, according to the effectual work-"ing in the measure of every part," resemble a healthy man.

REVIEW.

ART. I.

A CONTINUATION OF LETTERS *concerning the* CONSTITUTION AND ORDER *of the* CHRISTIAN MINISTRY; *addressed to the Members of the Presbyterian Churches in the City of New-York. Being an examination of the strictures of the Rev. Drs. Bowden and Kemp, and the Rev. Mr. How, on the former series. By Samuel Miller, D. D. one of the Pastors of the First Presbyterian Church, in the said City. New-York, published by Williams & Whiting. pp.* 434, 12*mo.* 1809.

RELIGIOUS controversy, properly conducted, has often proved highly beneficial to the interests of truth. It usually excites a greater attention to the subject, procures for it a more close and extensive investigation, and thereby produces a more intelligent profession of the truth. *Prove all things; Hold fast that which is good.* We have seen more cause of alarm than of congratulation in the growing aversion to every thing like controversy, about the order of the Christian church, in this country; because we are persuaded that it proceeds more from indifference to the ordinances of God, than from the superior intelligence or liberality of the age. While the first talents of the country have, with great zeal, been directed to the consideration of political questions, there was danger that the present generation should become totally ignorant of those important principles, which had received ample discussion from the great and pious divines of preceding ages, relative to the constitution of the

church of God on earth. Professing Christians began, already, too generally, to connect themselves with some one of the existing churches, rather from motives of convenience, or of personal attachments, than from a preference which is the result of a previous impartial inquiry. We shall never, indeed, place the forms of church-government upon a footing with its evangelical purity, or its practical holiness; but we shall not cease, notwithstanding, to recommend the divinely appointed order of the church, to the pious attention of the disciples of our Lord. It is an ordinance of Christ; it is one of the means of grace; and it tends greatly to the preservation of sound doctrine, and to the promotion of true godliness. *Walk about Zion, and go round about her: Tell the towers thereof. Mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following.*

Whatever may have been the ultimate design of those Episcopal writers, who first sounded the alarm, by denouncing all Christians who are not within the pale of the Prelacy, as "aliens from the commonwealth of Israel," and beyond the reach of "covenanted mercy," they deserve to be considered, so far, as ministers of good to the church, as they have been the means of awakening its ministers and members from their slumbers, and of constraining them to a more diligent and thorough examination of the first principles of evangelical order. Upon this event, we accordingly congratulate the public. Already has a mass of information been laid before them, on the subject of the Christian ministry, which will be found useful many days hence.

We cheerfully recommend to the attentive perusal of all Christians, the volume now under review.

In the year 1807, Dr. Miller published LETTERS *on the* CONSTITUTION AND ORDER *of the* CHRISTIAN MINISTRY, *addressed to the Members of the Presbyterian Churches in the City of New-York*, in one volume, 12mo. pages 355. The work before us is a Continuation and Defence of those Letters. The author himself, explains in his introductory letter, the motives which induced him to this publication.

"With all the mildness and inoffensiveness of their character, my Letters no sooner made their appearance, than murmurs of resentment, and threats of overwhelming refutation were heard from various quarters. These threats had not been long proclaimed, before attempts were made to fulfil them. The first who presented himself before the public, as an assailant, was Mr. Thomas Y. How, (since the Rev. Mr. How, of New-York,) who, in about six months after the publication of my volume, produced an angry and vehement pamphlet, which he announced as *introductory* to a more full discussion of the subject. Mr. How, after an interval of six months more, was followed by the Rev. Dr. Bowden, Professor of Moral Philosophy, Logic, and Belles Lettres in Columbia College. This gentleman, who had been long versed in the Episcopal controversy, and who, more than twenty years ago, stepped forth as a champion of the hierarchy, did me the honour again to take the field against me, and undertook in a work, at least formidable in *size*, to give a complete refutation of all my arguments, and to prostrate the Presbyterian cause. About the same time with Dr. Bowden's two volumes, there appeared, on the same side, and with the same object, the first of a series of Letters addressed to me by the Rev. Dr. Kemp, Rector of Great Choptank, in Maryland. And finally, with this number, the Rev. Dr. Hobart has united himself, as an occasional remarker on my Letters, in the *Churchman's Magazine*, published in the city of New-York, for the contents of which he acknowledges himself, both as Editor and Proprietor, to be responsible.

"To be fallen upon by so many assailants, and with so much vehemence, is a compliment as great as it was unexpected. My thanks are due to these gentlemen for conferring on my work a degree of importance, and unwittingly disclosing that it has made a degree of impression, which I had never ventured to anticipate or to claim. I have also to thank them for another favour. Their violent attacks, and their numerous

cavils, have induced me to examine the subject with more care, and to pursue my inquiries respecting it to a greater extent than I should probably otherwise have done. The result is a deeper conviction than ever of the weakness of their cause, and of the Apostolic character of our Church.

"With respect to Mr. How's pamphlet, it is written with so much heat and impetuosity; discovers such a singular want of acquaintance with radical parts of the subject; and breathes a spirit so evidently calculated, with all sober and impartial readers, to discredit the author himself, more than the object of his attack; that my first resolution, as well as the general advice of my friends, was to let it pass unnoticed. I could scarcely, indeed, form a more selfish wish than that all my opponents might write thus. And, it is certain that Mr. How would never have received a syllable of public reply from me, had there been any reason to suppose that his work would fall into the hands of none but the discerning and well-informed. Recollecting, however, that all readers are not qualified to distinguish between assertion and proof, between lofty assumption and solid argument, I felt doubtful whether some remarks might not be usefully made, especially on some of the more extraordinary and exceptionable parts of his book. The appearance of Dr. Bowden's work terminated my doubts. This work, written in a style of more calmness, and rather more decorum than Mr. How's; more respectable on the score of sober and grave reasoning; and discovering more acquaintance with the subject, appeared to me entitled to some reply. In making this reply, I determined to bring into one view, the most material allegations and reasonings of all the gentlemen who have honoured me with their notice; and, as they have taken care to praise and quote each other, they cannot be displeased at being associated together in my remarks*."

The Continuation and Defence consists of Ten Letters. Letter I. Introductory Remarks.—Letter II. Comparative stress laid on Ecclesiastical order by Presbyterians and High-Churchmen—The Doctrine of the Jure-divino Presbyterians briefly stated.—Letter III. Testimony of Scripture in favour of Presbyterian order.—Letter IV. Testimony in favour of the office of Ruling Elder.—Letter V. Testimony of the Fathers.—Letter VI. Testi-

* Page 19—22.

mony of the Reformers.—Letter VII. Testimony of Calvin—Defence of the character and ordination of that Reformer.—Letter VIII. Testimony of the early successors of the Reformers.—Letter IX. Rise and Progress of Prelacy.—Letter X. Remarks —Conclusion.

Each of these Letters abounds with various and useful information, selected from the best authorities, judiciously arranged, and happily applied to the subject under discussion. The author, every where, discovers a very extensive acquaintance with the best writers, and especially with the principal Episcopalians, who have at any time taken a part in this controversy. This does honour no less to his candour, than to his diligence and patience in collecting testimony on the subjects which he has discussed. Episcopalians generally quote from one another, and very few have been at the pains of examining for themselves the original Presbyterian writers. Dr. Miller, on the contrary, usually prefers taking those quotations, which, in this country, scantily supplied as it is with the writings of antiquity, must be taken at second hand, from the works of his ecclesiastical opponents. We observe also, that he pursues the same candid method in respect to those passages which require translation from foreign languages. As a disputant, he grants to his antagonists every advantage which they could possibly claim; and if this multiplies his own difficulties, it exhibits to every impartial reader, that truth, not victory, is his object in the combat. The management of every argument, throughout, leaves the reader impressed with a belief that the writer was more anxious to give evidence of the justness of his cause, than of his own power in its defence.

The style of these Letters is plain and perspicu-

ous. It is diffuse; but the deficiency in energy hereby produced, is sufficiently compensated by the variety of information, which it affords an opportunity to introduce. Every repetition of the same idea is connected with additional matter, which presents it in a new light, or turns it to some new and important use. Dr. Miller conducts his reader round about the object, and causes him to see every part of it in every light; and if the impressions upon the mind of his reader be less deep, they are more abundant.

The spirit of these Letters is such as becomes controversy. It is neither tame nor fierce. The author always preserves the respect which is due to himself, and never forgets that which is due to his readers. Considering the extreme indecorum of the writings which he had to examine, and the many unfounded assertions which he had to refute, his Letters breathe a benevolent disposition, often indeed, indignant, but never either indecent or passionate. He treats his antagonists with becoming severity. We select the following passages as specimens of Dr. Miller's manner of writing.

"Dr. Bowden and Mr. How speak much of "*covenanted*" and "*uncovenanted*" mercy. The latter candidly and repeatedly avows his belief, that all who are in communion with a church organized in the Episcopal form, are *in covenant* with God; and that *all others* without exception, are *aliens from the commonwealth of Israel, strangers to the covenant of promise*, and have no hope but in the general *uncovenanted* mercy of God. We certainly can have no objection to his informing us what is *his* creed, and we thank him for being so unreservedly communicative on the subject. But he goes further. He undertakes to say that Presbyterians, on their part, hold a similar opinion; that they exclude from the Christian covenant all but Presbyterians; nay, that they pronounce all who do not embrace "the rigid peculiarities of Calvinism," to be in an unregenerate state, and coolly consign them to 'uncovenanted mercy.' Had Mr. How asserted that all Presbyterians are zealous advocates of the divine mission of *Mahomet*, it would have been,

rather more ridiculous indeed, but not a whit more remote from fact than this statement. His position is not only not true, but there is not a shadow of foundation for it; nor can he produce a single Presbyterian writer, of respectable character, who says any thing that can be reasonably construed as bearing the least resemblance to this doctrine*.

"Presbyterians, (I speak now of *all* that I have ever known or heard of, particularly the most rigid among them,) Presbyterians, I say, believe, that according to the tenor of the *Covenant of Grace*, salvation is *promised*, that is, secured by *covenant engagement*, to all who sincerely repent of sin, and unfeignedly believe in the Lord Jesus Christ. Of course they consider all who bear this character, to *whatever* external church they may belong, or even if they bear no relation to *any* visible church, as *in covenant* with God, as interested in his *great and precious promises*, and as in the sure and certain road to his heavenly kingdom.—They know, indeed, and teach, that it is the *duty* of all who believe in Christ, to connect themselves with his visible church; they teach also, that receiving the *seals* of God's covenant and attending on all the ordinances of his house, are solemnly enjoined, and productive of essential advantages. Nay, they go so far as to pronounce that he who neglects these ordinances, when he is favoured with an opportunity of attending on them, gives, in ordinary cases, too much reason to fear, whatever may be his declarations to the contrary, that he has no real love to Christ. But still they do not, and without contradicting the scriptures, they cannot, teach that the *means* of religion constitute its *essence*, or that the *seals* of the covenant, *form the covenant itself*. The seal on a bond, is not itself *the contract*, but only the *evidence* of it. In like manner, the seals of the Christian covenant, are not in themselves the *promise* or the *engagement* either on the part of God or man; but are the constituted means of *recognizing* or *ratifying* a covenant transaction, supposed to have previously taken place in secret, when the person receiving the seal, embraced the gospel, and cordially devoted himself to Christ on the terms of the covenant.

"I repeat it, then, the doctrine of all Calvinistic Presbyte-

"* It is to be hoped that Presbyterians understand the Gospel too well to speak of '*uncovenanted mercy*' at all. The phrase itself is unscriptural; and if it convey any meaning, it is an erroneous one. Fallen creatures know of no mercy but that which is *promised* or secured by the *covenant of grace*, in Christ Jesus our Lord. If Dr. Bowden and Mr. How have discovered any other *kind* or *channel* of divine mercy, I can only say, they have not found it in the Bible."

rians is, that every one who loves the Lord Jesus Christ in sincerity, and maintains a holy life, whatever may be the mistakes into which he may fall, or the prejudices against particular parts of evangelical truth and order which he may entertain; whatever the disadvantages under which he may labour, with respect to his ecclesiastical connexions; or even if he were placed in circumstances in which he never saw a place of public worship, a minister of the gospel, or a church officer of any kind, in his life; that every such person is *in covenant* with God, and has that *title* to salvation which is given by the *promise* of a faithful God to every sincere believer. How *much* error, how *much* infirmity, how *much* deviation from the external order which God hath appointed in his house, is consistent with true faith, we know not, nor has any Presbyterian, with whose person or writings I am acquainted, ever attempted to decide. But that every one who *has* sincere faith in Christ, is in covenant with God, they, with one voice, proclaim and teach*."

In Letter VII. Dr. Miller defends the character of the venerable Calvin in a very satisfactory manner. No man has suffered more abuse from the enemies of evangelical truth and order, than that great and pious Reformer. He has even been forced by his persecutors to give testimony in favour of prelacy. The injustice of this procedure Dr. Miller has fully exposed in this Letter. We quote a part of the third Letter referring to the same subject.

"This is not the only instance in which Dr. Bowden entirely perverts the language of Calvin, and represents him as delivering opinions *directly opposite* to those which he really does deliver. Of this, more in a future letter, in which the writings of Calvin, so far as they relate to Episcopacy, will be particularly considered. In the mean time, I cannot forbear to notice a single specimen, so gross and remarkable, that I could scarcely credit the testimony of my own senses, when I found it advanced by both my opponents, not only with confidence, but even with sarcastic and reproachful exultation, as a great concession from the reformer of Geneva in their favour.

"In his Commentary on Titus i. 5. Calvin speaks largely of the mission of that Evangelist to the Churches of Crete. Dr. Bowden and Mr. How wish to persuade their readers, that, in in these remarks, he fairly gives up the point that Titus was a

* Pages 56—60.

Diocesan Bishop, or Prelate. Accordingly they both represent him as saying—'Hence we learn, that there was not any equality among the ministers of the Church, but that one was placed over the rest in authority and counsel.' On this pretended quotation from Calvin, Mr. How observes, 'Here the divine institution of superior and inferior grades of ministers, is asserted in unqualified terms,' p. 63. Dr. Bowden quotes the passage from Calvin, exactly in the same manner, and makes precisely the same use of it with Mr. How.

"You will, no doubt, be filled with astonishment, my brethren, to find that the passage from which these gentlemen profess to make this quotation, is *in fact* as follows: '*Presbyters*, or *Elders*, it is well known, are not so denominated on account of their *age*, since *young* men are sometimes chosen to this office, as for instance, Timothy; but it has ever been customary, in all languages, to apply this title, as a term of honour, to all Rulers. And, as we gather from the first Epistle to Timothy, that there were *two kinds* of Elders; so *here* the context shows that no other than *teaching Elders* are to be understood; that is, those who were ordained to *teach*; because the same persons are presently called *Bishops*. It may be objected, that too much power seems to be given to Titus, when the Apostle commands him to appoint ministers over all the Churches. This, it may be said, is little less than kingly power; for, on this plan, the right of choice is taken away from the particular Churches, and the right of judging in the case from the *College of Pastors*; and this would be to profane the whole of the sacred discipline of the Church. But the answer is easy. Every thing was *not* intrusted to the will of Titus as an *individual*, nor was he allowed to impose such Bishops on the Churches, as he pleased: but he was commanded to *preside* in the elections as *Moderator*, as it is necessary for some one to do. This is a mode of speaking exceedingly common. Thus a *Consul*, or *Regent*, or *Dictator*, is said to create Consuls, because he convenes assemblies for the purpose of making choice of them. So also Luke uses the same mode of speaking concerning Paul and Barnabas in the *Acts of the Apostles*; not that they *alone* authoritatively appointed Pastors over the Churches, without their being tried or approved; but they ordained suitable men, who had been elected or chosen by the people. We learn also from this place, that there was not then *such* an equality among the ministers of the Church, but that some one *might preside* in authority and counsel. This, however, was nothing like the tyrannical and

unscriptural Prelacy which reigns in the Papacy*. The plan of the Apostles was extremely different."

"Here is not only a passage taken out of its connexion, and interpreted in a sense diametrically opposite to the whole scope and strain of the writer; but, what is much worse, the passage itself is *mistranslated*, and made to speak a language essentially different from the original. Mr. How may possibly plead that he never saw the original; that he quoted entirely on the authority of some other person. But Dr. Bowden cannot make the same plea. He inserts in the margin the very words which he mistranslates and perverts! What are we to think of such a fact? Is Dr. B. unable to translate a plain piece of Latin? or did he design to deceive? He may choose which alternative he pleases†."

We entirely approve of the determination expressed by Dr. Miller in the concluding Letter.

"I have now, my brethren, completed my examination of such parts of Dr. Bowden's and Mr. How's Letters as I deem worthy of notice. It was my intention, after the example of the former of these gentlemen, to collect and present in one view, a catalogue of the 'misrepresentations,' 'unfounded assertions,' 'mistakes,' and 'omissions,' with which their pages abound. But finding these 'misrepresentations,' &c. to be so *numerous*, that a mere list of them, without comment, would fill another *long* letter; and many of them of so *disreputable* and *offensive* a character as not to be contemplated, even by opponents, without much commisseration for their authors; I have determined to spare myself the pain of writing, and you of reading such a Letter; and here to take a final leave of the subject. I engaged in this controversy, without the least expectation of convincing Episcopalians, or of bringing over to my own opinion an individual of that communion; but solely for the purpose of satisfying and confirming Presbyterians. My object, I have the pleasure to know, is attained; and perceiving no further advantage in prolonging the controversy, I now lay down the pen; nor can I foresee any event that will ever tempt me to resume it on this subject.

"I take for granted that all the gentlemen who have already appeared as my opponents, will again come before the public in reply to these Letters; and will endeavour to persuade their readers that I have again misrepresented them and their cause, and again laid myself open to the heaviest charges

* "Here Calvin not only represents Prelacy as a *tyrannical* and *unscriptural* system, but evidently considers it as a part of the corruptions of Popery."

† Page 112—115.

and the severest reproach. All this and more I deliberately expect from gentlemen who have generally manifested a wish to have the last word. Should my expectation be realized, it will give me no uneasiness; nor shall I ever, (according to my present views,) take the least public notice of any thing that they may say. If, indeed, I should hereafter discover any *important errors* in the foregoing pages, (*trivial* ones, which do not affect the main question, will probably be discovered and pointed out,) I shall consider it as a duty which I owe to *you* to correct them. But with the controversy, as such, it is my firm resolution to have nothing more to do. This resolution is formed and expressed, not out of any disrespect to the gentlemen in question; but from a deliberate conviction that enough has been said on the Presbyterian side of the argument; and that my time and pen may be hereafter devoted to objects more agreeable to myself, and more useful to others*."

A defence rarely proves as interesting to the public as an original work. It requires an examination of objections under all the circumstances in which they are offered, and necessarily leads to personalities. Dr. Miller has, however, conducted his defence, in such a manner as to render it no less valuable for the illustration and support of the Presbyterian order, than for the conclusive manner in which he refutes his opponents.

We owe it, however, to the public, and to the author himself, to state a mistake into which he has fallen in his criticisms on Mr. How†.

Dr. Miller accuses Mr. How of altering a passage of the Confession of Faith of the Presbyterian church, in his quotation; and he contrasts the quotation with the words of the 10th chapter of the Confession. The very words, however, used by Mr. How, are to be found in the Larger Catechism, answer to question 60, and ought to have been as much respected, by Dr. Miller, as the words of that chapter in the Confession which treats of the same subject. They are both of equal authority in

* Page 430, 431. † p. 64.

the church; and the import of both passages is precisely the same. As this mistake does not in the least degree affect either the principles or the argument of Dr. Miller, we attribute it entirely to inadvertency. We confess that we were surprised to find even this mistake, however, in a writer of such remarkable accuracy.

We consider this work as a valuable acquisition to the literature of the Christian church. It is an able defence of the Christian ministry against Prelatical usurpation. It ought to be in the hands of every one who possesses the work of which it is a Continuation and Defence; and, indeed, of every one who is anxious to become an intelligent Christian upon subjects connected with church order. It must deservedly occupy a high rank among the controversial writings of the age; and if it be any honour to the author to have vanquished his antagonists, this work shall always be considered by competent judges as entitling him to a triumph.

RELIGIOUS INTELLIGENCE.

FOREIGN.

AFRICAN MISSION.

(*Continued from* p. 248. Vol. II.)

AFTER this correspondence, Vanderkemp was invited to England, and during his visit confirmed the Directors in the opinion, that he was the man precisely suited to their wishes. He returned to Holland to settle his affairs, and took with him a missionary address, which he translated into the Dutch language, and circulated. Its effect was immediate. One Society was instantly formed at Rotterdam, and another at Friesland, to unite with their brethren in Britain, in spreading the tidings of the cross. Soon afterwards, Mr. Kicherer proposed to join Vanderkemp, and with that expectation came with him on his return to London. Kicherer was gladly received by the Society, and wishing to do every thing in their power to add to the comfort of the Missionaries, and secure success in their object, they united to those already employed, Messrs. Edwards and Edmonds; giving the principal direction into the hands of Dr. Vanderkemp*.

On the 5th Dec. 1798, the four Missionaries left London, and proceeded to Portsmouth, in order to embark for the Cape of Good Hope, on board the Hillsborough, a vessel carrying convicts to Port Jackson. Such was the company they chose, that at once they might begin upon their labours of love; and they had not been long on board, when they met with a specimen of the spirit of their companions, that would have deterred many from making any attempts on such hopeless subjects. An officer and his gang had come on board to search for a deserter. As he was passing the entrance of the orlop, the convicts seized him, and had nearly murdered him, before he could be rescued from their hands. Some of them were laying a plan to bore holes in the vessel, and sink her. Others were determined to saw off their irons, and seize the vessel. Indeed, they discovered such marks of the most hardened and desperate wickedness, that the

* Trans. Miss. Soc. vol. i. p. 321.

Captain thought it rash and blameable in the Missionaries to think of entering the orlop. But choosing to obey God, rather than man, they descended without fear, made known to the convicts their intention, distributed among them some bibles and religious tracts, and were heard with reverence and attention. They preached to them, prayed and conversed with them perseveringly; and saw their labours abundantly blessed. So far had the work of grace proceeded among these out-casts of society, that before they had been many weeks at sea, they formed a society to meet three times a week, for prayer and religious conversation among themselves—a spectacle, among a body of convicts, very uncommon, and which resistlessly suggests the reflection, how sovereign and how free is grace! It is proper to add, that a circumstance which was a trial to the faith of the Missionaries, and at the same time made their success the more pleasing, was, that a most destructive pestilence prevailed among the convicts during a part of the voyage: doubtless it removed some of them from their damp prison to the abodes of light and glory*.

Having touched at the Cape de Verd Islands, they arrived safe at the Cape on the 31st March, 1799, after a passage of fourteen weeks. They met with a welcome reception at the Cape, and Gen. Dundas, the Lieut. Governor, promised them his protection and support. Dr. Vanderkemp visited the Moravian Brethren of Bavian's Kloof, with whom he concerted a plan of mutual assistance and correspondence. He immediately began to prepare the minds of the ministers and serious people at the Cape, to form themselves into a Missionary Society. He succeeded; and before he had been at the place more than six weeks, saw one completely organized, under the name of "THE SOUTH AFRICAN SOCIETY FOR PROMOTING THE SPREAD OF CHRIST'S KINGDOM, RESIDING AT THE CAPE OF GOOD HOPE;" and some of the neighbouring heathens applying to it for religious instruction†.

An occurrence, apparently trifling in itself, led to a train of circumstances which produced a separation of the Missionaries. The Boschemen, the most savage tribe of the Hottentots, had been for some time committing hostilities against the colonists. A pious colonist, who

* Trans. Miss. Soc. vol. i. p. 365—368. † Do. p. 365—368.

commanded a detachment for the defence of his part of the country, induced them to conclude a peace; and as soon as it was concluded, kneeled down with his men in a field, and engaged in prayer and singing hymns. The wild Hottentots, struck with wonder at the spectacle, began to ask the meaning of the ceremony; and being told it was to thank God for the mercy of peace, they lamented their ignorance, and desired instructors to be sent to them, to teach them the Christian religion*. At the very time that the Missionaries arrived at the Cape, three Boschemen captains had arrived to procure instructors; and were so importunate, that it was deemed improper to reject their petition. As Vanderkemp's mind was, and had been fixed, since he left England, upon going among the Caffres, their application must have been in vain, if the Missionaries had not separated. He therefore agreed that Messrs. Kicherer and Edwards should go among the Boschemen, and reserved Mr. Edmonds to go with himself into the interior, among the Caffres, imitating the example of Paul, "Lest he should build on another man's foundation†."

(To be continued.)

FROM THE RELIGIOUS MONITOR.

Present State of the Missions established by the London Missionary Society.

THE following is an abstract of an account lately published by this society, of the state of their missions.

In Otaheite are twelve missionaries; two of them have wives. These persons have continued to instruct the natives in that and some neighbouring islands, notwithstanding many discouraging circumstances which they had to encounter. "Their labours among the adults," it is said, "have not been so useful as they wished; yet their endeavours to instruct the children and youth are more promising."

In Southern Africa, Dr. Vanderkemp and other missionaries have laboured with success. The settlement called *Bethelsdorp*, at which the doctor has resided, has lately flourished. It contains about 600 persons, whose

* Trans. Miss. Soc. vol. i. p. 366. † Do. p. 325.

civilization and religious improvement are said to be advancing. The neighbouring Caffres discover a growing desire for religious instruction. It is the purpose of Dr. Vanderkemp to leave Bethelsdorp to the other missionaries, and to attempt a mission more in the interior of Africa, or in the island of Madagascar. The missionaries at Orange River are busied in teaching the people to build houses, and cultivate the soil; as well as in the gospel of Christ. Seventeen persons had been baptised. The natives had suffered from the small-pox; but the introduction of vaccination promised to eradicate that disease. The mission to the Namaquas is said to go on well. Mr. Kicherer has charge of the Dutch church at Graft Reienet, where he has an opportunity of preaching to a great number, not only of the colonists, but of the natives. When the news of the abolition of the slave trade reached the Cape, the joy was great; and a public day of thanksgiving was observed.

In Asia, several missions have been begun. At Vizagapatam, Messrs. Cran and Desgranges are employed in instructing the heathen. They have begun to translate the Evangelists into the Telinga language. They have also printed catechisms, &c. in that tongue, in which work they are aided by a converted Bramin. They preach every Sunday to the Europeans in the fort; and superintend some large scools of native children, which they have established. In the Tinevelly district, Mr. Ringeltaube is engaged in visiting the small congregations of Christians scattered over the country, and occasionally in instrucing others. He has acquired great skill in the Tamul language. Mr. Vos, formerly a minister of Ceylon, is appointed to the Dutch church at Negapatam, where he enjoys an opportunity of being useful among the native inhabitants. Two missionaries are on their way to the country of the Birmans, and one to Seringapatam; and two are employed in the island of Ceylon. Another missionary, Mr. Morison, reached China, which was the place of his destination, in September, 1807.

Although Mr. Frey, who formerly laboured among his countrymen the Jews, under the patronage of this society, has withdrawn himself from their connexion, they have determined to continue their endeavours for

the benefit of that once-favoured race. Ministers are engaged to preach to them; and Essays witten by Mr. Ewing of Glasgow, and other tracts, have been published for circulation among them.

In America, Mr. Pidgeon labours as a missionary among the inhabitants of New Carlisle, in New Brunswick.

In the West Indies, two missions have been begun; one at Tabago, where Mr. Elliot, the missionary, is permitted, on many of the estates, to preach to the negroes, not a few of whom, it is added, have shown a great readiness to receive instruction: and another at Demarara, of which we gave an account in a former number.

DOMESTIC.

Extract of a letter from a gentleman in Concord, Vermont, to his friend in New-York, dated 11th January, 1810.

"IT is with much satisfaction I have to inform you, that your prayers have not only been heard, but have been answered beyond our expectations, in crowning the work the Lord has begun in this town *. A considerable number of persons have come forward and joined the Church here: last Sabbath week, there were near *forty* at the communion, and a number of persons are propounded; indeed, the impression is general. Our Minister is truly faithful. We have service, forenoon, afternoon, and evening, on Sabbath; and conferences, two, three, and four evenings in the week, in different parts of the town. There are, however, as may be expected, some opposers; but some of these, it is believed, are struck with conviction.

"I have also to inform you, that much greater work has taken place in the town of Guildhall; about 25 miles from here. A minister was settled there about a year ago; he had formerly been a Methodist, but is now a Congregationalist. When he was first settled, he had but one person that went forward in assisting him: but there has been, within a few weeks back, an astonishing revival. *Forty-two* new communicants were admitted at the last, and thirteen the preceding communion; and it is said there is scarce a person in the

* A place where not long ago, the Sabbath was hardly known.

town who is not under deep concern. There are two judges and two attornies in the town, who have come forward in the cause; and at the conferrence meetings, which are held there, it is said they plead more powerfully for the cause of Christ, than ever they did at the bar. They have all joined the church, except one of the attornies and his wife, who will join it at the next communion."

INSTALLATION*.

ON Sunday, the 17th Dec. the Rev. Jacob Brodhead, and the Rev. John Schureman, were installed as pastors of the Reformed Protestant Dutch Church, of this city. A sermon suited to the occasion was preached by the Rev. Dr. Livingston, from Isaiah lxii. 7, 8; and in the afternoon of the same day, the Rev. Mr. Brodhead preached his introductory sermon, from 2 Cor. 12th cap. and part of the 14th verse: "For I seek not yours, but you." And on Sunday, the 24th, the Rev. Mr. Schureman preached his introductory sermon, from 2 Cor. 2d cap. and part of the 16th verse: "Who is sufficient for these things?"

FOR THE CHRISTIAN's MAGAZINE.

It is not often that poetry of such intrinsic merit as the following, appears in the pages of periodical publications. We insert it with pleasure; and will feel ourselves obliged by any future communications from the same quarter. We should be gratified by an interview with the person who communicated it.

WHY swells my full heart, with sad presage o'erflowing,
As lonely I muse o'er life and its woes?
The storm's howl without, and the winds loudly blowing,
Are calm, to the feelings that break my repose.

Ah why, busy Fancy! in haste to transport me
O'er the wide peopl'd earth, to find sources of grief?
Why to War's sanguin'd plains thus incessantly court me,
When thou, even thou, can'st not picture relief?

* We regret that this article has been so long delayed. Communications of this kind shall always be thankfully received; but we hope that hereafter they shall be transmitted to us as soon after the events as is convenient. Ed.

Why lead me to prisons, to dungeons, to gallies,
And show me the victims of tyrannic power,
Where haughty Ambition, and Passion's wild sallies,
Make life's lengthen'd misery the sport of an hour?

I need not thy visions to swell the sad measure,
Or point out the source, of our pains and our woes:
In each beating bosom lies hid the dark treasure,
Whence spring all the sorrows that break my repose.

Sin! Parent of Evil of every description,
From thy baneful influence our miseries flow:
Though "fools make a mock," and pronounce it a fiction,
To thee all our tears and our anguish we owe.

In the childhood of Nature, in Eden's fair bowers,
Pale Care was a stranger, while thou wast unknown:
On Joy's tranquil bosom soft stole the sweet hours,
'Ere Sin was engender'd and Innocence flown.

How sad the reverse! ah! how chang'd man's condition!
Now evils unnumber'd crowd life's little span;
While, urg'd by fell Malice and wanton Ambition,
Man plunges his sword in the bosom of man.

Ye children of Folly's enchanting delusions!
Do no secret terrors e'er break your repose, [soms,—
While ye harbour the Fiend in your own thoughtless bo-
The parent and source of Humanity's woes?

But oh! shall a soul that has tasted of pardon,
Has wept for the sorrows and sins of mankind,
On Calv'ry's sad mount, in Gethsemane's garden,
Seen justice and mercy so sweetly combin'd;

Shall a soul so enlighten'd, so favour'd of heaven,
Admit the foul Monster, Humanity's stain!
Tear open the wounds by stern Justice once given,
And crucify Jesus again and again!

Heart-sickening picture! yet let me review it,
Till the veil shall be drawn from my own darken'd soul;
Till, humbled in dust, sovereign Grace shall renew it,
And the Spirit of Jesus enlighten the whole.

Oh! hasten, dear Jesus, dear FRIEND OF LOST SINNERS,
To purge thine own children, and conquer thy foes:
To earth's utmost limits extend thy bright banners,
And sign a release to Humanity's woes.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. IV.] APRIL, 1810. [Vol. III.

The Life of Patrick Hamilton, *the first Scotch Reformer.*

(*Concluded from* p. 134.)

Errors and absurdities of the Papists, *touching the doctrine of the* Law *and of the* Gospel.

" 1. THEY erroneously conceive an opinion of " salvation in the law, which only is to be sought in " the faith of *Christ*, and in no other.

" 2. They erroneously seek God's favour by " works of the law: not knowing that the law, in " this our corrupt nature, worketh only the anger of " God. *Rom.* iii.

" 3. They err also in this, that where the office of " the law is diverse and contrary from the Gospel, " they, without any difference, confound the one " with the other, making the Gospel to be a law, and " *Christ* to be a *Moses*.

" 4. They err in dividing the law unskilfully into " three parts, into the law-natural, the law-moral, " and the law-evangelical.

" 5. They err again in dividing the law-evangeli-

" cal into precepts and counsels, making the precepts " to serve for all men, the counsels only to serve for " them that be perfect.

" 6. The chief substance of all their teaching and " preaching resteth upon the works of the law; as " appears by their religion, which wholly consisteth " in men's merits, traditions, laws, canons, decrees, " and ceremonies.

" 7. In the doctrine of salvation, of remission, " and justification, either they admit the law equally " with the Gospel, or else, clean secluding the Gos- " pel, they teach and preach the law; so that little " mention is made of the faith of *Christ*, or none at " all.

" 8. They err in thinking, that the law of God " requireth nothing in us under pain of damnation; " but only our obedience in external actions: As " for the inward affections and concupiscence, they " esteem but light matters.

" 9. They, not knowing the true nature and " strength of the law, do erroneously imagine that it " is in man's power to fulfill it.

" 10. They err in thinking, that it is in man's " power not only to keep the law of God, but also " to perform more perfect works than be in God's " law commanded, and these they call the works of " perfection. And hereof rise the works of supere- " rogation, of satisfaction, of congruity, and condig- " nity, to store up the treasure-house of the Pope's " Church, to be sold out to the people for money.

" 11. They err in saying, that the state monasti- " cal is more perfect for keeping the counsels of the " Gospel, than other states be in keeping the law of " the Gospel.

" 12. The counsels of the Gospel they call the " vows of their religious men; as profound humili- " ty, perfect chastity, and wilful poverty.

" 13. They err abominably, in equalling their " laws and constitutions with God's law, and in say- " ing, that man's law bindeth under pain of damna- " tion, no less than God's law.

" 14. They err sinfully, in punishing the trans- " gressors of their laws more sharply than the trans- " gressors of the law of God; as appeareth by their " inquisitions, and their canon-law, &c.

" 15. Finally, they err most horribly in this, that " where the free promise of God ascribeth our sal- " vation only to our faith in *Christ*, excluding works; " they, on the contrary, ascribe salvation only, or " principally, to works and merits, excluding faith. " Whereupon ariseth the application of the sacrifice " of the mass, *ex opere operato*, for the quick and " dead, application of the merits of *Christ's* passion, " in bulls, application of the merits of all religious " orders, and other such like trumpery, as above " mentioned.

" THREE *cautions to be observed and avoided in the true understanding of the* LAW.

" *First*, that we, through the misunderstanding " of the Scriptures, do not take the law for the Gos- " pel, nor the Gospel for the law; but skilfully dis- " cern and distinguish the voice of the one from the " voice of the other. Many there be, who reading " the book of the *New Testament*, imagine that what- " ever they find contained in it, to be only and mere- " ly the voice of the Gospel. And on the other hand, " whatever is contained in the *Old Testament*, that is, " within the *law*, *stories*, *psalms*, and *prophets*, to be " only and merely the word and voice of the law. In " which they are deceived; for the preaching of the " law and of the Gospel are mixed together in both " the *Testaments*, as well in the *Old* as in the *New*. " Neither is the order of these two doctrines to be

" distinguished by books and leaves, but by the di-
" versity of God's Spirit speaking unto us. For
" sometimes in the *Old Testament* God doth com-
" fort, as he comforted Adam, with the voice of the
" Gospel. Sometimes also in the *New*, he doth
" threaten and terrify; as when *Christ* threatened the
" *Pharisees*. In some places, again, *Moses* and the
" *Prophets* play the *Evangelists:* Insomuch that
" *Jerom* doubted whether he should call *Isaiah* a
" *Prophet* or an *Evangelist*. In some places, like-
" wise, *Christ* and the *Apostles* supply the part of
" *Moses:* And as *Christ* himself, until his death,
" was under the law, (which law he came not to
" break, but to fulfill,) so his sermons made to the
" *Jews*, run all for the most part upon the perfect
" doctrine and works of the law, showing and teach-
" ing what we ought to do by the right law of Jus-
" tice, and what danger ensueth in not performing
" the same. All which places, though they be con-
" tained in the book of the *New Testament*, yet they
" are to be referred to the doctrine of the law, ever
" having in them included a privy exception of re-
" pentance and faith in *Christ Jesus*. As for exam-
" ple; where *Christ* thus preacheth, *Blessed are the*
" *pure in heart; for they shall see God**. *Except*
" *ye be converted, and become as little children, ye*
" *shall not enter into the kingdom of heaven*†. *But*
" *he, that doeth the will of my Father, shall enter in-*
" *to the kingdom of heaven*‡. Likewise the parable
" of the unkind servant, justly cast into prison for
" not forgiving his fellow-servant, &c.§ The cast-
" ing the rich glutton into hell, &c.‖ *He, that de-*
" *nieth me before men, shall be denied before the an-*
" *gels of God*¶. With other such like places of

* Matth. v. 8. † Ibid. xviii. 3. ‡ Ibid. vii. 21.
§ Ibid. xviii. 23, &c. ‖ Luke xvi. 19. &c. ¶ Ibid. xii. 9.

" Scripture. All these, I say, pertaining to the doc-
" trine of the law, do ever include in them a secret
" exception of earnest repentance and faith in
" *Christ's* precious blood. For else, *Peter* denied,
" and yet repented. Many publicans and sinners
" were unkind, unmerciful, and hard-hearted to
" their fellow-servants; and yet many of them re-
" pented, and by faith were saved, &c. The grace
" of *Christ Jesus* works in us repentance towards
" God, and faith in himself unfeigned.

" Briefly, to know when the law speaketh, and
" when the Gospel speaketh, and to discern the
" voice of the one from the voice of the other, we
" may learn from the following remark. That when
" there is any moral work commanded to be done,
" either to avoid punishment, or upon promise of any
" reward temporal or eternal, or else when any pro-
" mise is made with condition of any work command-
" ed in the law; there is to be understood the voice
" of the law. On the other hand, where the promise
" of life and salvation is offered unto us freely, with-
" out any merits or doings of ours, and simply with-
" out any condition annexed, of any law, either na-
" tural, ceremonial, or moral: All such places,
" whether they be read in the *Old Testament* or in
" the *New*, are to be referred to the voice and doc-
" trine of the Gospel. And this promise of God,
" freely made to us by the merits of *Jesus Christ*, so
" long before prophesied to us in the *Old Testament*,
" and afterward exhibited in the *New Testament*,
" and now requiring nothing but our Faith in the
" Son of God, is called properly the voice of the
" Gospel, and differeth from the voice of the law in
" this, that it hath *no condition* adjoined of our merit-
" ing, but only respecteth the merits of *Christ* the
" Son of God; by faith in whom alone we are pro-
" mised of God to be saved and justified, according

" as we read, *The righteousness of God*, which is *by* " *faith of Jesus Christ unto all, and upon all them* " *that believe, &c.* Rom. iii. 22.

" The second caution or danger to be avoided is, " that we now knowing how to discern rightly be- " tween the law and the Gospel, and having intelli- " gence not to mistake one for the other, must take " heed again that we break not the order between " those two, taking and applying the law where the " Gospel is to be applied, either to ourselves or to- " ward others. For notwithstanding the law and the " Gospel many times are to be joined together in " order of doctrine; yet it may sometimes fall out, " that the law must be utterly sequestered from the " Gospel. As when any person or persons do feel " themselves, with the majesty of the law and judg- " ment of God, so terrified and oppressed, and with " the burden of their sins overweighed and thrown " down into utter discomfort, and almost even to the " pit of hell, as happeneth many times to soft and " timorous consciences of God's good servants: " When such mortified hearts do hear, either in " preaching or reading, any such example or place " of the Scripture which pertaineth to the law; let " them think, that they do not in the least belong to " them, no more than a mourning-weed belongeth " to a marriage-feast; and therefore removing out " of their minds all thoughts of the law, of fear, of " judgment, and condemnation, let them only set " before their eyes the Gospel, the sweet comfort of " God's promise, free forgiveness of sins in *Christ*, " grace, redemption, liberty, rejoicing, psalms, " thanks, singing, and a paradise of spiritual jocun- " dity, and nothing else; thinking thus with them- " selves, that the law hath done his office in them " already, and now must needs give place to his " better; that is, must needs give room to *Christ*

" the Son of God, who is the Lord and Master, the " Fulfiller and Finisher of the law; *for* Christ *is the* " *end of the law for righteousness to every one that* " *believeth.* Rom. x. 4.

" The third danger to be avoided is, that we do " not, on the other hand, use or apply the Gospel, " instead of the law. For, as applying the law in- " stead of the Gospel, is like going to a marriage- " feast in a mourning-gown; so to apply the Gospel " instead of the law, is to cast pearls before swine: " In which there is great abuse among many. For " commonly it is seen, that these worldly epicures " and secure mammonists, to whom the doctrine of " the law doth properly appertain, do receive and " apply to themselves most principally the sweet " promises of the Gospel: So likewise it is too often " the case, for those broken and contrite in heart, to " whom only belong the joyful tidings of the Gos- " pel and not the law, to receive and retain to them- " selves the terrible voice and sentences of the law. " Whereby it cometh to pass, that many do rejoice, " that should mourn; and many fear and mourn, " that should rejoice. Wherefore, to conclude; in " private use of life, let every person wisely discern " between the law and the Gospel, and aptly apply " to himself, that which he seeth convenient.

" And again, in public order of doctrine, let " every discreet preacher put a difference between " the broken heart of the mourning sinner, and the " impenitent worldling, and so join both the law with " the Gospel, and the Gospel with the law; that in " throwing down the wicked he ever spare the weak- " hearted; and again, so spare the weak, that he do " not encourage the ungodly."

The Christian Reader will excuse the length of these extracts, which we will conclude with remarking; that this excellent man, *Hamilton*, and his bless-

ed commentator, *Frith*, lived before the establishment of the Reformation in their respective countries of *Scotland* and *England;* and that it is comfortable to reflect, that the same Spirit teaches the same truth in all places and times; as appears in the instance before us, which contains the Gospel with as much clearness, (and would to GOD, it might not be said, with *more* clearness,) as among the professors of a later day.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.

N°. III.

THE system of grace is an astonishing instance of the wisdom of God. It indeed displays, to all the intelligent creatures in the universe, that attribute, in a more remarkable manner than the whole creation. The angels who dwell in heaven, consider the salvation of fallen men, through the atonement made by the Redeemer for our sins, as eminently calculated to manifest the divine wisdom. Eph. 3. 10. "To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God."

Atonement we have already * defined, *That which effectually removes the offence of sin, and procures for the sinner reconciliation with God:* And we have presented the reader† with ample evidence of the *fact*, that the Redeemer has made such atonement. To this fact we may justly apply the words of our blessed Saviour, a few days before his death—"The stone which the builders rejected, has become the head of the corner; this was the Lord's doing, and it is marvellous in our eyes‡." But we cannot behold with suitable admiration, the wisdom displayed in the appointment of a Saviour, unless we have a conviction of the necessity of satisfaction for sin, in order to be reconciled to God. There is no great cause of admiration in the cross of Christ, if atonement for sin be altogether unnecessary. It is, therefore, the design of this essay, to prove,

The necessity of the Atonement.

The Scriptures represent the sufferings of the Redeemer, as *necessary* for our salvation. The salvation of a sinner, without the full punishment of all his sins, is *impossible.* It is the election of grace that renders *necessary* atonement by the Mediator. We flatter ourselves that we shall succeed in our endeavours to prove, in a satisfactory manner, the truth of each of these assertions. This will show, both the necessity of the atonement, and the state of things which renders it necessary.

1. The Scriptures represent the sufferings of our Redeemer, as necessary to our salvation.

This idea is interwoven with all the doctrines of the Christian religion, so that we cannot for a moment lose sight of it, without destroying the very marrow of the Gospel, and putting an end to all

* Page 37. † No. II. ‡ Mark. xii. 10, 11.

evangelical obedience. As a powerful motive to holiness of life, Christians are repeatedly put in mind of the sufferings of the Redeemer in their behalf. *Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God.* But if this sacrifice is unnecessary, it cannot constitute either an obligation to gratitude, or a motive to obedience. The man who exposes himself unnecessarily to sufferings in my behalf, merits my compassion; and if he have done this, with a good design, supposing it to have been necessary, he has a claim upon my gratitude. If, however, he needlessly sported with his own comfort, knowing at the same time that it was not at all necessary to my happiness that he should suffer, he has conferred upon me no obligation. Christ suffered for us. He did this with a perfect knowledge of all the circumstances of the case. These sufferings must have been necessary for our salvation, or they never could be urged as a motive for evangelical obedience.

The gift of Christ to die for our sins is exhibited as both the decisive evidence, and the effect of unequalled love. *God so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.* This gift, however, if we could have everlasting life without an atonement, cannot be considered as evidence of superior love. If God could have, consistently with his own moral excellency, rendered one man happy without subjecting any other to pain, love would be better displayed in the immediate communication of the desired felicity, than by giving innocence up to the most exquisite torments. If salvation were attainable otherwise than by the cross of Christ, the death of Christ is really of no value. *For if righteousness come by the law, then Christ is dead*

in vain. *Righteousness* in this text signifies that on account of which the sinner is justified in the sight of God the supreme judge. To justify is not to condemn, and whosoever is not condemned shall be saved. Where righteousness comes, there salvation also comes. The *law* is a system of moral obligation divinely revealed to man. If righteousness cannot come without Christ, by the law, it certainly cannot come without Christ, through any other medium. If salvation cannot be procured by obedience to the divine law, we shall in vain look for it by any other merit of our own. When, therefore, the Scriptures teach us, that if righteousness come by the law then Christ is dead in vain, they declare that if we could be otherwise saved than by the death of Christ, that event would have been worse than useless.

The necessity of the atonement, evident from every part of the Christian doctrine, is formally acknowledged by the Elders who sit around the throne of the Lamb. They, having the harps of God, sing a new song, saying, *Thou wast slain and hast redeemed us to God by thy blood.* The felicity which the celestial inhabitants enjoy, forbids the thought that Christ shed his blood, his precious blood in vain. The sufferings which he underwent are acknowledged as the price of their redemption. To these sufferings, to the atonement made on Calvary, they cordially ascribe their title to eternal enjoyment in heaven. The necessity so universally acknowledged must arise from an adequate cause. The atonement is necesssary, because,

2. The salvation of a sinner, without the full punishment of all his sins, is impossible.

God cannot deny himself. His perfections are in perfect harmony. "The most lovely idea we can form of the Deity, and which at the same time, is the most solid ground of our faith in his word, and of our

confidence in the performance of his promises, is that which represents him as an uniform being, whose attributes harmonize, and who is always consistent with himself*." Punitive justice is essential to God. The holiness of Deity requires the punishment of every sin. His honour demands the condemnation of the guilty, and his truth the execution of the sentence: therefore is it impossible that sin should be unpunished, or that the sinner can be saved without an atonement.

"The justice of God presides, as it were, in all the divine decrees, actions, and words: there is no *egress* of the divine will, though distinctly breathing mercy, truth, or wisdom, but in respect thereof God is eminently said to be just†." *He is just and having salvation*‡. *He is just, and the justifier of him that believeth in Jesus*§. In the exercise of justice, God is infinitely *free* from all constraint. None resisteth his will with effect. Although always *free*, he cannot for a moment be *indifferent* whether he shall act justly or not. This would be an imperfection. Justice requires that sin be punished, because sin deserves punishment. Every sin deserves punishment; and what its demerit demands, justice demands. "If it be allowed that great crimes should be punished in some measure answerable to the heinousness of the crime; it will follow, that it is requisite that God should punish all sin with infinite punishment; because all sin, as it is against God, has infinite demerit, and is infinitely hateful to him‖." Every sin also must be punished precisely according to its demerit. What it deserves, justice requires that it should receive. It is not enough that some sins should be punished in order to give an

* Saurin. † Owen. ‡ Zach. ix. 9. § Rom. 3. 26.
‖ Edwards.

evidence of God's power to punish. Justice demands that no sin whatever should escape; because every sin deserves punishment, and it would be unjust not to treat sin as it deserves to be treated. It is perfectly obvious, that if God may justly pass one sin over with impunity, he may, so far as justice is concerned, pass over all sins without punishing them. This mode of reasoning is abundantly supported by the word of God. *Thou art not a God that hast pleasure in wickedness; neither shall evil dwell with thee: thou hatest all the workers of iniquity. Shall not the judge of all the earth do right? Righteous art thou, O Lord, and upright are thy judgments. The wages of sin is death. He will render to every one according to his works. The Lord—that will by no means clear the guilty.*

The consciences of men bear testimony to this principle, Justice requires the punishment of sin. The heathen idolaters, in every part of the world, were conscious that the divinity punishes the guilty. We have in proof of this, their own poets, historians, and philosophers. And we have a more sure word in confirmation of this fact, respecting the heathen. *Who knowing the judgment of God, that they which commit such things are worthy of death**. The conscience, which the hand of the omnipotent God hath recently touched for conviction, feels the force of this truth. The terrors of the Lord surround him day and night. *The arrows of the Almighty stick fast, the poison whereof drinketh up his spirit.* He no longer doubts that "every sin deserves the wrath of God both in this life and that which is to come†." He feels that the righteous Lord will not clear the guilty. He feels the necessity of the atonement—of an atone-

* Rom. i. 32. † Shorter Catechism.

ment which does more than merely exhibit God's displeasure at sin in the abstract. God's displeasure at sin is displayed in the torments of the damned. The conscience, convinced of sin, seeks for an atonement adequate to remove the offence of its own sins. Not of some of its sins; but of all its sins. God never can clear the guilty. While the guilt of any one sin remains, justice necessarily demands punishment. Justice is glorified in exhibiting pardon, as well as in executing vengeance. Therefore does the soul rejoice, because each pardoned sinner can say, *Thou forgavest the iniquity of* MY *sin**.

The death of Jesus Christ as a satisfaction for sin, is conclusive evidence of the impossibility of pardoning the sinner without the full punishment of all his sins. He was made a propitiation for us, in order to glorify divine justice by the punishment of our sins, in his sufferings, that by his obedience we might be made righteous. Whom God hath set forth to be a propitiation through faith in his blood, to *declare his righteousness* for the remission of sins†." What sins? Sin in the abstract? Did the *idea* of sin deserve punishment? Is it the *word* sin that is punished? Is it against the *word* only that God is displeased? Sin, in the abstract, is nothing more than the word. No creature ever was guilty of it in the abstract. Alas! Shall we suffer terms without meaning to rob us of our scriptural language, and of our Christian hope? No. The Redeemer suffered for *our* sins—sins of individual persons actually existing. He suffered the punishment of all our sins; the full punishment of every sin of every individual that shall be saved. Justice required no less. What justice demanded, he suffered. Infinite wisdom fixed the proportion. He is our "near kinsman," and not a

* Psalm xxxii. 5. † Rom. iii. 26.

remote monument of sufferings for *sin in the abstract.* The Bible-language is sweet to the soul. It has the unction of the Holy Ghost. "Surely he hath borne *our* griefs, and carried *our* sorrows. He was wounded for *our* transgressions; he was bruised for *our* iniquities: the chastisement of *our* peace was upon *him;* and with *his* stripes *we* are healed*."

The holiness of deity requires the punishment of every sin. God is infinitely holy. Holiness is opposition to sin. The nature of God is therefore infinitely opposed to the immorality of moral agents. And shall he not act against it? Shall he not take *vengeance upon our iniquities?* Vengeance is mine; I will repay, saith the Lord †. Sins, for which no sacrifice is made, are unpardonable. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more *sacrifice* for sins, but a *certain fearful looking for of judgment,* and fiery indignation‡. There is a necessary connexion between every sin, for which no adequate sacrifice is made, and fearful judgment; because God is holy. Thou art of purer eyes than to behold evil; and canst not look on iniquity §. It ought not to be otherwise. It is impossible it should be otherwise. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness‖?

The honour of Jehovah demands the condemnation of the guilty. Honour and majesty are before him. Every sin is a dishonouring of God, and a contempt of his majesty. The language of sin is, that God's displeasure is not worth regarding. And shall such language be justified, or permitted to escape with

* Isa. liii. 4, 5. † Rom xii. 19. ‡ Heb. x. 26.
§ Hab. i. 13. ‖ 2 Cor. vi. 14.

impunity? The Ruler of the Universe cannot be entitled to infinite reverence, unless the consequence of contempt for his authority be infinitely awful. Therefore every instance of rebellion against him must be punished. "If we could behold the infinite fountain of purity and holiness, and could see what an infinitely pure flame it is, and with what a pure brightness it shines, so that the heavens appear impure when compared with it; and then should behold some infinitely odious and detestable filthiness brought and set in its presence; would it not be natural to expect some ineffably vehement opposition made to it*?"

Truth requires the punishment of every sin. *God is Truth.* He is incapable of misrepresentation or falsehood. He has published a law for the regulation of our conduct; and to the transgression of his law he hath annexed a suitable penalty. *The law is holy, just, and good. And cursed is every one who continueth not in all things which are written in the book of the law, to do them.* If there is truth in heaven, then it is impossible that the sinner can be saved without the full punishment of all his sins. The great God did not publish his law, and utter these threatenings, for his own amusement. If sin is not prevented by the law, it must be punished. Accordingly, the law is magnified in the obedience of Messiah, and the curse has taken, in him, as our surety, full effect. *He was made a curse for us. Christ hath redeemed us from the curse of the law*†. It remains, that we prove,

3. It is the election of grace that creates that state of things, which renders necessary an atonement by the vicarious sufferings of Jesus Christ.

* Edwards. † Gal. iii. 13.

The introduction of sin into the world created the necessity of punishment. But if God had not decreed the salvation of sinners, there would have been no necessity for an atonement. The election of grace, therefore, rendered it necessary that an adequate atonement should be made for our sins; and provided the Saviour, who alone was competent to accomplish the awful and glorious undertaking.

The salvation of fallen angels was not decreed. There is, therefore, no sacrifice offered for them. Jesus took not on him the nature of angels. The glory of God is maintained sufficiently in their condemnation to endless punishment.

Justice requires no more than the infinite punishment of that class of fallen men who have no interest in the redemption purchased by Christ. And if there was no intention on the part of God to save *any* of the human family, there would have been no necessity whatever for any other display of the glory of his justice than what appears in the flames of hell.

Other ends, besides the salvation of the elect, are indeed answered by the atonement. That these ends, however, did not render the sufferings of Christ necessary, appears abundantly from the consideration, that they all depend upon the salvation of believers. God is glorified in the redemption of Jesus Christ; but this end of the atonement is inseparably connected with the salvation of his people. It is their salvation in this method that displays the glory of Jehovah. Sinners are left without excuse by the atonement of Christ. But were it not for the salvation of believers this end could not have been answered by it. They are left without excuse, because the most conclusive evidence is presented to all the intelligent creatures in the universe, that every sin deserves infinite punishment, seeing God himself could not confer salvation even upon those whom

he loved from eternity, without punishing all their sins in the sufferings of his own Son. Sinners are left without excuse, because all who shall be saved ascribe their happiness entirely to the riches of divine grace, and disclaim the most remote idea of personal merit. They acknowledge that they, even they, did themselves deserve condemnation. The voice of reproach cannot, therefore, assail the ear of Jehovah from the regions of misery. Sinners are left without excuse, because a great portion of the damned are Gospel despisers.—Men who hear the doctrine of the atonement taught, but do not believe it—who have the Bible, and do not love it—who are required to ask salvation of God through a Redeemer, but do not comply with the commandment—Men, to whom the blessings of the Gospel, eternal life in Christ Jesus, have been affectionately offered, and yet make light of it. Every mouth must therefore be stopped. Nor shall any be found, at the last day, either in hell or in heaven, to deny the necessity of the atonement.

FOR THE CHRISTIAN's MAGAZINE.

Explication and vindication of MATT. xix. 16—22.

Some of the following observations we take from the United States Christian Magazine.

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."

THIS passage, with its parallels in Mark x. 17—22, and Luke xviii. 18—23, has sometimes perplexed the serious Christian. His perplexity has been increased by those false glosses by which the text has been abused for the support of errour. He need hardly be informed that the opposers of our Saviour's divinity, triumph in it as one of their strong holds; while those who teach, that we are justified in the sight of God, by our own personal obedience, produce a part of it, as unanswerable proof of their peculiar doctrine. At present, we will examine the in-

terpretation of Socinus and his followers, and hope to show, not only that their reasoning is incorrect; but that they have unhappily stumbled on a passage which makes directly against them.

They tell us, that Christ, in the forcible question "*Why callest thou* ME *good? There is none good but* ONE, *that is*, GOD;" reproved the ruler for applying to him a title which he could not claim; marked the epithet *good*, as the peculiar attribute of his father; and therefore peremptorily rejected the honours of divinity. But two or three observations will show, that this argument, plausible as it appears, is very far from establishing the conclusion which is so confidently drawn from it.

1. To rest the proof of an essential article of belief upon a term of general and indefinite signification, is at all times dangerous, and affords just ground of suspicion, that more unequivocal evidence is wanting. *Good* is such a term. The nature and extent of its meaning vary with its connexion and its subject. It is from a proper consideration of these that we are to determine, with precision, its particular sense. We grant, however, that in the present case it *does* designate the infinite excellence of the living God. This is evident from the *subject* to which the assertion relates—from the *occasion*, on which it was uttered—and from the *absolute, and unqualified manner* in which the ascription of goodness is made. Yet all this will not justify an inference against the proper divinity of our Lord Jesus. For, in another part of scripture we find the epithet GOOD, applied, in all its latitude, to the Spirit of God. "Thy SPIRIT," saith David, "*is* GOOD*." Now, if the absolute and unqualified ascription of goodness demonstrates the true and proper Deity of the Father, to the exclusion of the Son and of the Spirit; an

* Psalm cxliii. 10.

ascription of goodness, no less unqualified and absolute, equally demonstrates the true and proper Deity of the Spirit, to the exclusion of the Father and of the Son. This conclusion, which, on the principles of the opinion we are combating, there is no possibility of avoiding, is not more absurd in itself, than destructive of the Socinian scheme.

2. The argument under consideration takes for granted, that the Lord Jesus in the text, does really restrict the ascription of goodness to his Father. But this is not clear.

He does not say, as Socinians make him say, there is none good but one, that is, MY FATHER. He restricts his assertion to the DIVINE NATURE. Had he limited it to the PERSON of the Father, he would have contradicted the Psalmist, who affirms, "thy SPIRIT is good." Nor will it be an easy matter for a Socinian interpreter to maintain his argument, and conciliate Christ with David*.

* The critical reader may perhaps expect to see another objection noticed. The word εἷς, (one,) we are told, being in the masculine gender, necessarily denotes but *one person*; and therefore, that Jesus Christ teaches in the text, that there is but *one person* in the divine *essence*; renouncing, both for himself and for the Holy Ghost, every pretension to Deity. We are told further, that in order to admit a plurality of persons in the Godhead, the word should have been not εἷς, but ἕν, (one being,) in the neuter gender.

It is sufficient to reply, that Θεος, (God,) is the name of the *divine nature*, and that being in the masculine gender, it requires its adjective to be masculine also. But had the word been ἕν, instead of εἷς, the Arian or Socinian critic would have contrived some expedient to get rid of an argument on which he now affects to lay so much stress. He would probably have said, as he says at present, that it is *absurd* to admit the existence of more than one *person* in one essence. For could such an expression as he contends for, have satisfied him, he would have been abundantly satisfied with John x. 30. *I* and *my Father are* ONE, (ΕΝ ἐσμεν.) But howsoever important the genders of words are, when they promise him any

3. If we analyse the passage closely, we shall find, not only, that our Saviour is far from denying his divinity; but that his conduct, on this occasion, when compared with his doctrine, furnishes most indubitable evidence of this glorious truth. "Good Master," is a title which the Jews gave to those who expounded the law, or rather who made the law of God of none effect by their false interpretations and innumerable traditions. But the Jews did not apply this epithet to their teachers as we apply it, when we talk of a *good* man, or a *good* citizen. When they accosted their teachers, "Good Master," they meant to acknowledge that the teachers had a right to determine what is good, and what is evil, what is sinful, and what is righteous, what could merit eternal life, and what would procure eternal death. So far indeed had the Jewish teachers inculcated the notion, that this was their prerogative; and so universally was it acknowledged among the people; that all respect for the authority of God, was lost in their respect for the authority of the teacher; and the law of God actually driven out of its place, to make room for the prescriptions of human finesse. In Matth. xv. 3—6. our Saviour charges the Scribes and Pharisees with having annulled the fifth commandment in this way. "God commanded, saying, Honour thy father and mother," a command which requires not only decent respect, but also competent support from children to their parents. But, say the teachers, "Whosoever shall say to his father or mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his

aid, they are of no moment when they make against him: εἷς ὁ θεος, proves decidedly that there is but one person in the Godhead; but πνευμα—εκεινος, (John xiv. 26.) is lighter than a feather in demonstrating the personality of the Holy Ghost!

mother, he shall be free," i. e. if a parent requires support from any of you, if you take what you might have given to them, and call it a gift to the service of the tabernacle or to the support of your religious teachers, you are freed from the obligation of "Honouring father and mother."

Believing that Jesus had set himself up for such a teacher, or such a master in Israel, the ruler comes with the question, "Good Master, what good thing shall I do," &c. &c. Would it have been honest in our Saviour, who was commissioned to be an instructor in the truth, to allow those who came for instruction to remain under ruinous mistakes while they betrayed themselves in the very words in which they addressed him? Our Saviour accordingly sets himself to correct this prevalent and ruinous mistake with regard to the authority of the teachers, and asks, "Why callest thou me good?" That in these words he reproves the ruler is plain. But he reproves him not merely for calling him good, but for doing it ignorantly, and with mistaken views of the person whom he was addressing. The point of the question lies in the word *why*, and not in the word *good*. Our Saviour's inquiry is, To what purpose do you give me this title? What is your meaning by it? What warrants you in applying it to me? Do you call me good merely because you view me as a teacher or master in Israel? and while you view me as a mere man, as standing on a level with your other teachers? If so, you are very far wrong. To apply goodness, in the sense in which you understand it, to one who is a mere man, is nothing less than idolatry. It is stripping God of his attributes and prerogatives, and bestowing them upon a creature. Adding, "There is none good but one, that is God." God alone has authority to pronounce what is good, and what is evil; what is sinful, and what is righteous; what will merit eternal life, and what shall lead to eternal

death. But on the other hand, do you view me in my true character, do you acknowledge me to be God as well as man; and do you give me this title as an expression of your faith in my infinite goodness, and supreme authority? Then you are right in giving it to me; for I have a just claim to it: and as a proof that I have a right to this title, and that I, being a divine person, and possessed of supreme authority, have the disposal of eternal life in my own hands, I will decide on the appeal which you have made to me. And accordingly our Saviour proceeds to give his answer in the following verses. "If thou wilt enter into life," &c. &c.

According to this plain and necessary interpretation of our Saviour's words, we see in them no such thing as a denial of his own divinity: but on the contrary, comparing his words with each other, and with his conduct on this occasion, we see in them a plain assertion of it. We say, that in the very fact of our Saviour's answering the ruler's question, it is most undeniably implied, that he is God. For, otherwise, he allows his own conduct to contradict the very doctrine which he had just been uttering. One moment he tells the ruler, No one has a right to acknowledge your appellation, or to answer your question, but he who is God; and the next moment acknowledges his claim to the title, by answering the question which had been proposed to him. If Christ is not God, this conduct had a direct tendency to lead the ruler's judgment astray, with regard to the doctrine of his person: and if there is not here an intended acknowledgment of his divinity, Christ's conduct can hardly be made to correspond with his words. We should, at least, be cautious about admitting a doctrine which leads to such a conclusion.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

The following narrative has been communicated by the Rev. C. D. WESTBROOK, minister of the Reformed Dutch Church in Fishkill. In a postscript to the letter inclosing it, he says—"Since writing the within, I have read the statement to Mr. BRETT. He has told me, that what I had written was substantially and literally correct—in nothing exaggerated."

ROBERT R. BRETT, was born of respectable parents, in the town of Fishkill, Dutchess county, state of New-York. Of the moral and religious character of his immediate parents, I have nothing to communicate. His grandmother, by his father's side, generally remembered by the name of Madam Brett, was a woman remarkable for piety and generosity. She was not only a pattern, but also the patron of religion; and her memory is embalmed among us as the principal benefactor of our church. ROBERT R. BRETT, was the youngest child of his Father, and in the blessings of his dying grandmother, he received a Benjamin's portion; "The righteous man leaveth an inheritance to his *children's children*." This circumstance I should not mention, if I had considered it as a mere common occurrence: The subject of this communication has, since his conversion, feelingly related it to me, and expressed his firm persuasion that he is

now reaping the fruits of the dying blessing of his pious ancestor. For a long series of years the blessings of the dying grandmother seemed to be lost upon her favourite grandchild. He was early left to himself to walk "in the ways of his heart, and in the sight of his eyes."

During the American revolutionary war, Fishkill village and its vicinity, was in a considerable degree a place of encampment and of much military business. This circumstance, which proved the ruin of many, no doubt contributed its full share to Mr. B.'s irregularity and dissipation. Fifty-three years he lived in the steady and uninterrupted practice of all manner of sin and wickedness; and for as much as thirty years of that time, he further disgraced himself and family, and wounded the feelings of his numerous and respectable connexions, by habitual drunkenness. He was literally a pest to all who knew him. His heart and his tongue were full of cursing and bitterness. He was looked upon as the greatest miscreant then known. His presence, especially when he was intoxicated, was almost as much dreaded as the pestilence; for where he appeared, thence immediately fled all peace and tranquillity. The poison of his unbridled tongue kindled strife, anger, and wrath; and often has the rage of those whom he had provoked inflicted chastisement both severe and unavailing. Having involved his family in distress, and having repeatedly invaded the peace of his neighbours and connexions, he at times became desirous to reform his life; and he thought if he could but "get rid of that cursed thing drunkenness, (I use his own words here,) he would do better." The legion of evil spirits had, however, too firm possession of his heart, to be dislodged by human resolution and strength. The first idle moment, the sight of a bottle-companion, or the temptation of a tavern, disarmed all

his courage, and put to flight the whole host of resolutions he had mustered for his defence.

His many and repeated excesses, made him pass through several trying and severe vicissitudes. These exposed him to temptations of the most alarming nature; so much so, that more than once he formed a resolution to murder the man who, he imagined, had done him much harm. Nothing externally, but the want of a favourable opportunity, prevented it. Now he confesses, that a secret and hidden power arrested his arm, and saved him from blood-guiltiness. Although a child of Satan, and an heir of destruction, as far as enormity and crime could carry him, he was yet in the eye of God one of his elect. Though he seemed afterwards to be as "one born out of due time," he was in due season, to be exhibited as a monument of free and unmerited grace, to show forth that faithful saying, which is worthy of all acceptation, "that Christ Jesus came into the world to save sinners—the chief of sinners."

I must not here forget to mention, that to all his other sins, he added that of bitterness against religion and its professors. These invariably experienced the venom and ridicule of an unhallowed tongue. His wife, (who is still living,) had undergone a change of heart sometime before his conversion; but she had to pray, as well as mourn in secret, to avoid the cruel persecution and rage of her wicked husband.

While he was thus dead in trespasses and in sins, the day of his spiritual resurrection at length began to dawn. In the spring of the year 1806, his mind began to be seriously impressed with a sense of his guilt, and a mispent life; this was accompanied with desires after holiness. His impressions and desires visited him again after repeated departures. During this time he felt very strong convictions; but does not remember that any text of Scripture

was particularly impressed upon his mind. He cannot tell the particular time when his awakening commenced; nor under what sermon he was converted: nor what minister was the instrument. He was powerfully drawn after the word; particularly after the word preached. To this he gave very earnest attention.

One night, as he was going to bed, he was struck with such horror, that he durst not close his eyes to sleep. The dread of opening them upon the awful realities of eternity, for some time held his eyes waking. At length he concluded to say over the Lord's prayer; and as he thought that would be *doing something* for the Lord, he accordingly uttered it, and thus hushed his conscience for that night. In the morning he felt no more of his distress, and he went as usual to his work.

Alarming sensations continued to visit him; till one day as he was working on the public highway, the Lord, in a most secret and remarkable manner, brought him to view his lost and perishing state—to taste the wormwood and the gall of sin. His son, who was with him on the road, had just gone from him with his team to fetch a load of gravel, and left him alone, when he was so struck with a sense of his situation, that it appeared to him that every sin he had committed was in battle-array against him. His distress was so great as to cause him in reality to lament and mourn, and even to cry out for mercy. He eagerly sought where to hide himself——he thus expresses himself; "If I could have found out a place where I could have got clear of my distress, I would have gone to it. But, (says he,) it followed me wherever I went." Night came on, and he went home. His peaceable behaviour and his unusual silence, attracted the notice and admiration of his wife—She came and sat down by

him. But his lips, which had all his life time spued out the poison of a heart at enmity against God, were ashamed to be enlisted in the service of his much injured Saviour. He had not the courage to open them to utter a word concerning the heavy weight which then bowed down his spirits. His wife, perhaps afraid in a direct manner to talk to her husband concerning religion, began conversation, by mentioning that a sick man in the neighbourhood appeared very penitent; and at the same time expressed her fears, *that if the Lord should spare his life, and he should get well,* HE WOULD FORGET IT. These last words went to his heart. He could refrain no longer. He burst into tears. "It seemed, (says he,) as if my bowels would gush out of my body." He rose in the greatest perturbation of mind, hurried out of the house, went to his barn, and falling down upon his knees and his face, he cried out aloud to God to have mercy upon him. *This was the first time he ever bowed his knees, and humbled his heart before God.* In this state of mind he continued for days, and nights, and weeks. He happened at this time to have in his house a book of Isaac Ambrose, called "Looking unto Jesus." The diligent and humble perusal of this book was the mean, in the hands of God, to throw light on his situation; and the Lord soon put a new song in his mouth. "I, (says he,) *of all men in the world,* have the greatest reason to bless and thank God; and I now stand as a monument of God's distinguishing unmerited grace—bless his holy name."

Though his besetting sin at first weighed heaviest upon him, and was the mean, as it were, to bring him to a sense of his situation; and though he at first thought that if he could but get clear of the vice of drunkenness, he would do well, now that the Lord has enabled him to resist this temptation, he sees

other things to fight against. All sin is now the object of his hatred, and the whole ambition of his life seems to be to "worship God in the beauty of holiness."

He mentions it very feelingly, and with great humility, "Some people tell me what a blessed thing it is that you have mastered your drunkenness. How can any one be master of that of which he stands in fear? No; I have not mastered it—My *blessed Jesus* keeps me from it—keeps it from me. He keeps that fear in my heart—blessed be his name." He can now thank God for something more than mere strength to mortify a particular vice. He once was blind, but now he sees. He once was lost, but now is found. That dread of his once besetting sin, remains as a thorn in his flesh to humble him, to keep him at the feet of the Saviour. "My grace is sufficient for thee"—this arms him with courage.

During his wicked life, he always, in conversing on religion, insisted upon the necessity of a change of heart, though he then knew nothing experimentally about it. And wherever he found a Professor walking contrary to his profession, he would ridicule him severely. He, however, acknowledges that he turned the grace of God into licentiousness, and thought himself excusable in his impenitent life till God changed his heart. He was drawn into the belief that the doctrine of salvation by grace alone excluded the use of the means. He is now convinced of his mistake, and wishes this to be published for the glory of God, and the good of souls.

His conversion has stood the test of nearly four years. He is now as much respected and beloved, as he once was despised and hated. Much has been forgiven him; much he loves his Saviour. He is a burning and a shining light in the Church to which he belongs—a great blessing to his family—a source

of comfort and honour to his connexions. With great feeling he appropriates the 126th psalm of the Dutch version.

"When God reveal'd his gracious name,
And chang'd my mournful state;
My rapture seem'd a pleasing dream,
The grace appeared so great.

The world beheld the glorious change,
And did thy hand confess;
My tongue broke out in unknown strains,
And sang surprising grace.

"Great is the work," my neighbours cry'd,
And own'd *the power* divine;
"Great is the work," *my* heart reply'd,
"And be the glory thine."

We cannot dismiss this interesting narrative without offering to the reader a few reflections which it has forcibly brought to our minds.

1. This man's conversion strongly enforces upon pious parents an important lesson. Though they cannot regenerate their children, they may, and are bound to pray for them. In the exercise of this duty they cannot be too importunate or persevering, for by attending to it they not only benefit themselves, but also lay up in store for their offspring a greater treasure than any earthly patrimony. The promise of God to them is, "I will pour out my spirit upon thy seed, and my blessing upon thine offspring." This promise is sure, though the fulfilment of it may be delayed for many years, yea, until pious parents are dead. They ought to wait for it in faith, and by faith commit their children in prayer to Him who hath promised, and is a God of truth. The words of Dr. Watts are peculiarly appropriate.

It shan't be said that praying breath,
Was ever spent in vain.

This shall be known when we are dead,
And left on long record;
That ages yet unborn may read,
And trust, and praise the Lord.

2. In this person's case we see the complete inefficacy of good resolutions, formed in our own strength, to reform our lives. No one who knows himself, will for one moment depend upon his own powers to produce such a reformation. Unregenerate men, alarmed by the fear of punishment, and urged by the goadings of a guilty conscience, do often make the attempt, but they are surprised by every temptation, and yield to every attack of the enemy of souls. The reason is obvious—their hearts are not changed, whilst they endeavour to reform their lives. Indeed, their good resolutions, all their exertions, relate only to their lives, whilst their hearts are neglected. But how can their lives be essentially changed, if their hearts previously be not radically changed? If the fountain be impure, the streams must be so likewise. And that the fountain is impure, is true; for Scripture saith, "The heart is deceitful above all things and desperately wicked, who can know it?" It saith, "The carnal mind is enmity against God, not subject to his law, nor indeed can be." How can they, then, who are not convinced of this their awful state, their total apostacy from God, exert themselves to change their hearts, or even wish to have them changed? The very taste, the relish, the bias of their hearts is sinful; they love sin, they cherish it. Unless their love be destroyed by some power out of themselves, their efforts to amend are vain and fruitless, because never sincere. It is well remarked, that hell is paved with

good resolutions. No doubt but the miserable outcasts from heaven have again and again determined in life to reform their conduct; and yet, remaining destitute of a radical change of heart, have entered into the place of torment where they are blaspheming God day and night. Let no one trust to himself, or think that he has still some power in himself to turn unto God when he will. Before he can cease to do evil, he must be made by the grace of God, *to love* to do good. He must be born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

3. Conversion, evidently from this man's case, is the Lord's work. He was powerfully and irresistibly constrained by divine love which had selected him from eternity as one of its subjects to attend to his awful state. The eyes of his understanding were opened, not by himself, for he was blind, but by the Holy Spirit, who testifies of Christ. This grand agent in the economy of redemption, implanted in him the seeds of grace, which sprung up into fruits of righteousness to the glory of God. He was guided by an almighty hand, who brought him to Christ in a way he had not known, and enabled him to find rest for his soul. Sick of his sins, he fled to Christ the great physician, who healed him by his grace. He knows not the precise time when he was converted, for such knowledge is not necessary. He knows he is converted; this is enough. God works variously in various persons; but the issue of all his saving operations is, to unite the subjects of them to Christ. If once united, they are safe; safe from the power of sin, as well as its punishment.

4. This appears from the language of this man after his conversion. "I have not mastered it, (viz. his drunkenness,) my Saviour *keeps* me from it." This is a precious consolation to the redeemed of the Lord,

and an irrefutable reply to their libels who charge the doctrines of grace with licentious consequences. Believers are kept by the power of God through faith unto salvation. Hence the language of each of them is "I live, yet not I, but Christ liveth in me; and the life which I live, I live by the faith of the Son of God, who loved me and gave himself for me." Grace in the heart produces humility and holiness in the conduct. All who experience it, give glory to God and put the crown upon the Redeemer's head. Whilst they thus walk humbly with their God, they also do justly and love mercy. Christ is all and in all to them. He is formed in their souls the hope of glory. By his strength, they overcome their enemies. As the captain of their salvation, he will guide them safe through life, support them in death, and receive them to himself in glory.

ANECDOTE.

Lord Chesterfield being at supper with Voltaire and Madame C——, the conversation turned on the affairs of England. "I think, my Lord," said the lady, "that the parliament of England consists of five or six hundred of the best informed and most sensible men in the kingdom."—"True, Madam, they are generally supposed so to be."—"What then can be the reason they should tolerate so great an absurdity as the *Christian* religion?"—"I suppose, Madam, it is because they have not been able to substitute any thing better in its stead; when they can, I don't doubt, but in their wisdom, they will readily accept it."

RELIGIOUS INTELLIGENCE.

DOMESTIC.

We intend to lay before our readers a view of the means which the churches in our country have provided for the education of their Ministry. We begin with an account of the

THEOLOGICAL SEMINARY OF NEW-YORK,

established under the inspection of the General Synod of the Associate Reformed Church. The following view of its plan is taken from the Minutes of Synod for the year 1805.

AN ACT RELATIVE TO A THEOLOGICAL SEMINARY.

WHEREAS, The ministry of reconciliation is the great means instituted by the Lord Jesus Christ, for perfecting his saints, and edifying his body; and, *Whereas*, he has required in his word that they who are called to this excellent and important work, be furnished with gifts and graces above those of other believers; especially, that they be faithful men, apt to teach, workmen who need not to be ashamed, rightly dividing the word of truth, wise stewards to give the household their portion of meet in due season, able to convince gainsayers, to stop the mouths of unruly and vain talkers, to reprove, to rebuke, to exhort, with all long-suffering and doctrine and authority; and to know how they ought to behave themselves in the house of God, ruling well, and being ensamples to the flock—And, *Whereas*, the aforesaid qualifications, since the miraculous effusions of the divine Spirit have ceased, cannot be obtained in any other way than by his blessing upon the cultivation of natural talent, sanctified by his grace; which cultivation consists in a good acquaintance with those various branches of literature, which are necessary for understanding, expounding, defending, and applying all the parts of revealed truth—And, *Whereas*, seminaries erected for the especial purpose of instructing the ris-

ing ministry in things immediately connected with their holy vocation, are the most probable means of attaining the proposed end; have been cherished by the Christian church with much affection from the earliest ages; and have been remarkably owned of God, for the preservation of her purity and glory—And, *Whereas*, the Lord has been graciously pleased to incline the hearts of Christians, both at home and abroad, to assist the Associate Reformed Church in the design of establishing such a seminary: Therefore,

The Ministers and Elders in general Synod convened, do hereby *Direct and Ordain*,

That their seminary be forthwith established in the city of New-York, for the sole purpose of preparing for the work of the ministry such young men as, having passed through a previous course of liberal education, shall resolve to consecrate themselves to the service of God, in the gospel of his Son.

And the Synod further direct, That the course of instruction in said seminary be conducted by a professor in theology, to be chosen, by their ballot at all times hereafter, and to hold his office and emoluments until removed by a vote of two-thirds of the General Synod: which vote shall not pass till a meeting subsequent to that at which it shall have been proposed; provided, that this shall not be construed to impair the power of the Synod, on any charge of gross error or immorality, to suspend a professor from the exercise of his functions, till judgment be definitively given.

And the Synod further direct, That the outlines of instruction in the seminary be as follows: viz.

1. The scriptures themselves shall be the great subject of study.

2. The period of study in the seminary shall be four years; and the session shall continue for seven months successively; that is to say, from the first Monday of November till the first Monday of June.

3. These four years shall be divided into two equal parts; and the course of study shall proceed as follows:—

Every student shall begin and close the day with exercises of secret devotion; uniting to prayer the reading of a portion of God's word; and using as a help some book of impressive practical religion. In these exercises he is to read the scriptures, not as a critic, but as a Christian; as a *saved sinner*, who knows no other way of peace but that which belongs to him in common with the least of God's redeemed; and who lives by faith, for daily counsel and strength, and

consolation, upon that Saviour whom he is afterwards to preach to others.

Such a portion of every day, (the Lord's day excepted,) shall be devoted to the study of the scriptures in the original tongues, and of that literature which facilitates this study, as by a faithful improvement of time, may enable the student, at the expiration of his course, to read the originals with tolerable ease.

The holy scriptures in our common version shall be read in such daily portions, as shall finish the whole during the first period of two years: and to render the reading thereof more profitable, the professor of theology shall direct the student to succinct treatises on scriptural subjects, *as they occur;* and shall carefully examine him on these subjects.

Having completed this first reading of the scriptures, the student shall commence a second course of the same nature; dividing it in such a manner as to finish it at the expiration of his last year. He shall now consult the originals, step by step, as he goes along; and have his course of biblical reading extending under the direction of the professor.

With his third year the student shall commence the study of systematic theology: and as a basis for it, he shall commit to memory, during the previous two years, the whole text of the Confession of Faith and larger Catechism. He shall read, on each topic, such proper books as may be digested within the time allotted, and may give him an acquaintance with the substance of the system.

The professor shall also lecture upon the primary topics of the system, following the general order of the Confession of Faith. That his students may enjoy the benefit of his whole course of lectures, he must not fail to complete it within two years. And, on the other hand, that this time may be sufficient, his lectures are to be concise and dense, accommodated to the principle, that his work is not so much to furnish his pupils with thoughts, as to set them upon a proper train of thinking for themselves.

In the fourth year of the course, the professor shall also deliver critical lectures; which are to embrace, not merely the philology of the context, but also its connexion, scope, and argument. No authority is to be admitted in these lectures but that of the originals; the student shall have them before him, and turn to the parallel texts cited by the professor. These texts are to be few, and well selected.

Every student shall prepare in his third year, two of those discourses commonly called lectures, and two popular ser-

mons; and in his fourth year, three of each; neither to exceed half an hour when deliberately spoken. All the scriptural proofs, cited by a student in any exercise of his fourth year, must be referrible to the originals.

Hours of study must be so distributed as to leave a suitable portion to miscellaneous reading; such as history, morality, belles lettres, &c. and to healthful bodily exercise.

And the Synod further direct—1. That every student, on his admission, bind himself, in a written obligation, to strict obedience, to diligence, to peace, and not to propagate directly or indirectly any opinion or tenet whatever, contrary to the known faith of the Associate Reformed Church.

2. That students, who do not depend in any measure for their temporal support, upon the provision made or to be made for such as may be in indigent circumstances, shall pay into the hands of the professor, for the benefit of the seminary, the annual sum of 24 dollars.

3. That students of other denominations be admitted into the seminary upon the same terms as are exacted from those of the Associate Reformed Church; and on condition of their paying into the hands of the professor of theology, for the use of the seminary, the annual sum of 32 dollars.

4. That no person shall be admitted as a student, without producing satisfactory proof of the following particulars:—

That he has received a liberal education; or has an adequate acquaintance with those branches of literature which usually enter into such an education:

That he is in full communion with the Christian Church:

That his habitual deportment is exemplary and prudent:

And, that his natural talents are such as, by an ordinary blessing upon their cultivation, may render him an able minister of the New Testament.

Presbyterial certificates, clear and explicit to the above purport, shall always be satisfactory.

5. That in so far as relates to the enjoyment of sacramental privileges, all students shall be considered as subject to the discipline of that congregation with which they statedly worship.

And the Synod further direct, That the care of the seminary be intrusted to five ministers of the Associate Reformed Church, to be called *superintendents of the seminary*; who shall be chosen by the ballot, and hold their office during the pleasure of the General Synod.

The said superintendents, or a major part of them, shall have full power and authority,

To direct the application of the plan of study delineated in this act:

To regulate the library, and order the purchase of such books as may be necessary for it:

To regulate the discipline of the seminary:

To judge of the progress of the students, so as to determine without appeal, and at any stage of the course, whether a student can proceed with profit to himself, and to the Church of God; or whether, and how far, he should be remitted to his former studies; and for this end to appoint such tests of proficiency as they shall deem proper:

To make, generally, all by-laws for carrying into effect the design for which the seminary is instituted; provided, that they be not contrary to the constitution of the Associate Reformed Church, nor to any act of the General Synod.

It shall be the duty of the said superintendents to visit the seminary annually, on the Wednesday immediately preceding the last Wednesday of May—to consult with the professor on points not immediately involving his personal responsibility—to keep exact records of their proceedings—and to report to the General Synod, at the meeting next ensuing their said visitation, the state of the seminary, their own transactions, and such other things as they may judge necessary.

The decisions and regulations of the superintendents shall have full force and virtue, unless repealed by themselves, or by the General Synod: provided always, that contumacy on the part of a student toward any of the said decisions or regulations, during a visitation by the superintendents, shall be punished with immediate expulsion from the seminary; and that the offender shall not be restored but in virtue of exemplary penitence, and by an act of the General Synod.

If a vacancy shall happen by death, resignation, or otherwise, in the board of superintendents, they shall have power to fill said vacancy till the next meeting of General Synod; and shall then present to the Synod the names of two persons for each vacancy; and of these two the Synod shall choose one by ballot, to supply the vacancy for which the nominations shall be presented respectively.

If any of the superintendents shall be absent from two annual visitations successively, without assigning any satisfactory reason therefor, such absence shall be considered as a resignation, and his seat vacated accordingly.

The superintendents shall elect their own officers.

They shall have power to draw upon the treasurer of the Synod for the amount of their expenses contracted by their annual visitation to the seminary, and the duties therewith connected; and the treasurer shall without delay pay said amount.

And the Synod further direct, That every Presbytery, as they shall have opportunity during the recess of the seminary, take cognizance of the improvement and conduct of their students; but that no Presbytery shall remove a student from the seminary, without the special leave of the superintendents; which leave, if his removal be solicited with the view of licensing him to preach, shall not be granted, unless the superintendents shall judge him qualified; nor shall any Presbytery take a student upon trials for license, without a certificate from the superintendents bearing their judgment that he is suitably qualified.

And the Synod further direct, That no student shall receive a certificate, as aforesaid, from the superintendents, unless, in addition to the essential requisite of a Christian walk while at the seminary, he be able, as a part of his literary qualifications, to translate into correct English the Pentateuch and Psalter from the Hebrew, and the New Testament from the Greek, *ad aperturam libri.*

And the Synod further direct, That so much of the expense necessary for the maintenance of students in the communion of the Associate Reformed Church, as shall exceed the sum which they may be able to pay, and shall not be provided for in any other manner, be defrayed out of the revenue appropriated to the seminary.

And the Synod direct and ordain, That no alteration shall be made in the plan of education established by this act, until it shall have been proposed at a stated meeting of the General Synod, and passed by a vote of two-thirds of the members, at a subsequent stated meeting.

(To be continued.)

The following extract is taken from the Minutes of the General Synod of the Reformed Dutch church, for the year 1809. How far they have brought their plan into practice among their congregations, we are unable to say. But we sincerely hope that it will not be a business of mere theory with them; and that they will yet

give us the opportunity of recommending their example, as well as their plan, to all the churches in our land. It is high time for both ministers and people to turn their attention to this subject: for we are sorry to say that there are scarcely any duties of such confessed importance, and which are so universally neglected, as those which the church owes to her youth, both in superintending their education, and watching over their conduct.

THE report of the committee of the Classis of New-York, on the subject of Schools, was adopted by this Synod, and is in the words following:

In the constitution of the Church of Christ, the education of children is considered as an object of primary importance, and must therefore be made the basis of every plan for the promulgation of her doctrine, the preservation of her purity, and the extension of her limits. Those who are born within the pale, or of baptized parents, are members or constituent parts of the visible body. She is by the appointment of God, formally signified to Abraham, their moral parent. The baptism of each one of them is a sacrament, not only to the parents, who dedicate them to God, but to the whole Church of believers, designed to seal anew the original promise of the covenant made to Abraham the father of the faithful. The children, which are in this solemn rite devoted to God, are at the same time given up to the care of the Church. She receives them into her bosom, adopts them into her family, unites them in the pledge given to the parents, to pray for them, and to train them up in the nurture and admonition of the Lord, and is bound to extend her inspection to all the sources of their instruction, the family, the schools, and the house of God.

So far as your Committee have had it in their power to examine, they find that this constitution was recognised in the days of Apostolic purity, adopted by the Churches of Geneva, France, Holland, and fully acted upon by the Belgic Churches, and expressly recognised by the constitution and explanation thereof, by our Reformed Churches in America.

In conformity to this, it is expressly decreed by the last Synod of Dort, in the 17th Session, that there should be observed a three-fold method of catechising. 1st. Domestic, by parents. 2. Scholastic, by schoolmasters; and, 3. Ecclesiastic, by pastors, elders, readers, or visitors of the sick; and that all whose duty it is to visit and inspect the churches and schools,

shall be admonished to make this the first object of their care.

To carry this plan into effect, so far as respects the second method of instruction, there was made another decree, which comprises the following resolutions:

1st. Schools for the education of children and youth, shall be established wherever they may be found necessary.

2d. Provision shall be made for procuring and maintaining suitable teachers.

3d. The children of the poor must be provided for in these schools, or in others expressly for them.

4th. No person shall be appointed to the charge of these schools, who is not a member of the Reformed Church, furnished with testimonials of his orthodoxy and good morals, and who shall not previously have subscribed the Confession of Faith, the Belgic Catechism, and solemnly promised to instruct the children committed to his care, in the principles contained in the church standards.

5th. They shall, according to the age or capacity of the children, employ two half days in every week, not only in hearing them repeat, but in assisting them to understand their catechism; shall examine them frequently, inculcate upon them the necessity of regular attendance upon the ordinances of religion, accompany them to these ordinances, and promote their benefit from them.

6th. To promote fidelity in the teachers, and progress in the children, it shall be the duty of the pastors and elders frequently to visit these schools, to direct and encourage the teachers in the mode of catechising, to examine the children with mild severity, and to excite them to industry and piety by holy exhortations, by commendations, and suitable rewards.

Such is the construction which our fore-fathers put upon the constitution of the church of Christ; and we must be at a loss whether more to admire their wisdom and fidelity, or to lament our languor and degeneracy in this point. A close adherence to a system like this, so far as means are connected with their end, is calculated to raise the visible Church, and social state to as high perfection as this *earth* admits. It is the system of complete organization, which promotes the unity, forms while it preserves, the habits—combines the efforts—increases the strength, and pours moral health into the fountains of society.

In the neglect of this system, it is impossible that any society can fully preserve the spirit of the body, and preserve its infant members from corruption, indifference or alienation.

While therefore it may be difficult to carry it into effect, it is still worthy of the attempt, and your committee would recommend the following resolutions:

Resolved, 1st. That it be recommended to each Consistory, that they divide the congregation into as many districts as there may be schools required, and that respectable and influential men be associated under the direction of the consistory as trustees for the school in each district.

2d. That it shall be the duty of said trustees, to look out for suitable schoolmasters, and examine the qualifications of such as may apply, and take all proper measures to provide such support and accommodations as will secure for these stations men of sound principles and competent attainments.

3d. That the trustees, or a committee of them, visit the school of their district once every month, to carry into effect, as far as circumstances will admit, the 6th article in the preamble to this report; and that they be particularly careful to engage the teacher to instruct his pupils in the doctrines of the Reformation, confining the children of the Reformed church to their own standards.

4th. That the pastor of the congregation be *ex-officio* the chairman of each district committee where he may find it convenient to attend, and that he visit the several district schools in relation as frequent as possible; and that at their first meeting they choose a chairman for one year, whose duty it shall be to call them together as often as circumstances require, and to pay special attention to the monthly visitation.

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Account of the late Revival in Middlebury—Extracted from the Vermont Evangelical Magazine, for March, 1810.

ON the 26th of October, 1809—a day which will long be memorable in Middlebury, a large party of young people was formed in the village for the purpose of a ride, to visit one of their friends a few miles distant, and spend a joyful evening. The occurrence foreboded evil, but was overruled for good. Though most of the party felt no unusual impressions, some individuals, sensible that the event was not calculated to make a thoughtful person more serious, experienced such se-

cret reproaches of conscience, that, could they have been exonerated from obligations of previous engagement, they would rather have spent the time with their Bibles in their closets. One young lady resolved—a resolution worthy of perpetual and universal observance—"to say nothing for which she expected to be sorry," and that on arriving at the destined place, "she would introduce the subject of religion to the first person, who should take a seat by her." She made the latter resolution with trembling anxiety and many suspicions of her own firmness; but God enabled her to keep her vow. Though she little suspected it, the person to whom she addressed herself, was predisposed to hear and to converse, and secretly resolved never again to retire to rest, till he had implored the author of his existence to have mercy on him. In such a manner, as not to attract the attention of the company, the young lady proposed to several female friends to visit her on a certain afternoon of the next week, with the view of having a party, in which no conversation should be introduced, but on religious subjects. Some of her friends were thunderstruck, not only at the novelty of the meeting, but at the singularity of the place, at which it was proposed. They however mostly, if not all, consented to attend. Though to appearance there was not any very extraordinary impressions on the minds of this party, during the evening, several returned with wounded spirits, and most of them are now members of the Church, or contemplate a union.

At a conference, October 31, a gentleman was present, who had been formerly excommunicated from a neighbouring Church, for embracing corrupt sentiments and disregarding religious institutions. On the preceding sabbath, he had exhibited to that Church a satisfactory confession, and been restored to a regular standing. His offence having been notorious, he proposed unsolicited to read his confession at the conference. As he had formerly been a preacher of the Gospel, he very familiarly, while reading his confession, interspersed such remarks as were calculated to excite the Christian to watchfulness, and to alarm the secure sinner. Save the occurrence of the preceding week, perhaps no event

has been instrumental in the conviction of more persons, than the exhibition of this confession. From about this time the revival progressed, in the village, with a rapidity which is almost without a parallel. Never before had I witnessed such solemnity as appeared in the countenances of the assembly on the following sabbath, Nov. 5. A spectator would scarcely believe it the same congregation, which had met for worship, on preceding sabbaths. How difficult to conceive the impression, which was made by reading, at the opening of the morning service, the second chapter of Acts! It appeared as if indeed it were the day of Pentecost—as if, during the exercises of the day, every person put himself into a posture to hear, nor changed his attitude, save at the close of a paragraph. For a number of weeks subsequent to this period, religious meetings were frequently attended, much thronged, and generally blessed. The revival has continued to progress till the present time, and still prevails in some parts of the town; but in the village few new cases of conviction have occurred since the commencement of January.

On reviewing God's providential dealings with this town, for five months past, many scenes present themselves, which are calculated to awaken the liveliest sentiments of gratitude and praise. Sacramental sabbaths have been peculiarly interesting, particularly Lord's day, Jan. 7. Though the travelling was very unpleasant, never before had such a numerous congregation assembled, in town, on the sabbath. At the close of the afternoon sermon, 43 persons, of whom 34 were young people mostly between the ages of fifteen and twenty-one, presented themselves in the centre aisle, for admission into the Church.

Respecting the number, who have already been the happy subjects of the present revival, man cannot speak with precision. God only can distinguish the wheat from the chaff. I should however compute the number, who habitually attend on the meetings of the congregational society, at upwards of one hundred. About thirty of this number are members of College. Besides these, twenty of the students are professors of religion. So that about 50 young men of religious character in the

eye of charity, are now acquiring an education in this town.

During the revival, an unusual disposition to attend religious meetings, chastened by a strict regard to proper hours, has prevailed. And, as always heretofore there has been in all respects, that pleasing regularity, without affectation, which, it is thought, ever accompanies just conceptions of the great doctrines of the Gospel, and humbling views of the majesty, purity, and universal providence of God.

The subjects of the work were mostly young—between the ages of 14 and 25. Very few had advanced as far as 40. The greater proportion had experienced the advantage of religious instruction in youth; been dedicated to God in baptism; generally attended public worship on the sabbath; were persons of regular habits; and respected religion and its ordinances. God, however, to show his sovereignty, has taken some who were "stout-hearted and far from righteousness."

How marvellous have been the dealings of God with this people! How great the change within ten years! The Church, then consisting of but a handful of members, is now increased to upwards of 280, with the prospect of shortly being still increased to upwards of 300*.

The revival has extended from Middlebury, to the neighbouring towns; and prevails in Shoreham, Cornwall, Salisubry, Orwell, and Whiting. It is understood that, in these five towns, between two and three hundred persons have become subjects of divine grace, within three months.

* It has been reported abroad by certain designing or misinformed persons, that great numbers of the congregational church in this town have renounced their former sentiments, and joined the methodists. According to the best of my information, and I have no doubt of its correctness, but two of our members have united with the methodists, and one of these had absented herself from our communion and our worship, before the commencement of the revival. I have no question, but that I am authorized in saying, that this church was never in so flourishing and so healthy a state, and so thoroughly established in the great doctrines of the Gospel, as at the present time.

FOREIGN.

MISSION TO DEMARARA.

MR. WRAY, the missionary to the negroes in this colony, in a letter dated in February last, writes, that he believes about 150 negroes have become earnestly desirous of saving their souls, in consequence of his labours. Twenty-four have been solemnly baptized by him, and, as far as he knows, walk consistently with their profession. Thirteen more are candidates for baptism. The number of negroes who enjoy the benefit of Mr. Wray's instructions is about 600. Perhaps, he says, a more attentive congregation was never seen. They are anxious to understand every word. Many of them are not only desirous of being saved themselves, but they willingly teach others what they know. Ten of the most intelligent of the negroes have each taken eight under their care to instruct and watch over. Their managers acknowledge that a favourable change has been produced on their conduct by the instruction they have received. Some from being indolent, noisy, and rebellious, are stated to have become industrious, quiet, and obedient: they work willingly, and try by every means in their power to give satisfaction. Several gentlemen, who at first were much prejudiced against the mission, and who had prohibited their negroes from attending Mr. Wray, are said to have been so far wrought on by these appearances, as to retract the prohibition, and to give permission for their regular attendance. *Ch. Ob.*

Memoir relative to the translations of the Sacred Scriptures, to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

Very Dear Brethren,

THE BRETHREN OF THE MISSION AT SERAMPORE beg leave to lay before you, and their fellow-Christians in Britain and America, especially those who have inter-

ested themselves in the Translations of the sacred Scriptures into the Eastern languages, the present state of that work; and that you and they may have an opportunity of forming a clearer idea of its nature and progress, they intreat permission very briefly to state the circumstances which gave rise to the undertaking, and which have attended its progress.

2. Nearly fourteen years have elapsed since the first and remote step was taken in this work, by Mr. Carey's immediate and assiduous application, on his arrival in India, first to the Bengalee, and afterwards to the Sungskrit languages*. Nearly five years since, circumstances seemed to call our attention to the translations of the sacred Word, not merely into the Bengalee language, but into those spoken in the neighbouring countries, and closely allied with the Bengalee by their springing from one common parent, the Sungskrit; and by an affinity in the great mass of words in idiom and construction, scarcely to be imagined but by those well acquainted with the fact.

3. The circumstances which encouraged us to this undertaking have already been partly detailed to you. The indispensable nature of this duty as far as within our power, the perishing state of our fellow-creatures around, and the inestimable value of the word of God as the means of everlasting life, had long impressed us—and the facility of acquiring languages, with the greater part of the words and the idiom of which the Sungskrit and Bengalee had already made us acquainted,—the ease with which learned natives could be obtained, the advantages arising from proper helps in the originals, and from having been already accustomed in some degree to the work,—the printing press, and the opportunities of casting new founts of types,—these with the well-known effects of the Divine blessing upon persevering, though feeble attempts to glorify Him, encouraged us to engage in the work.

4. We were by no means, however, without our dis-

* Justice to the memory of our deceased brother, Mr. *John Thomas*, requires us to mention, that the idea originated with him; and that, though more particularly calculated for other parts of Missionary labours, he had actually translated Matthew and James before Mr. Carey's arrival.

courageements; the idea of three or four men succeeding in the acquisition of a number of languages, and the unspeakable responsibility attached to translating the word of God, with other difficulties, weighed so much with us, that we determined to conceal the fact of our having engaged in such a work, till we had advanced so far as to convince ourselves and others of its practicability.

5. This resolution we in part observed; for though circumstances constrained us to lay our plan before the public much sooner than we intended, yet it was not till more than a year's assiduous application had convinced us that we were not laying before the friends of religion a chimerical scheme, but a plan which required only the continuance of the same Divine blessing which had marked its commencement, in order to bring it to a happy conclusion.

6. With peculiar sensatious of gratitude to the Author of all good, we would now, dear brethren in Christ, lay before you the present state of the work in each of these languages, beginning with those most immediately connected with the Sungskrit.

7. The *Bengalee*. It is already known to you, that early in 1801 the first edition of the New Testament was published, consisting of 2000 copies, all of which have been long since distributed. This was followed by an edition of the Pentateuch, consisting of 1000 copies, which have also been some time distributed; and we wait only for ability to put to press a second and improved edition of it. In 1804 an edition of the book of Psalms and the prophecy of Isaiah was published, consisting of nearly 1000 copies, the whole of which have been for some time distributed: a number of the Psalms alone were also printed off, and distributed at the same time. In 1806 another volume of the Old Testament, containing the book of Job, the book of Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, was published. This is properly the *third* volume of the Old Testament. The fourth, consisting of all the Prophets, is also nearly completed: it contains abut 700 pages. Of all these we have printed the same number of copies, namely, a thousand. Thus far we have proceeded with

the *Old* Testament: one volume remains, the second, which will comprise the historical books, from Joshua to Nehemiah, which we expect speedily to put to press.

The first edition of the *New* Testament being distributed, a second became necessary; and a view to future improvement, together with the state of our finances, made a moderate number appear preferable to a very large edition. We therefore agreed to print 1500 copies. As the desire for the Scriptures, however, seemed great, we thought a selection could be made, of which a larger number might be printed. The gospel by Luke, the Acts, and the Romans, were chosen for this purpose; the first, as containing a complete account of the Redeemer's life; the second, as exhibiting the gospel in its first promulgation and progress; and the last, as containing a summary of Christian Doctrine and Practice. Of this selection, which makes above 260 pages octavo, we have printed an edition of nearly 10,000.

8. In the *Orissa*, we have been greatly helped. The proportion of words already familiarized to us by the Sungskrit and Bengalee, may be about nine in ten. This of course has rendered application pleasant, and proficiency comparatively easy. Nearly the whole of the New Testament is translated, as well as several books of the Old; and in printing we have advanced as far as the middle of Luke. The whole of the New Testament will make an octavo volume of about 650 pages. The number of copies we are printing is a thousand.

9. The *Telinga* and *Kernata* languages follow next in the order of the countries. In these the words already known to us through the general medium, are about three fourths: in the former, the translation of the New Testament has advanced as far as the Gospel by John, and in the latter to the end of Luke. There is a happy similarity between the characters of these two languages; so that the addition of a letter or two unto the alphabet of one, will enable it fully to express the other.

(To be continued.)

OBITUARY.

DIED, at Stamford, Connecticut, on the 8th of Feb. last, Miss THEODOSIA DAVENPORT, daughter of the Hon. John Davenport, having just completed the 21st. year of her age.

She was a bright and amiable example of early piety. Her great object in life seemed to be to walk worthy of her high vocation; and during her sickness she manifested, in a striking manner, the consolations of the glorious Gospel of the blessed God. She fell a victim to the epidemic which prevailed in Stamford last winter. The common apprehensions of personal danger did not deter her from making every exertion in her power to alleviate the distresses of the sick and the dying, at whose beds she assiduously attended night and day. The first twenty days of her illness she passed without any specially alarming symptoms, and at the conclusion of this period appeared to be in a hopeful state of convalescence. Her friends congratulated her and each other on the prospect of her recovery; and united in expressing their gratitude to God, as also in supplicating him to perfect the good work he had graciously begun. In this state she continued for about two weeks, when, without any apparent cause, the fever returned with a violence which baffled every effort made for conquering it: and on the eighteenth day from the return of her fever, she died.

From the commencement of the second attack, she had an unvarying presentiment of its issue; and endeavoured to reconcile the feelings of her friends, as well as her own, to the idea of her approaching dissolution. For some part of the time her mind was somewhat deranged; but in general she was composed and collected, displaying the benevolence, as well as calmness of the Christian character.

On the morning of the day on which she died, her Pastor, the Rev. Mr. Smith, came to her bed-side, and told her—Theodosia, you are very low—we are all apprehensive for you. She replied, I am not apprehensive. Mr. S. asked, "You know then in whom you have believed?" She answered, with emphasis, "I *do* know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. My hope is humble, but I trust it is sure. The Cross and Blood of my Redeemer are the grounds on which it rests." Her feebleness was so great that she could say but little. But her mind was so occupied with heavenly hopes, that the broken sentences of the promises on which she was meditating, and which she was pleading at the mercy-seat, could often be heard by those who observed her attentively.

Throughout the whole of this day she was composed and collected. The occasional deliria which had visited her previously, seemed entirely to depart, to give her an opportunity of uttering her dying testimony to the truth, and of addressing a farewell to her friends. A few hours before she expired, she addressed one of her brothers, telling him, she had long made it her prayer to God, that he should be made to know Jesus, and him crucified, and that she bade him farewell, with the comfortable hope that her prayers were not in vain. She called a little sister to her, and remarked that she had, with much pleasure, observed her attachment to the Bible; and added, Read, read it, my sister, it is the word of life—it is my support in a dying hour—let it be your guide in life, and it will be your support in death. Her eye happening to observe a servant girl, of her own age, passing through the room, she called her by name, and added, I wished to see you to bid you good-bye. Remember your Creator in the days of your youth, and he will never forsake you. To others of her friends she addressed advice equally suitable: and finding her weakness increasing, she bade them all adieu; and concluded with the following hymn of the venerable and apostolic Newton.

My soul, this curious house of clay,
Thy present frail abode,
Must quickly fall to worms a prey,
And thou return to God.

Canst thou, by faith, survey with joy,
The change before it come?
And say, "Let death this house destroy,
I have a heavenly home!"

The Saviour, whom I there shall see,
With new admiring eyes,
Already has prepared for me,
A mansion in the skies*.

I feel this mud-wall cottage shake,
And long to see it fall;
That I my willing flight may take,
To Him who is my all.

Burden'd and groaning then no more,
My rescu'd soul shall sing,
As up the shining path I soar,
"Death thou hast lost thy sting."

Dear Saviour! help us now to seek,
And know thy grace's pow'r;
That we may all this language speak,
Before the dying hour.

The whole scene was peculiarly impressive and interesting. Life did not entirely cease till near evening, yet she was scarcely able to articulate through the greatest part of the day. While any degree of excitability remained, a mention of the Redeemer's name, and the glorious hopes of the Gospel, visibly brightened her countenance.

In the several conversations her Pastor had with her, she assented with peculiar emphasis to all the doctrines which exalt God, humble the sinner, magnify the grace of the Gospel, and exhibit the love and compassion of the divine Redeemer.

* Cor. vi. 1.

POETRY.

FOR THE CHRISTIAN's MAGAZINE.

To the Editors of the Christian's Magazine,

The favourable reception which the Poetry I sent you for your last number met with, induces me to offer you the following from the same hand. It was addressed by the author to one of her female friends whose life had been marked with much affliction and continual trial, followed by a quick succession of bereavements of several of her dearest earthly friends.

A SUBSCRIBER.

CHILD of adversity! But *Child of* GOD!
Why sinks thy heart beneath affliction's rod?
Methinks thy heaven-born spirit should not grieve,
The surest marks of Sonship to receive;
Or, with impatient mind and sullen look,
Resist a tender parent's chast'ning stroke.
Has death, unwearied scourge of human race,
Drawn his pale lines across a parent's face?
Written thee—*Orphan*, in a world of wo,
Expos'd to all the stormy winds that blow?
Hast thou receiv'd a brother's latest sigh,
Or clos'd a lovely sister's fading eye?
Or hath he, envious of parental pride,
Ravish'd a blooming infant from thy side?
(Perhaps, with ruthless hand and sterner power,
Torn from the parent stalk the full-blown flow'r,)
Or broke the tie by fond Affection twin'd,
And a dear partner to the tomb consign'd?
Hath Disappointment torn thy aching breast?
Have friends forsaken thee, and foes opprest?
Hath wanton Malice blasted thy fair fame,
Inflicting sorrows thou canst never name?
Does pale Disease, with her attendant woes,
Darken thy day, and steal thy night's repose?

Doth Poverty, with all her ills, assail,
And ev'ry earthly spring of comfort fail?
Shall not the JUDGE of this rebellious earth,
Whose mighty fiat call'd the world to birth,
Who gave thee all the blessings thou hast known,
Each comfort yet possest, each treasure flown,—
Shall not this righteous JUDGE, with wise decree,
Do right with all his own—do right by thee?

Then count not o'er the sorrows thou hast borne,
How oft and deeply thou art call'd to mourn.
Christian! not one had been *thy* lot to prove,
Had not the SOURCE OF WISDOM AND OF LOVE
Seen it were best for thee. Could one been spar'd,
Celestial Spirits, Zion's constant guard,
Had warded the sharp arrow from thy breast,
Nor Death, nor Hell been suffer'd to molest.

Is thy name graven on IMMANUEL'S heart?
In his rich merits dost thou hope a part?
Dost thou remember what his death has done,
For whom he suffered, and the prize he won?
And wilt thou think it hard to *taste* the cup,
And share with him who freely *drank it up?*
Ah! think how few the drops thy lips have known!
The bitter, bitter dregs were all his own!

Child of the Promises! dry up thy tears;
Fly to his cross with all thy cares and fears;
Beneath the droppings of his precious blood,
Lay down at once thy murm'rings and thy load.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

The New-England Patriot; being a candid comparison of the principles and conduct of the Washington and Jefferson administrations. The whole founded upon indisputable facts and public documents, to which reference is made in the text and notes.—— "Read, and disbelieve if you can—But read." Boston, Russell & Cutler.

Rosa, or American Genius and Education; a novel. New-York, I. Riley.

Kendall's Travels in the New-England States, 3 vols. 8vo. New-York, I. Riley.

Henry's Travels in Canada, 8vo. New-York, I. Riley, $2 50 in boards.

Index to the Notes of Mr. Story's edition of Chitty on Bills. Prepared

by J. Story, Esq. To which are added a few recent cases. Boston, Farrand, Mallory & Co.

An Oration, delivered before the Washington Benevolent Society, in the city of New-York, on the 22d of February, 1810, by P. A. Jay, Esq. price 12 1-2 cts. Van Winkle, printer.

Reflections upon the late Correspondence between Mr. Secretary Smith and F. J. Jackson, Esq. Baltimore, published for the author.

Anthon's Analysis of Blackstone's Commentaries. New-York, Riley, printer.

The New Crisis, by an Old Whig. New-York, printed for the author.

Fourth volume of Johnson's New-York Reports, Riley, printer.

Seofield's Practical Treatise on Cow Pox, with an elegant coloured engraving, 12mo. price $1. New-York, Collins & Perkins.

Smith's Abridgment of John Bell's Surgery, 50 engravings, $5 50. New-York, Collins & Perkins.

New Editions.

The British Essayists, with Prefaces Historical and Biographical, by Alexander Chalmers, F. S. A. Vols. 1, 2, 3, 4, and 5, containing the Tatler. New-York, Ezra Sargeant; and M. & W. Ward. Price, one Dollar a volume to subscribers.

The Quarterly Review, No. I. February, 1809. Price $1 12 1-2. New-York, Ezra Sargeant.

Shakspeare's Works, Vol. 1. New-York, Ezra Sargeant. Price one Dollar a volume.

Fragments in Prose and Verse, by Miss Smith, lately deceased; with an account of her life and character, by H. M. Bowdler. Boston, S. H. Parker, and E. Sargeant, New-York.

John & Charles Bell's Anatomy, four volumes, bound in two. 125 engravings, price $11. New-York, Collins & Perkins.

Works Proposed, and in Press.

Ezra Sargeant has in the press, and will publish on the first of April, the Edinburgh Review, No. 29.

Farrand, Mallory & Co. of Boston, are preparing for the press, to be published in one volume, 8vo. Modern Paris; or a Journey from London to Paris, through Holland; and a survey of the Arts, Sciences, and Literature of the French metropolis, in 1807-8. With Remarks on the education, habits, and religion of the French people. By F. Hall, Professor of Mathematics and Natural Philosophy, in Middlebury College, Vermont; in Letters to a gentleman in New-England.

Munroe & Francis, Boston, have in the press, Cœlebs in Search of a Wife, 2 vols. 18mo.

T. & J. Swords, New-York, have in the press, Cœlebs in Search of a Wife.

I. Riley has also an edition of the same work in press.

S. Etheridge, Charlestown, has in the press, Newcome's Observations on the conduct of our Lord as a Divine Instructor, and on the excellence of his Moral Character, 1 vol. 8vo. 550 pages.

Coale & Thomas, Baltimore, propose to publish by subscription, Poems, by the late John Shaw, M. D. price on Dollar.

John Tiebout, is preparing to put Butterworth's Concordance to press, in one large volume, 8vo.

D. & G. Bruce, printers, New-York, have an elegant edition of Ossian's Poems in press, with woodcuts, by Dr. Anderson, 2 vols. 12mo.

Thomas Dobson, Philadelphia, proposes to publish a course of Lectures on the Prophecies that remain to be fulfilled; by Elijah Winchester, in two large volumes, 8vo. price four Dollars.

Collins & Perkins have in the press, Treatise on Soap Making, 12mo. 50 cents in boards.

Collins & Perkins, have nearly ready for publication, Murray's English Grammar, 2 vols. 8vo. bound in one. Price $3.

Williams & Whiting, have in the press, a Treatise on COVENANTING WITH GOD, by the Rev. Benjamin Trumbull, D. D. To which will be added, a Sermon on GODLY FEAR, by the late Rev. Charles Backus, D. D.

Also, *Scott's Force of Truth*, &c.

Also, preparing for the press, in connexion with Samuel Wood, a Treatise on the Use of the Globes, &c. by Thomas Keith.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. V.] MAY, 1810. [Vol. III.

FOR THE CHRISTIAN's MAGAZINE.

The State of the Reformed Church; as also of the different Religious denominations in Holland, previous to the late Revolution.

(Continued from p. 161.)

THE principal dissenting denominations of Christians in the United Provinces, are the Roman Catholics, the Lutherans, the Remonstrants, or followers of James Arminius, the Anabaptists, the Collegiants, or Rhynsburgers, and Quakers, or Friends.

The Roman Catholics are allowed liberty of conscience. They have in the cities, as well as the country, many churches and chapels, which being built in the form of ordinary houses, are also dwellings of their priests. In these chapels they perform their worship according to their peculiarities. They may not, however, build any chapel without the permission of the government. Nor is it lawful for them to form processions in public, with the consecrated host; and the priests may not appear in the

streets any where in the dress of their order, or any formal dress. In some places of Dutch Flanders, the host may be publicly carried in procession, once a year. In the year 1720, the Roman Catholics of Zevenbergen, a city in Holland, on the borders of Brabant, ventured, not only to bury their dead with drums and colours, but the priest had begun to build a stone church in place of the wooden barn, where they had before worshipped. But the supreme magistracy being informed of this, obliged the priest to demolish the building at his own expense, and erect a new wooden barn like the former. The Jesuits, according to repeated decrees, may not live in these provinces; yet they are suffered to remain here and there, by connivance. In the year 1730, the States of Holland passed an act consisting of several articles, of which the principal were the following, viz. That no Romish priest should officiate without permission from the burgomasters in the cities, and from bailiffs in the country —that no priests should be suffered thus to officiate, but those who were native born subjects of the state —that priests belonging to a religious order, monks and jesuits, should not officiate—that priests must declare to the government, upon their word as priests, and confirm such a declaration by their signature, that they reject the sentiment that the Pope may discharge subjects from the duty of obeying their magistrates—that they must teach the contrary of this sentiment to their people, and promise that they will not employ themselves, for money or the value of money, in any foreign cloisters, seminaries of learning, or churches—that no papal bulls, or any other ecclesiastical decrees of their church, shall be made known and published, before they have shown them to the proper civil officers. In the states of Brabant and Flanders, the members of this

communion pay a yearly sum for the privilege of worshipping according to their rules, to the treasurers of the Reformed Churches respectively, where they reside.

They who have the care of the catholic poor in the cities of Amsterdam, Haerlem, Hoorn, Delft, Rotterdam, and Medenblik, have the liberty of using for the benefit of said poor, all property which is devised to them for that purpose.

The Roman Catholics are excluded from all public offices, excepting in the army, where they may hold any place, but that of field-marshal. In consequence of representations made from some of the barrier towns, and other frontier places, in 1738, it was decreed by the States General, that every military officer, who at the time of his appointment professed to belong to the Reformed Church, but afterwards embraced the catholic faith, or married a catholic wife, should forfeit his commission.

The catholics in the United Provinces, are divided into those who reject the papal bull Unigenitus*, and those who receive it, or as they call themselves, Jansenists and Jesuits, of which the latter are by far the most numerous†. The difference between these two has arisen to such a height that they hold no christian communion with each other, nor attend mass, when not celebrated by a priest of their own sect. They give each other the name of Schismatics; but the Jansenists, the most moderate of the two, declare that they unwillingly withhold communion from the others. They consider themselves as members of the Catholic Church, and the Pope as

* For an account of this bull, and of Jansenius, see Mosheim, Vol. v. p. 204—229. and Buck's Theological Dictionary, under the head Jansenius.

† Mosheim states the Jansenists to be the most numerous. His translator, however, corrects his mistake.

their visible ministerial head, and the chief bishop or pastor of the faithful upon earth. Yet they do not consider him entitled to a blind obedience, inasmuch as he is fallible, and his solemn decisions subject to the test of scripture, and the rules of the church. The Jesuits, on the other hand, consider these decisions of the pope as entitled to unqualified obedience, and therefore, do not commune with the Jansenists.

The government have ever declined interfering in the disputes between these two parties, and exerting its authority to make the Jansenists obey the pope, though solicited by Roman Catholic powers, especially the Venetians. The answer they gave to the latter is worthy of being noticed. 'In all matters pertaining to worship and ecclesiastical discipline, they said, Conscience must be free, without the least violent restraint. Every person has a perfect right in religion, to choose or reject what he judges to promote, or hinder his salvation. We judge our religion to be the best, and we wish all our subjects embraced it: but we will not attempt to force any one to do so. Every one professes that religion which he thinks best; provided he conducts himself as a good and faithful subject. On this footing we tolerate the Roman Catholics, without troubling ourselves about their particular differences. We cannot exercise our authority, according to the unalterable laws of our commonwealth, to decide these differences. Much less can we suffer a foreign authority to be exerted, to oblige any one to forsake his own opinions, or blindly subject himself to him who calls himself supreme bishop. We are bound to defend the one and other party from persecution; and never can we consent that the Roman hierarchy should exercise an unlimited power in these states.'

In the seven United Provinces, there are three

hundred and fifty churches of the Romish persuasion, which are served by about four hundred priests. In Dutch Flanders there are also a great number of Romish churches and priests. Of the churches in the seven provinces, fifty-one, which are served by seventy-four priests, are of the Jansenist party. The rest have embraced the opinions of the Jesuits. In most churches there is but one priest—in some, two or more, in proportion to the number of their members. The priests are chiefly secular, but there are at least a hundred regular ones*, as minorites, preaching friars, jesuits, augustines, franciscans, benedictines, &c.; of these last description, the minorites and preaching friars, are the most numerous. Of the priests who have received the bull Unigenitus, fifty have the title of arch-priest. Among the Jansenites there is one arch-deacon from the archbishopric of Utrecht, and five arch-priests.

In Gelderland, among forty churches and as many priests, there is but one church and priest who are Jansenists. In Holland, among two hundred and fifty churches and two hundred and thirty-five priests, forty churches and sixty priests are Jansenists. In Zealand, there are three churches and four priests, who have all received the papal bull. In Utrecht, among thirty churches and forty-five priests, eight churches and twelve priests are Jansenists. In Friesland, among twenty-four churches, and thirty-one priests, but one church is Jansenist, which is served by two priests. In Overyssel, there are twenty-seven churches, and thirty priests, all of whom have

* The clergy of the church of Rome are divided into regular and secular. The regular consists of those monks or religious who have taken upon them the Holy Orders of the priesthood, in their respective monasteries. The secular are those who are not of any religious order, and have the care and direction of parishes.

received the papal bull. In Groningen, and the Low Countries, there are ten churches, which are served by thirty priests, who have also received the above-mentioned bull. It is calculated that the Roman catholics constitute one-third of the whole number of the inhabitants of the United Provinces.

The priests who have received the papal bull, are generally appointed by the Pope's nuncios, with the approbation of the nominal chapter of Haerlem. There are yet eight priests who call themselves canons of the said chapter; and one has the title of Dean of the chapter. The existence of such a chapter, however, is denied by some of the friends of the above bull. The priests thus appointed, are obliged to sign a formula, by which they subject themselves to the bulls of Innocent X. and Alexander VII. which condemn the sentiments of the Jansenists, and the bull of Clement XI. called Unigenitus, which requires the above bulls to be received with respectful silence; and also promise perpetual obedience to the Roman hierarchy, the papal vicar, and the internuncios. They moreover engage, that they will hold no fellowship with such as do not submit to the Roman see, and will report to the vicar or internuncius at Brussels, all such as do not obey the abovementioned bulls. They abominate all such who, in spiritual matters, have recourse at any time to civil magistracy, or in any degree protest against the authority of the see of Rome. The priests of North-Holland, who are approved by the chapter of Haerlem, simply adopt the bull Unigenitus, and promise to take care that their congregations adopt it also. To make this adoption more general, the university of Louvain, where many catholics prepare themselves for priests in this country, in the year 1730, determined to give no degree to any student until he had adopted the bulls already mentioned.

This accounts for the fact, that those who have adopted the papal bulls are the most numerous.

At the head of the Jansenists is the nominal archbishop of Utrecht. In the vacant bishopric of Haerlem, is a vicar of the same party, who possesses his spiritual jurisdiction, and receives no spiritual authority from the archbishop. These two fill the churches as they become vacant, with priests of their own denomination. The nominal chapter of Utrecht, by whom the archbishop is chosen, consists of nine canons, including the archbishop and dean. Among the canons is one who fills the office of Secretary, and another that of Censor, of books. The other Roman Catholics insist, that the chapter of Utrecht, since the separation of the country from Spain, is become extinct, because the places of the canons are filled by the Reformed. The Jansenists, on the contrary, with great zeal defend the legality of the chapter against their opponents.

(To be continued.)

FROM THE RELIGIOUS MONITOR.

A Letter of the late Rev. H. Venn, to one who had just entered on a Religious Life.

DEAR SIR, Nov. 6, 1765.

I CANNOT leave Shropshire, without giving you joy on your determination to live in the service of Christ. This connects us more closely than if we had sprung from the same parents; for, in numberless instances, brothers will be separated from each other, as far as heaven is from hell; but all who love the Lord Jesus Christ, shall dwell for ever with him. Love to him and your soul prompts me to lay before you a few hints, furnished from long service in the church of Christ, which had I received on my entrance into it, they might have preserved me from many hurtful mistakes.

Your Christian calling is a warfare, where no quarter can be given on either side. If you prove faithful unto death, angels will receive your departing soul; eternal glory will be your crown; the armies of the saints will receive you with transport, as a soul ransomed with that precious blood to which they owe their all; and the Redeemer's presence will be your heaven for evermore. Should you forsake his service, or hold secret correspondence with his foes, you must be punished, like them, with eternal infamy in hell.

The enemies you have to oppose, and conquer, will probably be, first, your former intimates, friends, and nearest relations, whose polite conversation, and affection for you, have been so pleasing; for, till

their judgment of sin, true religion, and man's chief good, are formed from Scripture, as your own now is, they must both despise and hate the way of life in which you must persist. With these opposers, your corrupt nature will take part; and also a subtle destroyer, long practised in arts and wiles to compass the ruin of immortal souls. In this perilous condition, you have joined yourself, (effectually influenced by his grace,) to Christ, as your leader and commander. Under his banner, diligently using the means he in tenderest love enjoins, you are confidently to expect both protection and victory.

These means, are secret prayer; study of the Bible; public worship; hearing his preachers; Christian society; and much retirement.

Secret prayer, at stated times, was constantly practised by our Lord. All his illustrious saints have done the same. Indeed, *stated* times of prayer, where they can be had, are no less needful to make the soul flourish, than stated meals to keep the body in health. Wilfully to neglect them, is to walk contrary to the example of Christ and his saints, which can never produce resemblance to them in our life. Yet stated times of secret prayer will grow tiresome, and prove of no use, unless you take pains to present yourself a worshipper before the Lord in spirit and in truth, by looking up, and begging that the Spirit of grace and supplication may be poured out upon your soul. But when you duly observe stated times of secret prayer, be not cast down, because you find great stupidity of mind, and know not what to ask; or because you feel your faith weak, much backwardness to pray, and a swarm of idle thoughts oppressing you. Do not on this account leave off your constant devotions; nor question whether they will profit your soul. It is much for your good, to feel that you have no power of yourself to command

your own thoughts. It is much for your good, that your own experience should confirm what the word of God teaches, that you are weak and poor, always standing in absolute need of the mercy of God, the grace of the Lord Jesus Christ, and the power of the Holy Ghost.

On the contrary, beware of being elated on account of that enlargement of heart, and spiritual joy, which you will find sometimes to flow in upon you. Should these lead you to think highly of yourself, carelessness first, and then perhaps a miserable fall, will follow; for self-exalting thoughts pollute the soul, and grieve the Spirit of God; neither can any dependence, as to future safety, be justly built on what has passed in our own minds. Witness the noble confession Peter made of his faith in Christ one hour, and the astonishing reprimand he received the next: "Get thee behind me, Satan; thou art an offence unto me." These sensations of spiritual joy realize to us some of the precious promises made to believers in Christ, and are designed to allure us; not to excite a conceit of any thing good in ourselves.

To secret prayer, you will join devout study of the Bible; because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there, are not to be found by proud or careless minds; none possess them, till they dig for them as for silver, longing to know the will of God, that they may do it.—To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed; and sins which must be renounced; with insupportable pains, in failure of obedience;—passages of excellent use, when believed; as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven; and sweep away every refuge of lies,

under which the love of sin leads us to take shelter. But *earnest* and *devout* readers of their Bible discover much more—they discover the tenderness of Christ; the efficacy of his blood to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service. I am at a loss for words to express how much solid knowledge, transforming your mind into the divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our hearts, and ever dwell upon our tongues! "I am a stranger upon the earth, (very soon to leave it, therefore its riches and honours cannot profit me,) O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may see wondrous things in thy law! Thy hands have formed and fashioned me; O give me understanding that I may know thy law!" This method of reading the Bible must be continued through life, especially whilst the capital truths of the Bible are before our eyes. We shall thus be secured from abusing any part of the word of God. And those who dare despise, as if they knew enough, persevering prayer to be taught, by the Spirit of God, what is contained in his holy word, fall into pernicious errors; wrest some passages of Scripture to contradict others; or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from a deep conviction, that we cannot be properly affected with what we believe, unless we are divinely taught; and that if any man

thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout study of the Bible, will prepare you to *worship* in the house of God. And here, you need beware of a fatal error, common amongst many who love to hear the Gospel preached. Assured from the oracles of God, that preaching the Gospel is the appointed means to convert sinners, and knowing they were themselves illuminated in this way, not a few shamefully disparage public worship; as if all good to the soul was to come through the speaker, none from calling with one heart and voice upon the name of the Lord in his own house. Hence, whilst both minister and people should be abased before God, in confession of their vileness; should be pleading in the full assurance of faith, the sacrifice and intercession of Christ for pardon; should be earnestly imploring more grace to serve the Lord to all well-pleasing; should, with fervent love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindness of God towards themselves and all men; whilst this grand business is carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace while you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived: it is novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear sir, raise your

expectations very high of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has promised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all Christians must value and attend to. This preaching conquered the bloody-minded persecutors in Judea, and brought thousands to adore Christ crucified. This subdued the heathen world; and every church of Christ owes its existence, preservation, and increase, to the word of life preached. Our Lord emphatically warns us against false prophets, by comparing all who expect advantage from their preaching, to the foolish hope of gathering grapes from thorns, or figs from thistles. Our Litany deprecates, almost in one breath, as three of the greatest curses to mankind, pestilence, rebellion, and false doctrine.

Much indeed are we to prize the faithful preaching of the everlasting Gospel. It is the good seed, which falling upon good ground, the heart believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Esteem spiritual worship of him, in his house, no less profitable than the dispensing of his holy word.

To secret prayer, study of the Bible, public worship, and hearing the word, you will add the society of Christians engaged in the same warfare as yourself. This is commanded by God, and is of great advantage. We are social by nature, and our companions must be infectious, if destitute of faith; or greatly improving, if we make a right choice. Love unfeigned to our Saviour will give us a strong aversion to the discourse or company which pours contempt upon his excellency and precepts. Nor is it possible, where the duty of men in their business or office does not oblige them to be in company with profane and voluptuous men, to consort with them, and be guiltless. The warning is merciful and very alarming: *A companion of fools shall be destroyed.* And lest worldly interests, or a remaining love for the witty, enlivening conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm —the salutary advice is, *Be not deceived; evil communications corrupt good manners.* Your society, therefore, must be with real, not nominal Christians, *for he that walketh with wise men, shall be wise.*

But do not expect to find real Christians such as you may figure them in your own mind, nor scan their life with a severe eye. Judge of your fellow-soldiers by what you know of yourself in earnest, as you certainly are. Innate corruptions are very stubborn; and though besieged and doomed to death, make frequent sallies. Hard is the conflict to get

the mastery over a besetting sin; and this is seldom obtained at once without many falls. Be jealous of the hypocrisy, natural to us all, of passing a favourable judgment on our own condition, faulty as we are; yet condemning others as dissemblers, for the same things we find in ourselves. Alas! the very best have abundant case to think themselves vile; for it is notorious, (whatever some may boast,) that believers in Christ, one and all, are still polluted, imperfect, inconstant—they are often impatient of each other's infirmities, and scarcely able to be at peace amongst themselves; though they all experience, as they confess from day to day, the tender compassions of their heavenly Father, under all their failures.

Be not stumbled, if you should meet with many hollow professors, talkative, and full of confidence on account of their supposed conversion, and the knowledge they have attained in spiritual things. So it has been from the beginning. Upright followers of the Lamb are few in every age; you may know them by their disclaiming, with equal care, all trust in their own spiritual attainments, and the baneful abuse of imputed righteousness, and the election of grace; by their tender fear of offending God; by their humility and meekness, their generosity and compassion; and the great benefit to be derived from their discourse, full of a divine savour. With persons of this excellent sort, cultivate an intimacy: they will build you up in your holy faith; they will establish you in every good purpose. You will burn with a desire to be like them; and, on leaving their company, you will find a spirit of prayer rising up in your mind.

But company, beyond a certain measure, is injurious. Keeping much retired, and by ourselves, is very profitable for us all. Indeed, when our

worldly business is attended to as it ought, and secret duties punctually observed, there cannot remain a great deal of time for persons in any station to spend in company. And they who imagine praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love, (and contrive as we are able,) to be much alone, how can we often and solemnly call to remembrance the evil of our past life, or loath ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace, and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by the love of Christ, which passeth knowledge? Though the pastors of Christ's church speak on these subjects, and they make part of every conversation, we must ruminate in private upon them, or they will never duly impress and fill our minds. Therefore the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of men, did not think their purity of intention, or the promise of God's Spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow up in the church, from its pastors and people neglecting to copy these infallible examples. For want of being much alone, popular teachers are puffed up—thence become contentions, jealous of those they fear as their rivals—disputers, and abusers

of their fellow-servants. For want of meditation in privacy upon the truths of God, professors of faith in Christ become arrant Pharisees, whilst they violently condemn Pharisaism; formalists, though they know it not, in the midst of perpetual exclamations against formality: for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin; they can talk, without gratitude, of redemption by the blood of God manifest in the flesh; and without grief, on the hypocrisy and unbecoming lives of many who make a profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This profanation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress us by much intercourse with God alone.

With respect to the multitude of ignorant and licentious men, you must expect their ridicule and censure, which by no means should gall or irritate your mind. You could not be a servant of Christ, were you approved by them. "If ye were of the world, the world would love its own: but, because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet in this case, love hopeth all things, and endureth all things; hopeth the time will come, when they who think you mad, will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Be not eager to justify yourself, nor over-forward to

make converts by much speaking. An irksome truth becomes more so by being unseasonably urged. Besides, wordy people are set down as loving to hear themselves talk; and novices are proud to gain proselytes before they are established themselves in the truth, or know their own religion. But in victory over pride, anger, and all wickedness; in steadfastly observing every rule of holy living laid down by our Saviour; in courteous behaviour to all men; in calmly urging the word of God, when some favourable opportunity presents of bearing testimony to the truth. In these things you cannot exceed. Wait patiently, and you will by such irreproachable and wise conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.

I wish you much of the presence and peace of God in your soul; in your practice and temper, much steadiness and love; and a gracious answer to your prayers for your friends, relations, and fellow-sinners. May we remember each other before God; beseeching him, that we may strongly recommend his truth and service, by great usefulness, till we are for ever with him.

From yours, &c.

H. VENN.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XI.

Officers.

A COMMUNITY so large, and yet so compact; formed, preserved, and perpetuated with so much care; directed to so high an end; and furnished with principles of such universal application, as we have proved the church of God to be, requires a suitable regimen. God is the God of order: no order can be kept up any where without government; and no government can exist without officers to administer it. Our next inquiry, therefore, relates to the *officers* whom Christ hath appointed.

In the Apostolical church were the following: viz.

1. APOSTLES,—1 Cor. xii. 28. Eph. iv. 11.
2. PROPHETS,—Rom. xii. 6. 1 Cor. xii. 28. Eph. iv. 11.
3. EVANGELISTS,—Eph. iv. 11.
4. PASTORS and TEACHERS,—*Ibid.* Acts xiii. 1. who *ruled*,—— / who also *laboured in word and doctrine*,—— } 1 Tim. v. 17.
5. ELDERS, who "ruled" *without* "labouring in word and doctrine,"———*Ibid.*
6. DEACONS,——Acts vi. 1—6. 1 Tim. iii. 8.

It is evident that the great object of all these offices was the religious education of the world. We mean, that they were intended to instruct mankind in the knowledge of divine truth; to inspire them with pure principles and spiritual affections; to form their individual and social habits to practical holiness, and moral order; in one word, to render them "meet for the inheritance of the saints in light."

It is also evident, that some of these offices were only temporary. Which of them were designed to be permanent, and in what form, is an inquiry which we must postpone till we shall have settled a previous question.

It has been, and still is, a received belief among almost all who profess Christianity, that the Redeemer has instituted a regular ministry to be perpetuated in an order of men specially set apart and commissioned by his authority, for the purpose of inculcating the doctrines and duties of Christianity; and that no man may lawfully enter upon its functions without an official warrant from them who are themselves already in office.

Others contend that this whole system is of human origin; is founded either in ignorance or in fraud; and militates directly against the nature and privileges of the Christian church.

Others again, attempt a middle course; allowing the general principle of a ministry, but leaving the application of it at large; and conceiving the exercise of gifts with the approbation of the *church*, that is, a number of professing Christians met together for public worship, to be a valid and sufficient call.

To clear up this matter, let us consider,

1. What the scriptures have determined concerning the *fact* in dispute: and

2. What are the uses, qualifications, and mode of preserving, a standing ministry.

1. As to the *fact*. These things are worthy of regard:

1st. It is undeniable, that from the time God set up his church in her organized form, (and even before,) until the Christian dispensation, there was an order of men consecrated, by his own appointment, to the exclusive work of directing her worship, and presiding over her interests: insomuch that no man, but one of themselves, not even a crowned head, might meddle with their functions; nor undertake, in any way, to be a public teacher of religion, without an immediate call from heaven attested by miraculous evidence.

2d. The ancient prophets, "who spake as they were moved by the Holy Ghost," foretold that the same principle should be acted upon in the days o the Messiah. Thus in Isa. lxvi. 21. *I will also take of them for* PRIESTS *and for* LEVITES, *saith* JEHOVAH—and Dan. xiii. 3. *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* The word rendered "wise," signifies "teachers," whose business, and, according as they are blessed of God, whose happiness, it is to turn men unto righteousness. Our Lord himself has used the term in the same sense, as indeed it was a very common signification among the people of the East: *Behold I send you prophets, and* WISE MEN, *and scribes.* Matt. xxiii. 34. The force of the argument is, that these predictions contemplate events which were to take place in the Christian economy; and without which they could not be fulfilled. The passage from Isaiah refers to the "new heavens and the new earth" which the Lord should make: consequently, to New Testament times: And not only so, but to their most illustrious period—the restoration of the Jews, and the glory of the latter day. "Priests

and Levites," to perform services similar to those under the old economy, there can be none; because the end of those services being accomplished, their further continuance is impossible; and the economy itself has vanished away. Yet the prediction and the promise must be fulfilled: and can mean nothing less than this, that as the Priests and the Levites were appointed of God to minister in holy things during the former dispensation, and in a manner suited to its peculiar character; so there should be appointed of God, under the new dispensation, a ministry corresponding to its peculiar character; which ministry should flourish even in those days when the most copious effusion of the divine Spirit should seem to render it the least necessary. And this is a full answer to the objection brought from the promise that all Zion's *children shall be taught of God—and they shall teach no more every man his neighbour, and every man his brother, saying, "know the Lord:" for they shall all know me from the least of them unto the greatest of them, saith the Lord.* Jer. xxxi. 34.

We say that an objection drawn from such passages against a Christian ministry, as regular and exclusive as the ministry of the Levitical Law, is of no weight:

For in the *first* place, they are not more full and explicit than those passages which promise such a ministry: and as both are true, no interpretation can be admitted of one, which shall contradict the other.

Secondly. If the objection is well-founded, it sweeps away not only a standing ministry; but all religious instruction in every shape: prohibiting even parents to "bring up their children in the nurture and admonition of the Lord;" and putting under a bushel the very light of the "gifted brethren"—which would be rather lamentable.

Thirdly. There is the most perfect consistency between a great diffusion of religious light, and great use of religious teachers. We find, by experience, that the most enlightened Christians do most honour and value an enlightened ministry. The ignorant, and the vain are most ready to suppose that they need no instruction. *Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning*, (Prov. ix. 9.) *But, seest thou a man wise in his own conceit? there is more hope of a fool than of him*, (xxvi. 12.) The "principalities and powers in heavenly places," were no novices in the knowledge of God. But when they wished to obtain still larger views of his "manifold wisdom," they did not blush to take a lesson from the lips of Paul, (Eph. iii. 10.)

There is no difficulty in the appellation of "Priests and Levites;" seeing it was customary with the prophets to speak of New Testament blessings in Old Testament style; and not practicable for them to use any other, and be sufficiently intelligible.

3d. Our Lord Jesus Christ delivered their commission to his apostles in terms which necessarily imply a perpetual and regularly successive ministry. *Go ye, and* TEACH ALL NATIONS, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you* ALWAY, *even unto the* END OF THE WORLD, Matt. xxviii. 19.

That this command and promise though immediately addressed, were not limited, to the apostles, is so obvious as almost to shame an argument. But since we are sometimes required to prove that two and two make four, we remark,

First. That as the command is to teach all nations; it must spread as far, and last as long as na-

tions shall be found. It is therefore a command to make the Christian religion universal; and to perpetuate it from generation to generation.

Secondly. That as the Apostles were shortly to "put off their tabernacles," the command could not possibly be fulfilled by them. It runs parallel with the existence of nations. It must, therefore, be executed by others, in every age, who are to carry on the work which the apostles begun; and who, by the very terms of the commandment, are identified with them in the general spirit of their commission, which is, to preach the doctrines, enforce the precepts, and administer the ordinances, of Jesus Christ.

Thirdly. That the promise, "I am with you alway, even unto the end of the world," cannot without palpable absurdity, be restricted to the persons, nor to the days, of the Apostles. Closely rendered it is, "I am with you always, even until the *consummation of the age*," i. e. "dispensation*." But what age? what dispensation? Either the Jewish, or the Christian.

Not the Jewish, certainly. It would be very strange if the grace of the Redeemer's promise should abide with his apostles till the end of the old dispensation, and run out exactly at the moment when it was wanted for the new one. The "world," therefore, is that "world" which Paul calls "the world to come," (Heb. ii. 5.) i. e. the Christian dispensation. "I have just introduced it," says the master, "and I will be with you to the close of it." The promise, then, as well as the precept, reaches to the end of time; and, like the precept, embraces a successive ministry to whom our Lord Jesus has engaged the continuance of his gracious presence.

4th. The Apostles themselves acted upon the

* Εως της συντελειας του αιωνος.

principle of a perpetual ministry. " They ordained Presbyters in every church," (Acts xiv. 23.) Paul has left, in his epistles to Timothy and Titus, as a part of the rule of faith and practice, particular directions for the choice of Bishops or Presbyters and deacons: And in his epistle to the Hebrews, (ch. xiii. 17.) he charges these widely scattered disciples, to obey their spiritual rulers, under this precise idea that they *watch*, says he, *for your souls as they that must give account.*

5th. The New Testament abounds with predictions and warnings of *apostasy* in the ministers of religion; which, of course, implies the *continuance* of a ministry.

6th. The book of Revelation expressly recognizes the diffusion of the Gospel, in times yet to come, by the instrumentality of a public ministry, (ch. xiv. 6.)

Since, therefore, the Head of the church instituted a regular ministry in his church thousands of years ago—since he directed his prophets to foretell its existence under the new dispensation—since he gave to his apostles a commission which necessarily supposes its perpetuity—since these apostles themselves acted upon that principle in erecting churches—since the rule of faith has given instructions to guide its application—since the prophetic spirit in the last of the apostles has uttered oracles which are founded upon it—no conclusion is more safe and irrefragable than this; that a regular, standing ministry is an essential constituent of the church of God.

FOR THE CHRISTIAN's MAGAZINE.

Remarks on Matt. viii. 34.

And behold, the whole city came out to meet Jesus, and when they saw him they besought him that he would depart out of their coasts.

WERE we without knowing the circumstances which produced it, to conjecture a reason for this conduct of the Gergasenes, it would naturally be unfavourable to Christ. Surely he whom a whole city besought to depart out of their coasts, must have done something extremely reprehensible, or at least rendered himself justly suspicious of evil designs against them. But no; he had displayed his divine power and benevolence, in casting out a multitude of devils from two poor wretched mortals, and permitted them to enter in and destroy a whole herd of swine in that country. The restoration of their fellow-citizens to reason, to personal happiness, and relative usefulness, did not, however, in the view of these people, compensate for the temporal loss they had sustained. The miracle evidently wrought in this restoration, did not excite their admiration, or reverence for the Saviour; nor did it overawe their carnal propensities, or make them desirous of experiencing his power for their real benefit.

They were alarmed lest they should suffer more seriously by him in their wordly circumstances. Their covetousness made them afraid, and prevented

them from improving the presence of Christ in a suitable manner. They did not even, as the inhabitants of other places had done, bring their sick, and lame, and blind to him, that he might heal them. Their own salvation, and the well-being of their afflicted neighbours, were objects in their opinion, subordinate to the increase or decrease of their substance. They therefore, with most awful infatuation, rejected Him who was the hope of Israel, and the salvation of the Gentiles.

As the conduct of our Lord, in permitting the devils to enter into the swine, has been declared unjust by Infidels and Jews*, and thus a plausible colouring given to the rejection of him by the Gergasenes, it is proper to repel the charge, before we proceed to make any practical use of this historical incident.

The country of the Gergasenes here mentioned, is called the country of the Gadarenes by Mark and Luke. Gergasa and Gadara, were both situated on the other side of Jordan, near the Lake of Gennesaret, in the district of country called Decapolis, and lay within the allotment of the tribe of Manasseh. Their adjacency to each other, is the reason why the Evangelists called the country laying between, sometimes from the name of the greater, Gadara, and sometimes from the lesser, Gergasa. It was at this time annexed to the province of Syria, and inhabited partly by Jews, and partly by Syrians, who were heathens. Though its inhabitants were thus of a mixed sort, it was always reckoned by the Jews as part of their dominions; and as such was treated by the Romans in their war afterwards with the Jews. Such being the state of this country, the Jews there raised great numbers of swine for the profit they made by selling them to their heathen neighbours,

* Woolston and Levi.

who used them for food and sacrifices*. In this they acted contrary to the spirit of the Mosaic law, which pronounced these animals unclean; and to the express letter of a statute of Hyrcanus, one of their kings who reigned a few years before Herod, which was still in force. Being intermixed with heathens, and subject to a heathen government, as also living in the extreme part of the country, they presumed to follow this employment, scandalous and illegal as it was. Where then was the injustice of Christ's conduct? It is an indubitable fact, that the prophets, or persons acting by the Spirit of God, did execute the laws against offenders, even without the assistance of the civil magistrate; as Phinehas did to Zimri, and Elijah to the priests of Baal. Christ therefore did only what prophets and priests had done before him. He acted according to the constitutional order of the Jewish people. Had he been a mere man, he would not have exceeded his power; much less did he do so, being the Son of God. He punished, in his official capacity, as one divinely commissioned, his guilty countrymen for their transgressions in keeping forbidden property in their possession. Independent of this, the action was evidently wise and gracious; inasmuch as it unanswerably demonstrated at once the malice of Satan, and the extent of Christ's power over him.

No miracles are more suspicious than pretended dispossessions, as there is so much room for collusion in them: but it was self-evident that a herd of swine could not be confederate in any fraud. Their death, therefore, was in this instructive and convincing manner, a far greater blessing to mankind than if they had been slain for food or sacrifices. The owners of them, conscious of their guilt, did

* Bishop Pearce's Miracles of Jesus Vindicated.

not accuse Christ of injustice—they knew that they themselves, in their persons, were liable to be punished for their conduct, as also more severely in their property.

The enemies of Christ, in all their malice, never laid this transaction to his charge as criminal, which no doubt they would have done, had it been so; for they seized every shadow of opportunity, every frivolous pretext, of holding him up to public view as a notorious offender. Since they who were immediately concerned, and their countrymen who were cotemporary with Christ, were silent, his modern enemies, infidels and Jews, in their objection to this miracle on the ground of its injustice, display a want of modesty as well as ignorance of the subject which they pretend to examine.

If the conduct of Christ, then, was just, as is unquestionable, what shall we say of that of the Gergasenes? Like the devils who said, What have we to do with thee, Jesus, thou Son of God? they besought Christ to depart out of their coast. Displaying a radical dislike to him, they proved themselves children of disobedience, who walked according to the prince of the power of the air, the spirit which worked in them. Their own sins had drawn on them the loss of property they sustained; and yet the language of their request charges Christ with being the author or cause of it.

Thus it is with sinners in this world, who know not God and his Christ. Their condemnable pursuits bring along with them deserved punishment; which, instead of softening their hearts to penitence, provokes them to entertain hard thoughts of God; and practically, if not with the mouth openly, to say unto the Most High, Depart from us, we desire not the knowledge of thy ways. As all sinners, with perhaps the exception of a few ju-

dicially hardened and profligate wretches, recoil with horror from a charge so serious and awful, and consider it unjust, it is necessary to undeceive them by proving its truth.

Sin in the heart is enmity against God; in the life a departure from his ways. Whoever, therefore, are under the power of sin, loving it and displaying it, in fact, reject Christ and his salvation. They choose darkness rather than light, because their deeds are evil. They will not come unto Christ that they may live; they desire not an interest in his blood. They will live according to their depraved propensities; they desire more and more self-indulgence, looking to this world and its enjoyments for their all and in all. Sin, having deprived them of real happiness, urges them to seek for it in ways that are forbidden, and which end in ruin. They have forsaken the fountain of living waters, and hewn out to themselves broken cisterns which can hold no water. Conscious of the loss of their chief good, they seek to regain it with an eagerness and perseverance which no disappointments can paralize or destroy. Their pursuits vary according to their ruling passion or appetite, which is their besetting sin. The ambitious sinner regards honour as his chief good; the covetous, riches; the sensual, pleasure. To one of these three classes all unregenerate men belong. The objects of their supreme regard, respectively, are so many idols loved, revered, and obeyed, in place of God and his Christ. Hence the latter are treated with contempt and neglect; for we cannot serve two masters; either we will hate the one and love the other, or we will cleave to the one and forsake the other. Ye cannot, says Christ, serve God and mammon. All sinners thus, being under the influence of a worldly, selfish spirit, by their conduct, if not by their words, beseech Christ to depart from them; and not only

from them, but from the circle of their acquaintances; from the land of their indwelling.

Sinners, disliking Christ, dislike his people, and all his institutions. They may profess a religion, nominally christian, as these Jewish Gergasenes claimed kindred to the God of Israel; but it is a religion in which scarcely one single feature of christianity, properly so called, is to be found. It is a religion which permits them quietly to transgress express laws, as well as violate the spirit of the Gospel. It is a religion which permits them, in an undisturbed manner, to live according to the course of this world, which lieth in sin. As we are naturally pleased with our likeness in others, so these carnal professors love carnal professors. They seek to stigmatize the humble followers of Jesus with the opprobrium of folly or hypocrisy; they discountenance vital godliness and gospel holiness in every possible way. Thus also they attend no more to the means of grace than what they cannot avoid, from a regard to reputation or the clamours of natural conscience. The fervent piety of others, as well as their own, is evidently an object of their attention and love, subordinate to their ease, honour, affluence, or enjoyments. Did it depend on their exertions, not one attempt would be made to arrest the progress of sin or promote the cause of Christ. They say indeed by their profession with the mouth, Lord Jesus save us! but by the tenor of their lives, which they defend, they say, Depart from us.

Much more evidently is this the language of *their* conduct who never have made a profession of religion, and who even boast of this as a proof of their honesty. A dreadful honesty this, which, while Christ offers them salvation, influences them to reject him, and to pride themselves for the unblushing avowal of such rejection. Such persons truly glory in their shame, and mind earthly things as their all.

To attend to the concerns of this life is, no doubt, the duty of every man. To possess property, or to be clothed with honours, is perfectly compatible with the duty we owe to God. But every thing, however dear or valauble, must be inferior in our esteem and affection to the Lord Jesus, or we say in our hearts to him, Depart from us. Here so many fail; even of those who are externally moral, and of whom we would oftimes hope that they had found mercy.

The ordinances of worship are set aside for the business of life; the duties of the sabbath sacrilegiously invaded by the duties of the week; worldly prosperity preferred to the life of God in the soul. They who act thus, are not stupid or insensible persons. On all subjects of a worldly nature, they display warm feelings and susceptible hearts. But on the vast interests of eternity, they are cold, indifferent, inactive. The blessed Redeemer, in the preached Gospel, comes to their door, as it were; he knocks for admittance; he waits to be gracious. No admittance is granted him; he must stand without. Many are dissatisfied with his nearness to them; they hate his knocking, and will not come even within hearing of his gospel. They wish not to have their peace destoyed, or their courses in sin ended. They love their sins, and their sinful ways, more than the salvation of God. Could they always live in this world, free from hell, though indulging sin, they would not, if the offer was made, enter in heaven, where sin must be denied. It is immaterial what their besetting sin is; however low and filthy the object of their affection; however dangerous to themselves, or injurious to others, the acquisition of this object: they are mad on their sins; besotted with them, and cleaving to them. Rather than part with them, they will part with Christ and heaven.

They therefore practically beseech the only Lord God who bought them, to depart from them.

This sinful conduct is especially displayed by unregenerate men when God is pleased to punish them for their sins. The Romans ascribed the calamities of the empire in its decline, to the progress of Christianity. Sinners, instead of humbling themselves before God when he afflicts them, justify themselves. They cherish murmurings and repinings under the rod, and still cling to their sins. Neither judgments nor mercies without the grace of God, can change the heart, or subdue proud rebels. Under them, the heart oft-times grows harder, and the rebellion becomes more obstinate. How rarely are sicknesses, or deaths of relatives, or loss of property, improved to the glory of God! How few, when groaning under sorrow of mind and body, through the displeasure of God, flee to Jesus! How many, after all their vows of amendment, return to their old courses with renewed avidity! And what is all this but rejecting Christ, refusing obedience to him, and soliciting his departure? They may be alarmed, they may be excited to some exertions for knowing him; but the sacrifices to be made of their sins, disturb them most, and their love of them finally extinguishes every vestige of penitence, like the morning cloud or early dew. Unhappy creatures these! who thus wilfully refuse to be saved; who wilfully choose everlasting destruction. Christ takes sinners oft-times at their words, and departs from them as he did from Gadara. Then they become worse and worse; they are given up to themselves; to their heart's desires and lusts. If Christ continues a stranger to them, they go down to the pit for ever, there to dwell with those whose tempers they display, and according to whose suggestions they live.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Extract of a Letter from the Rev. John Gordon, dated,

Calcutta, Oct. 2d, 1809.

OUR voyage was as comfortable as our circumstances would admit of. We were favoured with frequent opportunities of speaking to the men, preaching every Sabbath on deck; and performing family worship once every day in the cabin; distributed several Bibles and Tracts, which we had the pleasure to see read; some of our men were taught to read; one, upwards of 40 years old. How happy should I be to say that we could see any good or lasting effect produced thereby! However, they are now without excuse.

Copy of a Letter from the Rev. W. Carey, to the Rev. Dr. Miller, of New-York, dated

Calcutta, Nov. 30, 1809.

I RECEIVED yours, sent by favour of brethren Gordon and Lee, and beg you will accept my thanks for it, and the volume which accompanied it. It gives me great pleasure to receive, at any time, a letter from you.

The letter which you enclosed, giving an account of the remarkable work of divine grace in a neighbouring town, has created much interest here; and has, I believe, occasioned many thanksgivings to God for his mercy.

Though we cannot boast of any rapid success attend-

ing the publication of the word in this country, yet we cannot refrain from rejoicing in the gradual spread of the sacred leaven. The progress of the kingdom of our Redeemer has been slow, and, like the growth of vegetables, insensible, yet it has been real; and when the present state of the interest of religion is compared with its state in any preceding period, at a reasonable distance, the difference is evident; and furnishes us with an occasion to praise God for what he has accomplished, and to look forward to him with earnest expectation and hope, that he will complete all that his promises hold forth to our view.

There are now in Bengal, five churches constituted, and furnished with pastors, besides five more places in Bengal and Bohon, where the word of God is regularly published by evangelical clergymen of the Church of England; and two more situations where Churches are not yet formed, occupied by brethren belonging to our Mission. In all these churches there have been additions during the present year.

In Calcutta, the Lord has done great things for us. We have been enabled to erect a decent place of worship, 70 feet by 38, without including the veranda, or portico, which is 32* feet wide, through the whole length, making the whole building a square of 70 feet, each side. The congregation is increasing; I think it amounted, last Lord's day, to nearly 200 persons. There are now about fifty persons in this city, who are in full communion. I think the total of persons in all our churches in India, who are in full communion, amounts to about 140.

Several collateral circumstances, also, which can be estimated by those alone who are on the spot, and are acquainted with the state of society here, contribute much to my encouragement; among others, I might mention the great proportion of those persons to whom the gospel has been effectual, who are usually included under the general term, "*Portugueso.*" Some of these persons spring from the illicit connexion of Europeans with the native women; others are the descendants of Por-

* I speak by guess about the width of each part, but know the whole to be 70 feet.

tuguese, more or less intermixed with people of other nations by marriage, or illicit connexions. A great number of those who are the illegitimate offspring of Europeans, have had a decent education, and some of them a liberal one; those descended from the Portuguese, are in general ignorant, and their education has either been very confined, or altogether neglected; they are also mostly of the Roman Catholic persuasion. All these persons are well acquainted with the current languages of the country—they being, indeed, their vernacular languages; they also form a series of connecting links between Europeans and the natives of the country. The work of God in Calcutta, has been chiefly among this class of persons; and thus a great number who were neglected as the dregs of society, (particularly the catholic Portugueso,) are brought to declare themselves on the side of the Gospel. I, however, calculating upon the future progress of the Gospel in this country, expect that a goodly number of persons will be raised up from these people, who will publish the Gospel among the natives to much greater advantage than Europeans can ever be expected to do, and probably with greater success. Already two of the Armenian natives have been called by this church to the work of the ministry; and I hope in a reasonable time to see others, (besides those called from among the Hindoos, of whom there are now three persons called to the Gospel ministry,) engaged in the same glorious cause.

The translations of the word of God into the Oriental languages, are still going forward. The whole Bible is printed in Bengalee. The New Testament in Sungskrit and Oorissa—the poetical books and part of the prophets in Oorissa—nearly two-thirds of the New Testament in Hindosthanee—and nearly half of it in Mahratta. The printing is also going forward in Chinese, and the languages of the Seeks. The translations are well advanced in several of these, and two or three other languages. In short, we have great reason to bless God that he has assisted us thus far, and to look for his support and assistance to the end.

I am, very affectionately, yours,

W. CAREY.

Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(*Continued from* p. 238.)

10. In the *Guzzerattee*, the translation has advanced also as far as the Gospel by John. The proportion of words already known is about six in seven, which renders this part of our work pleasant also. The first sheet of Matthew is printed off in a quarto size, and in the Deva Nagree, the character in which learned works are printed throughout India.

11. We next notice the *Mahratta*, spoken by a nation who, on the western side, are our nearest neighbours. Their language of course early engaged our attention, and the general affinity of languages both invited and amply repaid application. The proportion of words already known to us was about nine in ten. In this the New Testament is nearly finished, and several books of the Old. The Gospel by Matthew was printed off nearly two years ago, in the Deva Nagree character: it was included in about 100 quarto pages. We have now however cast a fount of types in the current Mahratta character, which will comprise the whole New Testament in 700 octavo pages. Of this edition, which consists of a thousand copies, the Gospel by Matthew is nearly all printed.

12. The *Hindoosthanee* has admitted perhaps a greater number of foreign words than any of the dialects of India. This mixture is indeed so great as to render two translations necessary; one into that which draws principally on the Persian and Arabic for its supplies of difficult words, and another into that which has recourse in the same manner to the Sungskrit. Indeed, the difference in these two kinds is so great, that the gospel translated into the former kind of Hindee, under the auspices of the College of Fort William, is in many places quite unintelligible to Sungskirt Pundits, born and

brought up in Hindoosthan; while our Mussulmen Moonshis have professed, if not felt, equal ignorance relative to common words derived from the Sungskrit. In this Sungskrit-Hindee version, nearly the whole of the New Testament waits for revision, and the book of Job, the Psalms, the Proverbs, and some other parts of the Old. We have begun printing the New Testament in the Deva Nagree character, and in a quarto size: it will probably make a volume of about 600 pages. The book of Matthew is nearly finished. Conscious that a number of defects must unavoidably attend a first edition, we have in this also restricted the number of copies to a thousand.

13. The language of the *Seeks* is a modification of the Hindee, and has nearly the same affinity with the Sungskrit. Although so nearly allied to the Hindee, however, its grammatical terminations are different, and it has a different character, to which the Seeks are so much attached, that the mere circumstance of a book being written in it, recommends it strongly to their notice. These considerations have determined us to attempt alluring this nation to the perusal of the sacred word by presenting it to them in their vernacular language and character. A learned Seek, eminently skilled in Sungskirt, has been for some time retained for this purpose, and the translation has advanced to the Gospel by John.

14. We will now mention another version which it has appeared our duty to begin. Though the languages spoken by the great mass of people will necessarily have the first claim on the attention of those who feel the worth of immortal souls, and this, however uncouth some of them might appear, yet it has occurred to us that a *Sungskrit* version of the sacred oracles is an object worthy of attention. The language itself, from its copiousness and exquisite grammatical structure, seems fitted to *receive* the divine oracles beyond almost any other, while its being a language in which the meaning, not only of the terminations but of every individual word has been fixed for ages, enables it to retain and preserve the precious treasure with as much firmness per-

haps as the Greek itself. The currency of it exceeds that of any other language in India. Every pundit converses in it: the Word of God therefore, in this language, will be rendered equally intelligible to the pundits of Nepaul and of Malabar, of Guzzerattee and Cashmire; while its being the language esteemed sacred by the Hindoo pundits, may incline them to read what their fastidiousness would lead them to despise in the vulgar dialects. Under these impressions, we began a translation of the Scriptures into the Sungskrit, which has proceeded so far that the Four Gospels are already printed off. The edition is in quarto, and will be included in about 600 pages, in the Deva Nagree, the proper Sungskrit character. This version, while it is to us one of the most easy, will we trust come nearer to the idiom of the original than any of those in the common dialects. Its ample and exquisite grammatical apparatus permitting us to follow the Greek, not only in rendering tense for tense, and case for case, but generally in the collocation of the words.

15. Respecting the *Persian*, we were aware that little could be expected from affinity of languages; and that except the assistance to be derived from the currency of a number of Persian words in the Bengalee and Hindoosthanee languages, and a few already familiar through the medium of the Hebrew, we had entirely a new language to acquire. This inclined us to apply to it at an early period; and we had proceeded so far as to complete a great part of the New Testament, as well as the Psalms and some other parts of the Old. Providence however has been pleased in a singular manner to provide for this version, by preparing a person for the work peculiarly qualified; NATHANIEL SABAT, a native of Arabia, a descendant of Mahommed, and once his devoted follower; who, by residing some years in Persia, has acquired that language in a degree of perfection scarcely to be attained by a European. A number of circumstances concurring to bring him to Bengal, he has been retained for the Persian translation, and is at present at the Mission House, Serampore.

(To be continued.)

DOMESTIC.

Letter from Rev. Mr. Blackburn to Dr. Morse.

Rev. and Dear Sir, Maryville, Jan 5, 1810.

I THINK when I was with you in Charlestown, I stated the number of the Cherokee nation to be between 10 and 12,000 souls, though at that time the enumeration was not completed, and I could not therefore make the estimate with certainty. But now the persons employed having finished the business, I am able to give you the exact state of the nation in detail. Let it be remarked, that the enumeration is rather below than above the number in every particular; as the Indians, by some means, especially at the first of the business, thought there might be a design eventually to tax them according to that ratio.

In the nation there are 12,395 Indians. The number of females exceeds the males 200. The whites in the nation are 341. One third of those have Indian wives, 113. Of negro slaves there are 583. The number of their cattle, 19,500; do. of horses, 6,100. The number of hogs, 19,600; do. of sheep, 1,037.

They have now in actual operation, 13 grist mills; 3 saw-mills; 3 salt-petre works; and 1 powder mill. They have 30 waggons, between 480 and 500 ploughs, 1600 spinning wheels, 467 looms, and 49 silversmiths.

Circulating specie is supposed to be as plenty as is common amongst the white people. These advantages have been mostly obtained since the year 1796, and rapidly increased since the year 1803.

If we deduct from the year the number of Sabbaths it contains, and suppose that each spinning wheel turn off six cuts per day, the amount of 1600 will be 250,400 dozen of yarn in one year, this will make when wove into cloth, 292,133 yards.

If we should suppose each loom to put of 4 yards per day, the produce of 467 will be annually 584,684 yards.

Allow 2 hands to a wheel, 3,200 women will be employed in carding and spinning, 467 engaged in weaving, and as many to fill the quills.

If each plough be allowed only ten acres, then 500 ploughs would cultivate 5,000 acres, and would employ 1000 hands, as one must use the hoe after the plough. There is also nearly as much land in the nation wrought without a plough as with it. Each acre will produce 50 bushels, which will be equal to 250,000, or 20 bushels to each person. The actual amount will double that sum.

It is often asked, are they increasing, or on the decline? All I can say to this is, that both from my own observation, and that of those most conversant with them, it is evident that there is less space between the younger children of families than those more advanced, and that in nearly the proportion as the hunting life has yielded to the cultivation of the soil.

The number of Bibles and Testaments, circulated in the nation, including the children of the schools, is upwards of 600, and a variety of other books, as opportunity offered.

On their roads they have many public houses, and on their rivers are convenient ferries; there are many of them learning different trades as their inclination may lead them. But yet there is no church erected, and few feel the impressions of *grace*.

I have filled the sheet with details, and can only pray that the Lord may make your harvest of souls abundant in Charlestown. I am, &c.

GIDEON BLACKBURN.

ANNUAL REPORT

Of the Board of Directors, to the New-York Missionary Society;

Presented and Approved, April 3, 1810.

IN recounting to the brethren of the Society, at their annual meeting, the transactions of the past year, it would

rejoice the hearts of the Directors, to be able with truth to announce the rapid progress of the Gospel in every quarter to which their labours have extended. But though they cannot boast of an event so grateful to the lovers of the precious Redeemer, they have cause to believe their efforts have not been altogether fruitless. The constant attendance, the serious and solemn attention visible among the Tuscaroras, and the earnest zeal and anxious solicitude for the conversion of the brethren, testified by the believing part of the nation, are favourable symptoms, and presages, we hope, of the eventual success of the Mission.

Notwithstanding the reluctance of the Missionary to trust in appearances, which frequently prove fallacious, he is constrained to acknowledge in a late communication, that the word of the living God has, in some instances, reached the hearts of both white people and Indians.

No additions, it is true, have been made to the church among the Tuscaroras, by baptism, during the ministration of Mr. Gray. Applications for admission to the ordinance, have not been wanting; but these were deservedly rejected, as arising from mistaken ideas of the ordinance, and of the subjects proper to receive it.

A willingness to accept of baptism at the hand of the Missionary, steady attendance at church, and a disposition to break off from gross sins, were deemed sufficient qualifications for the ordinance, by those ignorant or misguided persons. In a few individuals lately, a better spirit has discovered itself. As these appear to be actuated by better motives; by a deep sense of their undone condition, and a conviction of the necessity of a Saviour's righteousness, they have claims better authenticated; and after receiving the necessary instruction, and affording satisfactory evidence, by their life and conversation, of the reality of a saving work of grace on their hearts, will doubtless be admitted to a participation in the sacred ordinances of the Gospel, and contribute to the increase of the Church, among the Tuscaroras. The erroneous spirit formerly prevalent among that people, the Missionary humbly trusts, the Lord has rebuked, and is now spreading sentiments more just, and more congenial to the nature of the Gospel of Christ.

The Rev. Robert Forrest, who at the special request of the Directors, visited the Tuscarora nation, in July, 1809, attended their council, and preached for them, gives ample testimony to the exemplary conduct, and growing attention to divine things, both among these Indians, and among the white people in their neighbourhood; as well as to the fi-

delity of the Missionary, and his qualifications for the trust committed to him. And this testimony, in itself unexceptionable, is corroborated by the opinion of other respectable persons, both in the Western District, and in Canada.

Mr. Gray, in summer, preaches twice every Sabbath. His first sermon is specially addressed to the Indians; his second is more particularly adapted to the situation and circumstances of the white inhabitants; and their numbers frequently exceed the number of his Indian hearers. In winter he preaches but once, and that almost exclusively to the aborigines; but few of the whites attending. The number of his Indian hearers varies from fifty to seventy; the proportion of females being commonly the greatest. The general deportment in the house of God is grave and solemn.

Though the youth appear sometimes to listen with attention to the voice of instruction and reproof, at others, like too many of the youth among ourselves, they break through every restraint, and pursue their wicked practices with avidity. The chiefs of the nation, and persons of more advanced age, are friendly, sober, and honest. Indeed, temperance and honesty are prominent traits in the Tuscarora character. The conduct of the professors of the Gospel is irreproachable.

The seasons of catechising in the present state of things cannot be regular and fixed, but are necessarily accommodated to times and circumstances, wherever the Lord opens a door, either in visitation, or in private conversation. Afflictions, sickness, and death, are the special seasons of ministerial visitation.

The Board of Directors unite with Mr. Gray, in earnestly soliciting every member of the society, in his private supplications at the throne of grace, to remember the interests of the Redeemer among the heathen in general, and particularly among the people more immediately under the charge of the Society. The promises and declarations of scripture on this subject, give the greatest encouragement to the duty, and the Missionary views the personal blessings he has enjoyed in his present charge, as precious answers to the prayers of the Society.

The farm purchased for the use of the Mission is said to be valuable, but will still require some additional fencing to complete its improvement, and render it capable of yielding an increase proportioned to its value. Though the accounts with Mr. Holmes are not yet finally settled, some of the materials which were in his hands, have been delivered up by his agent, and applied to the repair of the house, or used in the erection of a barn on the farm. The real ex-

pense of the buildings has, however, been little diminished by the materials recovered; but an immediate disbursement of money, equal to their value, has been saved.

The school erected in the Tuscarora village for the instruction of the Indian children, in the estimation of all, is an object of the highest importance. A knowledge of the English language, and the principles of divine truth imbibed in youth, frequently repeated, and seriously inculcated by a faithful teacher, would not only greatly facilitate the labour of the Missionary, but give direct access through the understanding to the conscience. This department, however, has during the last year languished, through the indisposition of the teacher, whose labours have been much interrupted by the prevalence of a nervous indisposition. Exercise has now, in a great measure, removed the complaint. The school is increasing, and is at present attended by twenty-four children; of whom eighteen are Indians, sixteen boys, and two girls; the remaining six whites. The Indian children have made but little progress. The most advanced class is only beginning to read. But their progress in manners, is greater than their progress in letters. The Lancaster plan of tuition has been attempted; but hitherto without success. The common mode of instruction has of course been adopted. The deportment of the teacher is becoming his Christian profession. He is now much encouraged, and able to give stated and regular attendance on his school. But by a statement of his necessary expenses, submitted to Mr. Gray, it appears that the allowance hitherto made him is insufficient. An augmentation of salary has been judged necessary to the continuance of the school.

Since the last annual meeting, a revival of correspondence with the different Missionary associations, with which an epistolary intercourse had formerly been maintained by this Society, has been attempted; but answers have been received only from the Northern Missionary Society of this state, and from the London Missionary Society.

From the Report transmitted by the former, it appears, they are prosecuting the Missionary cause among the Oncidas with spirit, and not without success. Mr. Jenkins, their missionary, was ordained to the work of the Gospel-ministry in April, 1809; and from that time to the 5th of September, in the same year, had baptized thirty children. He steadily officiates at Squasselow and Oneida. The whole number of Indians at Oneida, amounting to 450 or upwards, profess the Christian religion, excepting 3 or 4 persons; yet the number of communicants in May, 1809, did not ex-

ceed 18 or 19. An Indian, named Abram, labours also with great zeal in promoting the interest of the Gospel among the Oneidas, and has been earnestly recommended by Mr. Jenkins, to notice and compensation from the Directors of the Northern Missionary Society.

The communication received from the London Missionary Society has been published at large in the Christian's Magazine. In addition to the information therein contained, it may be proper to observe, for the encouragement of our brethren of this Society, that the extensive utility of the pious and respectable body of men, connected with that association, is equalled only by the prudence and perseverance with which their measures are conducted. The success of their labours is various. In Africa, a considerable number of Missionaries is employed, with a zeal and success that have astonished the world, particularly among the Hottentots, whose ignorance and stupidity were proverbial, and who were scarcely allowed to claim a rank in the scale of being superior to the brute creation.

The pious, learned, and indefatigable Dr. Vander Kemp, has formed a plan for extending the chain of Missionary settlements along the East coast of Africa; and has proposed, notwithstanding his advanced age, to proceed on a new mission to the Isle of Madagascar. In his expedition, he is to be accompanied, among others, by Mr. Smit, who for some time resided in this city, and is well known to many members of this Society.

A prosperous mission of the London Association, was founded in Demarara, in the month of February, 1808. It is occupied in disseminating the knowledge of the blessed Gospel among the negro slaves. In March, 1809, the Missionary writes, that 24 of these had been received into the church of the Redeemer by baptism, and that more than 150 of them were seriously seeking the salvation of their souls.

The London Missionary Society is still extending its exertions to new fields of labour. No practicable object escapes their notice. Besides their endeavours to remove the vail of Moses from the eyes of the Jews, and the efforts they are making for the translation of the Scriptures into many different languages, particularly into the Chinese, an undertaking hitherto deemed insuperable, they are meditating a mission to the Greek Islands, to preach the Gospel, and circulate the modern Greek Testament among the inhabitants.

From the Netherland Missionary Society, a letter has been received, breathing a spirit of fervent piety and zeal

for the promotion of the Gospel. The forwarding of their transactions, though inconvenient at the time, may be expected as soon as opportunity offers. These zealous followers of the Redeemer, in the midst of difficulties and discouragements, are not unmindful of their Christian privileges, nor unwilling to impart what they have freely received at the hand of their gracious heavenly Master. They were at the date of their letter, preparing a mission to the coast of Coromandel.

From the laborious and faithful Paul Cuffee, a communication was received soon after the last annual meeting of the society, detailing the state of the different congregations under his care. The substance of his letter was published with the last annual report, and does credit to his piety and fidelity, while it furnishes additional cause of gratitude to Jehovah Jesus for the greatest manifestations of his love and power to the children of men, evidenced in the work of his blessed Spirit on the hearts of many of the people under the care of Paul. A letter has been written to the Rev. David S. Bogart, who is the medium of communication between the Society and Paul, requesting some account of the present state of his congregations; but no answer has hitherto been received.

The Directors have for some time extended their views to other Indian nations, particularly to the Senecas, among whom, it has been contemplated to erect a school; which is only delayed until a person can be procured, properly qualified for the office. A committee has been appointed also, to inquire what places may with propriety be occupied as Missionary stations; and where it would be advisable to erect other schools. But some time must elapse, before these objects in all their details, can be prepared for deliberation, and ripened into execution, even if every pecuniary impediment were removed.

To inspire every heart with confidence in the bountiful goodness of the divine Head of the church, and to the honour of the Assistant New-York Missionary Society, their liberal donation of $328 53 cts. ought to be recorded with gratitude. This supply will be a seasonable aid to the Directors, in establishing a school among the Senecas; or, should this fail, may be employed to enlarge the sphere of the Society's usefulness in some other quarter.

A letter, inclosing a donation of $40, has also been received from the Presbyterian Youth's Assistant Missionary Society. This Association was formed in November, 1809, for the sole purpose of promoting the views of the New-York Missionary Society. If we consider the short dura-

tion of the establishment, and the spirit of piety and generosity from which it originated, the donors will be found to deserve, as they have received, the sincere thanks of the Directors.

The Young Men's Bible Society, is also entitled to the grateful acknowledgments of every friend to the Missionary cause, for the benevolent tender of their service to supply this Association with Bibles. The offer was accordingly accepted with thanks, and with a determination to profit by their kindness, when circumstances call for its exercise.

In surveying the progress of the Missionary spirit, and reflecting on the amazing power of divine grace displayed in the various departments of the vineyard of God, while the Directors do homage to the zeal and activity of other Societies, less highly privileged than themselves, and acknowledge with shame their own inferiority, they are constrained to exclaim, "This is the Lord's doing, and it is wondrous in our eyes."

The Treasurer's account will exhibit a faithful statement of the receipts and expenditures for the year past, and will show the present amount of the Society's funds.

By order of the Directors,

P. WILSON. Sec'ry.

OFFICERS, AND OTHER DIRECTORS

Of the New-York Missionary Society, elected at the late annual Meeting, for the ensuing Year.

Rev. Dr. JOHN RODGERS, President.
Rev. Dr. J. H. LIVINGSTON, Vice-President.
PETER WILSON, L. L. D. Secretary.
Mr. DIVIE BETHUNE, Treasurer.
Mr. JOHN E. CALDWELL, Clerk.

Other Directors.

Rev. Dr. JOHN M. MASON,
Rev. Dr. SAMUEL MILLER,
Rev. Dr. JOHN N. ABEEL,
Rev. Dr. PHILIP MILLEDOLER,
Rev. Dr. JOHN B. ROMEYN,
Rev. Mr. CHRISTIAN BORK,
Rev. Mr. JOHN SCHUREMAN,
Rev. Mr. JACOB BRODHEAD,
Dr. THOMAS BOYD,
Mr. JESSE BALDWIN,
Mr. RICHARD DURYEE,
Mr. ROBERT GOSMAN,
Mr. ZECHARIAH LEWIS,
Mr. JOHN MILLS,
Mr. ANTHONY POST,
Mr. HENRY RANKIN,
Mr. JOHN STOUTENBURGH,
Mr. WILLIAM WHITLOCK.

DR. *The New-York Missionary Society in acct. current with Divie Bethune, their Treasurer.* CR.

1809. June 7.	To cash per the following dfts. viz. Andrew Gray fav. James Brisbane, ... $250		
	Do. Joseph Ellicott, . . 177		
	J. Mount Pleasant, fav. A. Gray, ... 50		477
July 1.	To per 6 month's salary due Paul Cuffee,		40
31.	To — Rev. Andrew Gray's dft. . . .		200
Oct. 11.	To — do. do. fav. E. Carey,		198
13.	To — Advance to Obed. Crane, . . .		50
19.	To — Paul Cuffee salary to 1st inst. .		20
23.	To — N. Cusick's dft. fav. J. Fairbanks,		50
30.	To — do. do.		50
Nov. 6.	To — Rev. Andrew Gray's dft. . . .	282	25
13.	To — Geo. Forman's Bill for Printing,	31	25
18.	To — Degroot's Salary to 6th October,	27	50
26.	To — Stryker, for Candles, ...	6	38
1810. Jan. 15.	To — N. Cusick's dft. for 3 mos. Salary,		50
29.	To — Obed. Crane's dft. fav. Fairbanks,		60
Mar. 1.	To — do. do. do.	27	77
April 2.	To Balance carried down, ...	183	18
		$1753	33

1809. April 3.	By Balance from old account, ...	215	51
5.	— Amount of Collection at the Annual Sermon, ...	270	98
..	— Subscriptions collected by John Rose,	105	50
10.	— Received of W. Wilson, for his subscription, ...	10	
June 6.	— Dividend on Bank shares, ...	67	50
Aug. 25.	— Do. on Insurance shares, . .	45	
Oct. 31.	— Received for Steele's note, ...	54	72
Dec. 13.	— Dividend on Merchant's Bank shares,	67	50
1810. Jan. 26.	— do. on Insurance shares, . . .	60	
Mar. 6.	— Received of the Assistant Miss. Soc.	328	53
19.	— Amount of Collection in the Middle Dutch Church, ...	290	38
21.	— Received of Corns. Hyer, in addition to do.	6	..
29.	— Received of the Presbyterian Youth's Assistant Missionary Society, . . .	40	
26.	— Amount of Collection in Rev. Mr. Bork's Church, ...	56	64
April 2.	— Do. Dr. Milledoler's Do. .	135	77
		$1753	33

1810. April 2. By Balance bro't down at Credit of new acct. $ 183 18

Errors, &c. excepted, [Signed,] DIVIE BETHUNE, Treasurer.
New-York, 2d April, 1810.

WE the Subscribers, appointed a Committee to audit the Treasurer's Account, have done so, and found it right and accurate; the Balance due the Society One Hundred and Eighty-three Dollars, eighteen cents. There are also fifteen shares in the New-York Insurance Company, and thirty shares in the Merchants' Bank, the property of the Society.

[Signed,] JOHN STOUTENBURGH,
RICHARD DURYEE.

OBITUARY.

DIED, March 23d, in the twentieth year of her life, ELIZA VAN WYCK, only surviving daughter of the late THEODORUS VAN WYCK, of this city.

She possessed uncommon strength of understanding, and maturity of judgment. Her mind was cultivated by an excellent education, and richly furnished with useful knowledge from reading and observation. Though thus qualified to shine in the world, her affections were early drawn out, after a better country, even an heavenly.

From her childhood she displayed a serious, reflecting disposition, and paid an unusually strict attention to the external duties of religion. She scrupulously observed the Sabbath, regularly waited upon God in public worship, read the Bible at least once every day: and morning and evening repeated the prayers she had been taught.

At the age of eleven, a change took place in her views of prayer, which not only proved that she was under the guidance of an Almighty and gracious friend; but also through his blessing, contributed greatly to make her in the end savingly acquainted with him, as the beloved of her soul. Her parents going to Europe on account of her father's health, placed her at a boarding school in Newark. One evening, soon after they had left her, she had repeated her prayers as usual, and got into bed: when reflecting on the exercise in which she had been engaged, the thought was forcibly impressed upon her mind, that the form of prayer she had used, did not convey all the desires and petitions with which her heart was then filled. She reasoned with herself in this pertinent and just manner, "God has given me the faculty of expressing my feelings and wants: why not use it in making them known to him in my own words?" The reasoning was conclusive to her mind: She arose from her bed, fell on her knees, and for the first time in her life, prayed with the understanding and the heart, as well as with the lips. Ever afterwards, in all her approaches to the throne of grace, she poured forth her desires to her heavenly Father, as the spirit gave her utterance. In the en-

joyment of this privilege she spent much of her time, embracing every opportunity she could, without attracting notice, to retire to her closet, for that purpose.

So correct were her views of the manner in which the Sabbath ought to be sanctified, and so strong her sense of duty, at fourteen, that she resolutely, though respectfully, reproved a near friend for reading newspapers or profane history on that day, or attending to his worldly affairs.

During her only sister's indisposition, she was extremely desirous to have her apprised of her danger, that she might prepare for the issue; being fully convinced the welfare of the soul was of infinitely more consequence than any injury the body might sustain from such notice. Her sister's death, which happened when she was sixteen, filled her soul with the deepest sorrow. It excited the most serious reflections about her own mortality, and the necessity of being ready when her master should come. Ever after, she was reluctant to engage in any scenes of levity. With ample means, and temptations to enjoy largely of the pleasures of this world, she could not relish them, fascinating as they are to the gay and thoughtless. She has often said latterly, that when solicited to partake of them, she could not help thinking there was a better portion for her. Her mind was powerfully drawn to the contemplation of a heavenly country. She therefore felt no satisfaction in the vanities of this world, which are perishing. Her desires grasped some substantial good, some solid comfort, on which her precious, never dying soul, could rest with safety.

Notwithstanding this increased seriousness of mind, and disrelish for worldly pleasures, her views of the truth as it is in Jesus, did not become truly evangelical, till about a year after the death of her sister. At that period, returning from a visit to some friends in the country, she was suddenly seized with a spitting of blood. She then considered herself appointed to die of the same disease which had taken her sister away. To use her own words, when relating the incident some time afterwards, "It seemed, said she, as if God then touched my body, and it withered; but he at the same time touched my soul, and it lived. Then I began earnestly to cry within me, What shall I do to be saved?"

She now felt herself a lost, ruined, condemned sinner, and most earnestly sought to secure an interest in Christ, as the propitiation for sin, and the surety for sinners. From this period she became a humble suppliant at the throne of grace, for a free and sovereign pardon of her sins. Like the Syrophœ-

nician women, she realized her unworthiness, but persevered in seeking a blessing at the hand of her Saviour. Her thirst after the one thing needful, became unquenchable and abiding. She searched for it as hidden treasure, and was willing to sell all she had for this pearl of great price.

During the following winter she became desirous of fulfilling Christ's dying command, "Do this in remembrance of me." In the first interview her pastor had with her, he found her doubtful about her fitness for attending that ordinance; but manifesting very strong evidences of a sincere trust in the blood of Christ, for acceptance with God. She considered the assurance of faith as the requisite qualification for admission to the Lord's Supper. Being convinced, however, in subsequent conversations, that such assurance is consequent on faith, and not faith itself; and feeling a humble hope that she had chosen Christ as her all, though fearful he had not received her, she resolved to obey his commandment the first opportunity which offered. In the adorable providence of God, however, she was prevented by the rupture of a blood vessel in her lungs, which suddenly brought her to the brink of the grave.

During her sickness, which ensued and continued for the space of twelve months, she manifested the power of the grace of God, in the most remarkable manner. She was occasionally visited with doubts about her own state; but they evidently proceeded from her anxious solicitude to feel the full assurance of faith, and from a mistake which is not uncommon, that lively emotions of joy constitute an essential evidence of an interest in Christ. At the very time, however, when she experienced these doubts, she enjoyed comfort, and was enabled to roll her burden as a poor sinner, on the Lord Jesus Christ.

These doubts being removed, by different details of Scripture truths, at different times, she seemed to enjoy real peace in believing, a long time before her death. The depressions of mind she afterwards experienced, were such as are common to all believers, at certain seasons, or proceeded directly from the effects of an all-chilling and prostrating disease.

Throughout the whole of her illness, lingering and afflictive as it was, her covenant God strengthened her. She displayed an unshaken trust in the blood of her Saviour, and uncommon patience under her trial. She would not acknowledge that she suffered any thing, but made constant mention of the goodness of the Lord to her.

Respecting the final issue of her sickness, she appeared to have no will of her own; but uniformly expressed her acqui-

escence in the divine will. About a month before her death, being asked if she did not long to be gone? No, she replied, I am not so *high* as that. She was then asked, If she was not so tried by sufferings as to wish them at an end? No, said she, I am not so *low* as that.

A deep sense of the important duty of sincerity, both in words and actions, made her habitually cautious not to express at any time, more than she really felt. This had, from her earliest years, regulated her intercourse with her companions and acquaintances, to a very great and laudable degree: and it induced her to be less communicative of her religious experience than was expected by those who best knew her. She never spoke of herself, and of the state of her mind, even to her best and most intimate friends, without caution, and a fear of appearing ostentatious. When she was constrained at last to utter her testimony to the work of grace in her soul, it was not without expressing her desire frequently, and praying most earnestly, to be delivered from vain-glorious motives and feelings, and to be permitted to say nothing but what might promote the glory of God, and the real good of her fellow-creatures.

Some months previous to her decease, being advised by an acquaintance, to divert her mind by reading some light amusing works, such as biography, pleasant histories, and the like; "My mind, she properly and pertinently replied, can feel no interest in any history but that which relates to the kingdom of the blessed Redeemer." What pleasure could such works have afforded her? They did not exhibit a Saviour's love, or a Saviour's all-sufficiency; they did not unfold the promises of the Gospel, or the hopes of glory. A dying Christian resort to such sources to divert the mind! A worldling cannot find in them the happiness which his soul needs! How then can a Christian, on the borders of eternity*?

About a month before her death, she had experienced a very severe turn of coughing, in which she expected to be suffocated. On relating the circumstance to her mother, the next morning, she told her, that she had, in this instance, realized what her sensations would be in the hour of death. "I find by that experience, said she, that death has lost its sting with respect to me. Its near approach seemed to excite no terrors in my mind."

* We recommend to the reader, a letter of the pious Mr. Hervey, on this subject. It is in Vol. VI. Letter 56, of the 12mo edition of his Works, and in the 8vo. Vol. VI. Letter 170.

About a fortnight after that, she felt much gratification in having her mother to sit up with her all night; as it afforded her an opportunity of having a long, uninterrupted conversation with her alone. She improved it, in conversing about her approaching death and burial, and her hope beyond the grave. She entered minutely into a number of particulars relative to her funeral, &c. She named the young gentlemen whom she wished to be her pall-bearers; spoke of several things to be done after her decease: all with extraordinary composure, presence of mind, and discretion. In order to console her weeping mother, she said to her, "My dear mamma, when you see my body carried away to the grave, only think that my soul is in heaven with my Redeemer: we shall soon meet there." With many similar reflections she endeavoured to administer consolation to her, and dry her tears.

The night afterwards, she had an opportunity of being many hours alone with a young female friend, who had for some time, chiefly through her instrumentality, been under very serious exercises, about *the one thing needful*, and appeared hopefully acquainted with the truth. She addressed her as follows:

S——, whenever I look at you, and compare your present with your former state, I cannot but feel how good God has been to you. You once thought your only happiness was to be found in the world. How thankful ought you to be, that God has been pleased, in his infinite mercy, to call you out of a world that lieth in wickedness. Continue to press forward. Beware of drawing back. The most important advice that I can give you, is to go often to your Saviour. Put all your dependence on Him. Don't trust to self-righteousness; but to the righteousness of that Redeemer who died for you, and on whose merits alone you must rest for salvation. View him stretched on the cross; and ask your heart if you can refuse to give yourself wholly up to him who suffered so much for your sake. Difficulties and doubts proceed from unbelief. Banish them from your mind, and trust to the promises. What the Lord has begun in you, he will complete. Seek for companions those who love the Lord. Read your Bible frequently. Be constant in private devotion. The Lord will hear your prayers and bless you. Should you be attentive to all these things which I have recommended, I hope, by the grace of God, to meet you at the bar of judgment, and receive with you the sentence of, "Well done," &c.; but if you neglect them, oh S——! how awful will be the other sentence, "Depart ye cursed," &c.

On the 18th March, she said to two young female relatives, who came to see her: "This morning I had a very ill turn; I did not expect to see you again in this world; I thought I should soon be with my Redeemer. I have put all my trust in the blessed Jesus. He has supported me hitherto; and I know He will support me to the very last; and will never leave nor forsake me. *I recommend to you not to go much into the world. You need not expect to find happiness there; it is in vain to try.* Endeavour to have the Saviour for your friend; seek the Lord while he may be found. Don't put off the *one thing needful* to a dying hour, or a sick bed. You may not then have sufficient time or strength granted you. Remember, *now is the accepted time; now is the day of salvation; youth is the time to serve the Lord.*" As she finished this last sentence, she appeared exhausted, and ceased.

On Monday evening, 19th March, being under the impression that her end was near, she requested, that all the family, and her friends in the house, should be called into her room. After mentioning to them that she was about to die, and would soon be with her dear Redeemer, she began to make some very affecting and interesting observations to those around her bed, when she was insensibly drawn into a very solemn address to the throne of Grace; to the beauty and effect of which, it is impossible to do justice. She therein thanked the Father of Mercies, for having noticed such a sinful worm as herself, and called her from darkness to light. She adored and blessed her dear Redeemer, for having suffered and died for her salvation. She praised the Holy Spirit, the blessed Comforter, for having applied to her soul the benefits of the redemption purchased by the blood of Christ. She implored the blessing of heaven on her dear, dear parents; that they might walk hand in hand the road to Zion. She prayed that the Lord would reward her dear, dear pastor, for his kindness to her; strengthen him in his work; make him successful in winning souls to Christ; that he might be abundantly blessed in his person and family, and receive a rich reward. She prayed for all her dear friends; that her death might be sanctified to them; *particularly to her gay young acquaintance in the world*, and to all that should hear of her name. And those poor blacks of the family, said she, with much emphasis, O Lord, have pity on their souls! She then thanked God for having given her so much strength; and pleaded for the support of her blessed Saviour, to carry her safely through the *dark valley*. She prayed that God would enable her to give a faithful testimony to the riches of his grace manifested in her behalf. Being then much exhausted, she inclined to rest.

In the evening, to a friend who came to see her, she said, I don't know that I shall live to see another day; I am going to an unknown world; but I am happy. After inquiring what day of the week it was, and being informed that it was Monday, she observed to this friend, that the sacrament of the Lord's supper had been administered in the church to which he belonged, the day before; and that she understood he had on that day openly joined God's people. Well, said she, persevere; press forward; you'll receive a rich reward; we have been friends this long time; I part with you now; but I trust we shall soon meet around the throne of God.

She desired to be affectionately remembered to several friends, whom she could not have an opportunity of seeing before she died; and sent particular messages to them; adding, tell them this is my dying advice. Her recommendations were remarkably judicious, impressive and edifying. The general tendency of them was, to call their serious attention to the *one thing needful;* warn them of the vanity and deceitfulness of worldly pleasures, and urge the importance of being early devoted to the service of God.

During the night, she repeated, at intervals, the following Psalms and Hymns, or parts of them:

Watts' 17th Psalm.—"Lord, I am thine, but thou wilt prove."
39th do. 3d part.—"God of my life, look gently down."
51st do. 1st part.—"Show pity, Lord, oh Lord forgive."
92d do. do. —"Sweet is the work, my God, my King."
17th Hymn, 1st Bk.—"Oh, for an overcoming faith."
81st do. 2d do. —"Why should I start and fear to die."
66th do. do. —"There is a land of pure delight."
Newton, 75th Olney Hymns, 2d Bk.—"My soul, this curious house of clay."

She seemed particularly fond of repeating and dwelling on the following lines:

"Jesus can make a dying bed,
"As soft as downy pillows are;
"While on his breast I lean my head,
"And breathe my life out sweetly there."

On Wednesday evening, 21st March, she began to repeat the first lines of Watts' 17th Hymn, 1st Book:

"Oh for an overcoming faith,
"To cheer my dying hours,
"To triumph o'er the monster death,
"And all his frightful powers!"

She then asked her mother to read the remainder for her. After hearing the last lines,

"Who makes us conqu'rors while we die,
"Through Christ, our living head,"

she raised her eyes towards heaven, and, fervently smiling, said, with much expression; I *die* in Christ, our living head. After a pause of a few minutes, she raised her head and said; I shall soon be with my dear Saviour. She then made great efforts to speak, and called on her Saviour, to enable her to do it. Mamma, said she, don't you think, if the physician was here, he could give me something to strengthen me, that I might speak once more. Her mamma replied, that if the Lord had any thing more for her to say, he would give her strength. So he will, said she; but the means? She then called on her blessed Jesus to assist her once more; and added, *not my will, but thine be done.* She then desired all the family to be called, and asked to be supported by two persons. After resting some time, she said; "Take the Lord for your shepherd." Being unable to continue, she said, "I have no more strength to speak to you. Look at me!"

Sometime afterwards, being visited by a friend, for whose salvation she felt much interested, as he approached her bedside, she said to him: The hand of death is upon me; Oh that I could make every body feel the importance of preparing for death! Make your preparation now, while you have health and strength. Don't put it off to a dying hour! What should I do now, had I not an interest in the Redeemer? Remember, laudanum will not always do; but the blessed Jesus, He will stand by you to the last! Read your Bible; go on your knees and pray to the Lord; He never rejected a sin-sick soul.

As this friend was about to take his leave of her, she said: The Lord bless you with many temporal and spiritual blessings. Farewell.

In the night, her mother asked her if she felt much pain; She replied, O, no: blessed be the Lord Jesus, who has smoothed my bed.

On Thursday morning, about six o'clock, she said: Blessed Jesus, receive my spirit. The phlegm then rising in her throat and oppressing her, she said; now I am going—come all and kiss me, *good-bye.* She then desired that all in the house should be called into her room. She requested every one to give her a parting kiss. "I expect, said she, to meet you all around our heavenly Father's throne, where we shall join in singing praises to all eternity. Why weep for me? I am happy. Blessed Jesus! how good hast thou been to me, in continuing to me the use of my reason, and giving me strength to speak till my dying hour. Oh how easy to die in the Lord! The prospect of heaven, how glorious!" She then requested that the servants should come and hear her dying words; not

forgetting *the Poor Cripple*, as she called the lame young negro boy; who very respectfully went and kissed her hand, and received her last advice and blessing, with tears in his eyes. She recommended to the servants, fidelity to their master and mistress, obedience to their parents; and also urged them to love the Lord, and make him their friend and portion; in doing which, they would be happy here and hereafter.

During this crisis, she several times repeated, *O death, where is thy sting! O grave, where is thy victory!*—She would often say: oh what a kind Saviour! See how he supports me. How good he is to give me strength! Oh that the Lord would enable you all to be as happy in your death as I am; and that we might all meet together in heaven to sing eternal praises to his name. Blessed Jesus! give me comfort; give me rest in thee!

Taking her mother by the hand and receiving her affectionate embrace, Oh my dear, dear mother, said she, God bless you! farewell. And you, my dear papa, (come and kiss me!) Oh, take good care of my dear mother; comfort her when I am gone; be kind to her; make her happy. I would say more to you all, but my strength fails me; how I am ready, waiting for the Spirit.

About eleven o'clock that morning, having struggled in vain for a considerable time to raise the phlegm in her throat, she at last seemed to sink under her repeated efforts, and uttered a deep groan: but instantly recollecting herself, she exclaimed; What's that for! as if reproving herself for uttering an expression of complaint. Shortly afterwards, looking at a friend, she said; It is the Lord: His will be done.

In the evening, being much oppressed by the phlegm, and incapable of raising it, she said; Mamma, I am going instantly. Her mother said to her, You are ready, my dear child, are you not? Oh yes, she replied with a smile. A Christian friend then said to her; My dear, the Lord has enabled you, by his grace, to give an ample testimony to the reality of the Christian Religion. You can no longer speak to his glory. He is now calling you to the trial of his faith and patience, by suffering his will. It was with difficulty she articulated her reply; I am willing to suffer. A little afterwards she said; Come Lord Jesus, come quickly.

On Friday morning, 23d March, about one o'clock, her mother asked her, if she was going? Yes, said she. Are you happy? Yes, she answered, my work is done. At two o'clock, she desired that all in the house should be called into her room. She wished to speak again to every one for the last

time: but was only able to express by her looks what passed in her mind. She cast her heaven-beaming eyes on her weeping mother, and took hold of her hand; then turning her eyes on her papa, and giving him her other hand; it is impossible to describe the scene that ensued.

Some minutes afterwards, while the following lines were read to her;

"Oh if my Lord would come and meet,
"My soul should stretch her wings in haste,
"Fly fearless thro' death's iron gate,
"Nor feel the terrors as she passed:"

she raised her hands and her eyes towards heaven, and gave such a look of eagerness and joy, as words could but faintly express.

She had been very desirous of saying something to a female attendant, who had waited on her for some days in her last illness; but for want of strength, or want of opportunity, was prevented from so doing; at length, seeing her stand at the foot of her bed, she, after much effort, was enabled to say; "*Ask and it shall be given;*" "*Seek and you shall find.*"

Within a few minutes of her death, she distinctly articulated the following broken sentences: Rejoice, I am happy; I am supported; I fear no evil; I shall not want; I am supported to the end; Receive my spirit—Come quickly: and one or two more expressions which were not so distinctly heard. After a few struggles, without a groan, about four o'clock in the morning of the 23d March, she slept in Jesus!

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labour and their works do follow them."

If any of the sons or daughters of worldly pleasures, any of the votaries of fashion, should cast their eyes on this account, we solicit them to pause for a moment in their course of life, and ask themselves, Can we hope for such a death?

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

A General History of the United States of America, from the discovery in 1492, to the year 1792: or Sketches of the Divine Agency in their settlement, growth, and protection, and especially in the late memorable revolution. in 3 vols. By Benjamin Trumbull, D. D. price $2, 50. pr. vol. Boston, Farrand, Mallory and Co. and Williams and Whiting, New York.

The Danger and Duty of young people, a Sermon, delivered in the Presbyterian Church in Cedar Street, New-York, April 1, 1810. By J. B. Romeyn, D. D. Williams & Whiting.

The Trial of Antichrist, otherwise, the Man of sin, for High Treason against the son of God. Tried at the Sessions House of Truth, before the Rt. Hon. *Divine Revelation*, Lord Chief Justice of his Majesty's Court of Equity; the Hon. Justice *Reason*, of the said court, and the Hon. Justice *History*, one of the Justices of His Majesty's court of information. Taken in short hand by a friend of St. Peter, Professor of Stenography, and author of "Dialogues between St. Peter and his Holiness the Pope of Rome," &c.&c. Price 75 Cents bound. Boston, Lincoln and Edmands.

Remarks on the Report of the Legislation on our Foreign Relations, by Sully. Boston, Wm. Wells.

Bible news of the Father, Son, and Holy Spirit, in a series of letters. In four parts. By Noah Worcester, A. M. Pastor of the Church in Thornton, price 60 cents. Boston.

Sermons on the Mosaic account of the creation; the serpent's temptation to our first parents, and on their exclusion from the garden of Eden, by Stephen West, D. D. Pastor of the church in Stockbridge. Stockbridge. 1809.

Lectures on Rhetoric and Oratory, delivered to the classes of Senior and Junior Sophisters in Harvard University. By John Quincy Adams, L. L. D. late Boylston Professor of Rhetoric and Oratory. In two volumes. Cambridge, Hilliard, and Metcalf. 1810.

An Essay on the Climate of the United States: or, an inquiry into the causes of the difference in the climate between the eastern side of the continent of North America and Europe, with practical remarks on the influence of the climate on Agriculture, and particularly the cultivation of the Vine.—"Rerum cognoscere causas. Virg."—Philadelphia, Hopkins and Earle.

The second volume of American Ornithology, or the natural history of birds of the United States, illustrated with plates, engraved and coloured from original drawings, taken from nature. By Alexander Wilson. Philadelphia.

A Treatise upon Wills and Codicils, with an Appendix of the Statutes, and a copious collection of useful precedents, with Notes, practical and explanatory. By William Roberts, of Lincoln's Inn, Esq. author of a treatise on Voluntary Conveyances, and on the statute of Frauds. London, J. Butterworth, 1809.

New Editions.

The Tatler, by Isaac Bickerstaff, Esq. in 5. vols. price 5 dollars in extra boards. New-York, E. Sargeant and M. and W. Ward.

Memoirs of Frederick and Margaret Klopstock. Translated from the German by Miss Smith. Price $1, 12 1-2. Baltimore, P. H. Nicklin and Co.

The New-York Conspiracy, or a History of the Negro Plot, with the Journal of Proceedings against the Conspirators at New-York in the years 1741 and 2. By Daniel Horsemanden, Esq. 8vo. price $1, 50.

New-York, Printed by Southwick and Pelsue.

William Tell; or Switzerland delivered. By the chevalier de Florian; with the Life of the author prefixed. Translated from the French by W. B. Hervertson. Philadelphia, Edward Earle, 1810.

Fragments in Prose and Verse, by Miss Elizabeth Smith, lately deceased, with some account of her Life and Character. By H. M. Bowdler. Ornamented with an elegant likeness of the author. Boston, Munroe and Francis, 1810.

The Principles of Midwifery; including the Diseases of Children. By John Burns, Lecturer on Midwifery, and Member of the Faculty of Physicians and Surgeons, Glasgow. With Notes. By N. Chapman, M. D. Honorary Member of Royal Medical Society, Edinburgh; Member of American Philosophical Society, &c. &c. &c. Philadelphia, Hopkins and Earle, 1810.

Works proposed & in the Press.

Williams and Whiting propose to publish an elegant edition of the Poetical works of William Cowper Esq. in 2 vols. 18mo. with Plates, &c.

S. and A. G. Humphrey's Philadelphia, are publishing by subscription, the Itinerant, or memoirs of an actor. By S. W. Ryley, Manager of the Liverpool Theatre, in two vols. 12mo. price one dollar a volume in boards.

Farrand, Mallory & co. Boston, have in the press Walker's Elements of Elocution, in one volume 8vo. with a portrait of the author.

A member of the Bar, proposes to publish by subscription, in 1 vol. 8vo. price six dolls. "An Abstract of the Public Laws of South Carolina, digested under proper heads, so as to present each subject entire."

Benj. Edes and co. of Baltimore, propose to publish Peuchets' Universal Dictionary of Commerce and Geography, in 15 vols. 8vo. 600 pages each.

Ryer Schermerhorn of Schenectady, has in the press, the works of Eliphalet Nott, D. D. President of Union College. The volume will speedily be published. It contains four of his printed Sermons, and three of his Addresses to the candidate for the Baccalaureate in Union College.

J. Belcher of Boston, and L. Rousmaniere of Newport, R. I. have in the press, and will shortly publish Sotheby's translation of Oberon from the German of Wieland.

E. Sargeant, New-York, has in the press Reports of Cases argued and determined in the High Court of Admiralty, commencing with the judgments of the Right Hon. Sir William Scott, Easter Term 1808. By Thomas Edwards, L. L. D. Advocate. Volume the first.

H. G. Spafford proposes publishing by subscription a new and complete Gazetteer of the State of New-York.

Inskeep and Bradford advertise the second American edition of Mrs. Elizabeth Montague, in the press.

T. B. Waite and co. of Boston, have lately published an edition of the same work.

An Edition of Meikle's Solitude Sweetened, is in the press of J. Seymour, New-York.

Oliver D. Cooke, of Hartford, (Con) and I. Cooke & Co. N. Haven (Con.) booksellers, have in the press and expect in a few weeks to have ready for sale, *Jamieson's Use of Sacred History*, 2 vols. in one, at the reduced price of $3.

Great Britain.

The Rev. James Parsons has undertaken to publish the remaining collections of the Septuagint, prepared by the late Dr. Holmes.

Professor White will shortly publish under the title of *Synopsis Criticæ Griesbachianæ*, an explanation, in words at length, of the marks and abbreviations, used by Griesbach in his edition of the New Testament.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. VI.] JUNE, 1810. [Vol. III.

BIOGRAPHY.

The following Sketch appeared first in the Evangelical Intelligencer, for the year 1807. Having been revised by a near friend of Col. Bayard, it is inserted in the Christian's Magazine, with a good hope that it will prove both interesting and edifying to the reader.

A SHORT SKETCH OF THE LIFE AND CHARACTER OF COL. JOHN BAYARD.

"I HAVE often thought," says the celebrated author of the Rambler, "that there has rarely passed a life of which a judicious and faithful narrative, would not be useful. For not only every man has, in the mighty mass of the world, great numbers in the same condition with himself, to whom his mistakes and miscarriages, escapes and expedients, would be of immediate and apparent use, but there is such an uniformity in the state of man, considered apart from adventitious and separable decorations and disguises,

that there is scarce any possibility of good or ill, but is common to human kind. We are all deceived by the same fallacies, all animated by hope, obstructed by danger, entangled by desire, and seduced by pleasure."

In the life of him who is the subject of the following sketch, there is indeed nothing so pre-eminent as to claim the notice of the historian, or the grateful memorial of a nation. Yet it may truly be affirmed that in all his conduct, as well public as private, there was such a purity and elevation of principle; such a disinterested ardour and promptitude in promoting the public good, or in contributing to individual happiness, as commanded universal respect and esteem. His biography, therefore, may not only furnish materials for the gratification of his surviving friends, but for the benefit of society at large. But whatever good the *tenor* of his life may have a tendency to produce, it is the *closing scene* of it which forms the best comment on the principles he had professed; which, by adding a *death-bed testimony* to that of a consistent life, shows the inestimable importance of that Gospel which has "brought life and immortality to light," which proves with what a holy composure and triumphant joy, a real believer can behold the near and certain dissolution of his nature—how cheerfully he can part with what he has held most dear on earth, and with what transport rise on the wings of faith, to those "mansions of bliss reserved for the righteous, where they shall shine like stars in the firmament, for ever and ever."

Col. John Bayard was born on the 11th of August, 1738, on Bohemia manor, in Cecil county, and state of Maryland. His father, whose name was James, was the youngest of three brothers, who were all settled on adjoining farms, and lived with each other on terms of affectionate intimacy. They were all men of piety and worth, and highly respected in

the circle of their acquaintance. James, the father of Col. John Bayard, by adding commercial enterprise and industry to the cultivation of a farm, in a few years accumulated what, at that time, was considered a handsome estate. This, however, he did not long live to enjoy. Both he and his excellent wife, (whose maiden name was Ashton,) died early, leaving two sons, John and James, their only surviving children, to the care of more distant relatives. As his father had died without a will duly executed, John, the eldest son, became entitled by the laws of Maryland to the whole real estate. Such, however, was his affection for his brother, (who, although a twin, was the younger of the two,) that no sooner had he reached the age of manhood than he immediately conveyed to his brother, one half of the estate he had so inherited.

The two brothers received their classical education under the direction of the Rev. Dr. Samuel Finley, who at this time kept an academy of high reputation in Chester county, Pennsylvania; and who afterwards was chosen President of the College of New-Jersey.

Having finished the elementary part of their education under Dr. Finley, they were removed to Philadelphia for the purpose of being put to business. Mr. John Bayard was put into the compting-house of Mr. John Rhea, a merchant at that time of considerable note. James, (father of James A. Bayard, Esq. at present a Senator of the United States from the state of Delaware,) preferring the study of physic, was put apprentice to the late Dr. Cadwallader. It was during his apprenticeship with Mr. Rhea, that the seeds of grace sown in the heart of Mr. John Bayard, began first to take root. With advancing age the growth increased, till in the lapse of successive years it produced those precious *fruits of righteousness*, which, in the course of his active and useful life, have abounded so much to his own honour, and to the benefit of all who were connected with him.

When the period of their several apprenticeships had expired the brothers entered into business with ardour, but more intent on doing good than on accumulating wealth. United as they had ever been, not only by birth and education, but by the closest ties of affection, they seemed resolved not to be disunited by their connexions in life. They married two sisters, the daughters of Mr. Andrew Hodge, a respectable merchant in Philadelphia. Margaret, the eldest sister, from her union with the eldest brother, became the parent of fifteen children, of whom seven only are at present living.

From the serious turn of mind which the subject of this memoir had acquired during his apprenticeship, he early became a communicant of the Presbyterian church, then under the charge of the Rev. Mr. Gilbert Tennent. Some time after his marriage he was chosen a ruling elder of this church, which place he filled for many years with zeal, reputation, and usefulness. During the several visits which the Rev. Mr. George Whitefield made to America, he became intimately acquainted with Mr. Bayard, and much attached to him. They made several tours together through, what were then, the American colonies, always returning better pleased with each other. So much, indeed, was Mr. Whitefield attached to the Bayard family, that he often expressed a wish to have his remains deposited in their family burying-place at Bohemia, should it be his lot to die in America.

On the 8th of January, 1770, Mr. Bayard lost his only brother, Doctor James A. Bayard, a man of promising talents, of prudence and skill, of a most amiable disposition, and growing reputation. This was a shock which his affectionate heart could with difficulty sustain. As he had loved his brother with the tenderest affection, he lamented his decease with the most sincere grief. The violence of his sorrow

at first, produced an illness which confined him to his bed for several days. By degrees it subsided into a tender melancholy, which, for years after, would steal across his mind, and tinge his hours of domestic intercourse, and solitary devotion with a shade of pensive sadness. The current of his affection after the decease of Dr. Bayard, naturally flowed in kind attentions to his widow and children, who wanted nothing which the purse, the counsel, or the friendship of the surviving brother could impart. About four years after this afflictive event, Mrs. Bayard followed her excellent husband to the grave. The subject of this narrative immediately adopted his brother's children, and ever after educated them as his own.

At the commencement of the late revolutionary war, which terminated in the independence of these American States, Mr. Bayard took a very active and decided part in favour of his country. He was at first chosen a captain, then major, and finally colonel of the second battalion of the Philadelphia militia. At the head of this corps he marched to the assistance of general Washington, at the close of the year 1776, and was present and engaged at the battle of Trenton. When the army retired to winter quarters, the militia were allowed to re-visit their homes; at which time Colonel Bayard had an opportunity of returning to the bosom of an affectionate and anxious family. The alarm which had been spread in the city of Philadelphia, by the apprehension of British depredations, induced Col. Bayard to remove his family a few miles into the country, out of the way of immediate danger. He himself having been elected a member of the Council of Safety; then of the Legislature, (of which for many years successively, he was chosen Speaker,) was much absent from home, and ardently devoted to the discharge of his public duties.

In the autumn of the year 1777, the British forces,

after landing at the head of Elk river, and obliging the American army to retire before them, crossed the Schuylkill and took possession of Philadelphia. On the main road, which the British pursued, Col. Bayard had placed his family. At the approach of an enemy they were compelled to flee, and found an asylum under the hospitable roof of Mr. Andrew Caldwell, at Pottsgrove, where they continued for more than six weeks. During this time Colonel Bayard was at Lancaster, in Pennsylvania, attending the Legislature of the state. Here a circumstance occurred which displayed a gratitude, as unlimited and sincere, as it was extraordinary; and as honourable to the heart that could feel, as to the character that could inspire it. It was reported that Colonel Bayard's house on the Schuylkill, with all his effects there, had been destroyed by the British army, and that his servant who had the charge of a great part of his personal property, then vested in public securities, had gone off with it to the enemy. Mr. William Bell, a gentleman who had served his apprenticeship with Colonel Bayard, and who had by industry accumulated a property of several thousand pounds, hearing this report, and believing it to be true, not only offered, but insisted that Colonel Bayard should accept the one half of his estate, with no other condition than that it should be repaid when convenient. Happily the report was without foundation, and no necessity existed for deciding on the acceptance of this generous offer. It is due, however, to the character of the worthy Mr. Bell to say, that neither before nor since the incident mentioned above, has he ever omitted any opportunity of evincing the highest respect and the warmest attachment to the person and memory of his deceased friend and benefactor.

As there was reason to conclude that the British army intended to hold Philadelphia, as a permanent station, Colonel Bayard found it necessary to place

his family more out of danger, and further from the enemy. Accordingly he removed them, in the spring of 1778, to his native place on Bohemia manor. But the evacuation of Philadelphia by the British in the summer, allowed Colonel Bayard to return with his family to the city, the ensuing autumn.

In the year following, the government of Pennsylvania, in consideration of his zealous and active services, offered Col. B. the place either of state treasurer, or city auctioneer. He chose the latter, as affording a prospect of the best support to a numerous, expensive, and increasing family.

On the 13th of April, 1780, the wife of his youth was taken from him by death, in the fortieth year of her age, leaving to his care a large family of children, many of whom were too young *rightly to estimate* the loss they had sustained. His widowed heart was deeply affected by this loss; but the consolations of religion, and the habits of resignation to the divine will, which he had early acquired, supported him under this afflictive change. In the decease of so faithful and affectionate a wife—of so kind and watchful a parent, the whole family and circle of relations sympathized in his distress. They knew her value, and with unaffected grief, mourned her departure. Her good sense and discretion, her affectionate disposition and conciliating manners, made her the ornament and delight of domestic life. Devoted to the care of her family, ever happy in the exercises of devotion and the offices of charity, her life was tranquil, exemplary, and useful. As well by her instructions as her example, she

"Allur'd to brighter worlds, and led the way."

The interest of a large family, consisting in part of small children, rendered it expedient that Col. B. should not long continue in the comfortless state of a widower. Accordingly in the year 1781, he paid his

addresses to Mrs. Mary Hodgden, widow of Mr. John Hodgden of South-Carolina, to whom he was united on the 5th of May, in the same year. No connexion could afford a fairer prospect of long continued happiness than the one he had now made. But, (so precarious is the tenure of every temporal enjoyment!) it was his lot to pass but little more than four years in an union with this excellent woman. She died on the 13th of August, 1785, very suddenly, in the fortieth year of her age, leaving one child "orphaned at its birth," but which soon followed its mother, to "the house appointed for all the living." Their remains were deposited in the same grave.

Thus was Col. B. once more reduced to the solitary state of a widower. This reiterated loss was severe as it was unexpected, and the melancholy event induced a deep depression on his mind. By the intrigues of party, he had, some short time before, been removed from the place of city auctioneer. Hence he had not the avocations of business to relieve the sorrows of a wounded heart. He believed his own dissolution to be near at hand, and under this impression arranged his temporal affairs. It pleased heaven, however, to prolong his valuable life, and to vary the scene of his subsequent usefulness. In the autumn of the year 1785, he was appointed a member of the old congress, then sitting at New-York. Here he repaired, attended by his eldest daughter; and had the consolation of passing those hours which were not allotted to public business, chiefly in the family of his respected friend and father-in-law, the Rev. Dr. Rodgers, where he and his daughter were received as inmates.

The following year having been left out of the delegation to congress from the state of Pennsylvania, his spirits were greatly depressed, chiefly from the want of some occupation, calculated to engage his active mind.

In the spring of 1787, he retired to Germantown, with his family. His time here was passed chiefly in attending to a small garden; varied with occasional society and reading. Feeling himself, however, extremely solitary in a single state; and perceiving that his family suffered much from the want of a female head, he once more determined to unite himself in the bonds of matrimony. His attentions were directed to Miss Johannah White, daughter of Anthony White, Esq. of New-Jersey, which proving agreeable, they were married on the 29th of November following.

After passing the winter in Philadelphia, he removed the ensuing spring to New-Brunswick as the place of his settled residence. Here he studied to unite public usefulness with private happiness. He was successively elected mayor of the city, judge of the Court of Common Pleas, for the county of Somerset, and a ruling elder of the presbyterian church in this place. While mayor of the city, he happily planned and superintended the execution of several valuable improvements, which will long remain monuments of his enterprise, his diligence, and disinterested zeal for the public good.

As a judge, he presided for nearly ten years in the Court of Common Pleas, with honour to himself, and advantage to the country. As an elder of the church, he served it with singular attention and fidelity, till the close of life, as a constant representative at the General Assembly, and in its inferior judicatories.

In the spring of the year 1788, we have seen Col. Bayard, with his family, quitting the city of Philadelphia for that of New-Brunswick, in New-Jersey. He was determined to this measure, in a great degree, by the dissolution of his former political connexions, in consequence of the publication of the new constitution of the United States. Having embraced what was termed the federal side of the question, to

which most of his political friends in Pennsylvania were opposed, he thought new connexions might be formed in another state at less expense of feeling, and with less sacrifice of personal independence.

Associated with this, were other considerations arising from inclination and habit.

Having quitted commerce soon after the commencement of the revolutionary war, and engaged in the desultory duties of public life, he felt himself strongly averse from returning to the labours of the counting-house; he believed also the income of his property adequate to the support of his family, and to that assistance which his children might expect on their commencing business. Impressed also with the opinion that it was too late in life for him at the age of fifty to engage anew in any branch of business; persuaded likewise that his life would suddenly and shortly come to a close, and that the remains of it should be occupied in the duties of devotion, and the offices of charity, he gave up his residence in a state and city where he had passed many years, respected, useful, and happy. A few years after his removal to New-Brunswick, he erected a handsome and commodious dwelling-house. In superintending the improvements around him, and in cultivating several lots of ground which he had purchased in the vicinity of the town, he found employment and recreation; but much of his time was given to the promotion of useful public improvements. Indeed, no employment so accorded with his taste and inclination as that which contributed to the service of the public, or the church; of charitable or literary institutions. In avocations of this nature; in the enjoyment of as many of the felicities of life as fall to the lot of ordinary mortals; in the daily exercise of resignation and obedience to the will of heaven; of active kindness and good will to his fellow-men, his days passed in a noiseless and placid tenor. His health suffered few in-

terruptions for any length of time. He was subject to severe attacks of acute diseases, but although on many occasions he thought they would prove fatal, their effects were not lasting. From his plethoric habit of body, he was in constant expectation of terminating his days by an apoplexy. In the autumn of the year 1804, he experienced such a giddiness in his head, accompanied with a severe stricture around it, that he thought the hour of his dissolution at hand. Often during this illness, when he arose in the morning, he expected not to witness the close of the day, and when he lay down at night, he thought it extremely doubtful whether he would survive till morning. Of this event, however, he appeared to have no dread, although it impressed a seriousness on his mind and manners, yet it did not materially depress his spirits.

Frequently in his family devotions, he would bless God "that he was not to live here always," and often expressed his deep conviction of the total insufficiency of all earthly enjoyments to satisfy the desires of an immortal spirit.

During the last year or two of his life, he had often complained of a pain in his side, which, although not acute, was troublesome. While attending the General Assembly of the Presbyterian church which assembled in Philadelphia, in the month of May, 1806, he found himself much affected by this complaint. He had not health sufficient to enjoy the society of his friends; but during the hours of business, he was so animated by his concern for the church, that he was enabled to discharge the duties of his appointment. On his return to Brunswick, his health appeared to be improved; he recovered his florid complexion, and resumed his usual avocations with his wonted zeal and interest. Through the summer he would sometimes speak of his decease as an event which he considered as by no means

remote, but one which he rather desired, and for which he seemed perfectly prepared.

In October he attended, as usual, the court of common pleas for the county of Somerset, and soon after, the synod of the presbyterian church that met at Newark. At this time he took a severe cold, which apparently hastened the disease which in a few weeks terminated his life.

In the beginning of November, the company incorporated for the purpose of erecting a bridge over the Rariton at New-Brunswick, were obliged by law to lay before the state legislature a statement of their accounts for the preceding ten years. The discharge of this duty devolved on Col. Bayard, as treasurer of the company. His health was so infirm, however, as rendered his attendance at Trenton somewhat hazardous; but his desire to fulfil his duty, and the opinion of his physician that a little excursion might be salutary, induced him to undertake it. The weather proved unfavourable, and this exertion was materially injurious to him. From this period his strength declined. The pain in his side increased, and his friends began to be alarmed at the progress of his complaint. It had now made such progress, that he was unable to sit up for any length of time, or take any share in the intercourse of society with his family and friends. During this illness he indulged himself in often thinking and speaking of his deceased brother; and one night, awaking from sleep, and extending his arms, he exclaimed, "My dear brother, I shall soon be with you." Finding his strength decline fast, his views were directed continually to his heavenly home. He had arranged his temporal affairs two years prior to this period, but some changes in his family rendered some alterations in his last will adviseable. These were delayed in expectation of his eldest son from Philadelphia. On his arrival the proposed alterations were made,

and the will signed on the 27th of December. Immediately after this solemn act, though now much enfeebled, so as scarcely to be able to converse on any subject, he took the opportunity of addressing two of his sons, the only persons then present, in substance as follows. "My dear children, I have been wishing for an opportunity of declaring my present views, and of bearing a testimony for my Redeemer before I was taken from you. I have been praying that God would enlarge my heart and give me freedom to speak a word in his behalf. You see me now just at the close of life; I have taken my leave of the world, and am ready to depart. I have no wish to live. Death has no terrors to me. What now is all the world to me? I would not exchange my hope in Christ for ten thousand worlds. I once entertained some doubts of his divinity; but, blessed be God, these doubts were soon removed by inquiry and reflection. From that time my hope of acceptance with God has rested on his merits and atonement. "Out of Christ God is a consuming fire." While he expressed these sentiments with an unusual glow of feeling, the entrance of a friend put an end to this pious address. On the next and following day he appeared so much better, that two of his sons, who resided at a distance, thought they might safely return home. But such was the rapidity of his decline in the course of the following week, that before the close of it they were again summoned to his bedside. His strength rapidly forsook him. He had for a length of time taken but little nourishment, and this little not from inclination, but merely from a sense of duty. On the last Sunday he had expressed a wish to have the prayers of the congregation of which he was a member, that he might be perfectly resigned to the will of God either in life or in death. On this Sunday, the 4th of January, the prayers of the church were requested, that in his last moments,

this servant of God might experience such light and consolation from above as would sustain his faith and patience in his last trial, and so to animate his hope as to encourage and console those who should be witnesses of it. Never did prayers appear to be more distinctly answered. From this time his mind possessed an elevation and clearness, his heart a glow of feeling, and his tongue a freedom of expression, which he had not experienced since the first of his illness. In the possession of these blessings, it was remarked to him, that such had been the particular petitions offered for him, and that it was believed to be an answer of prayer; "I believe it," he replied, "I thank my friends for their prayers."

Sitting up in his bed this day, on more than one occasion he expressed, in the most affecting manner, his faith in God, his gratitude for past mercies, and his trust in the merits of his Redeemer.

Monday, January 5th. Early in the morning, after a rest of some hours, he awoke in great pain. About ten o'clock he obtained relief. His mind seemed to be lucid and composed. Looking up, and seeing his wife and children around his bed, he expressed himself nearly in the following words: "Oh my dear children, my dear wife! I shall soon be at rest: I shall soon be with my God. Oh glorious hope! Blessed rest! How precious are the promises of the Gospel! It is, indeed, a glorious Gospel. It is the support of my soul, in my last moments. I had always thought that I should be taken off suddenly; but it hath pleased God to try me with a long and painful illness. It has been very painful; but I hope I have borne it with patience. Pray for me, my dear children, my friends, that my faith fail not."

After a short pause, he resumed: My dear children,

> ——"the partners of my blood,
> How you divide my wav'ring mind,
> And leave but half for God." WATTS.

"Oh, how is my heart impressed with gratitude to God for having given me such dutiful and affectionate children! Live in peace and friendship with each other when I am gone. Blessed Jesus! have mercy on me; Oh come quickly; Merciful God! how good art thou; I am an unworthy creature, but thou art a kind friend and father."

At another time, while sitting up supported by his two daughters who attended him through his last illness, holding one of his sons by the hand, and looking intently in his face, he said, "My christian brother!" then turning to his daughters, he continued, "You are my *christian* sisters, soon will our present ties be dissolved, but more glorious bonds"—Here his voice and strength failed him, but his looks and arms directed towards heaven, expressed more than words could do, the pleasure he enjoyed from the prospect of meeting his beloved earthly connexions in a better world.

Through the day awaking from a drowsiness occasioned by laudanum, administered to allay his pain, he repeatedly expressed his confidence in his Saviour, and his delightful anticipations of eternal happiness. Often he would say in a low voice, unconscious of being heard by any one, "Blessed Lord! Merciful Saviour! thou art my hope and trust. Come, Lord Jesus, come quickly; but oh, thy will and not mine be done."

In the evening, his respected friend and physician, (Dr. Scott,) held a short conversation with him, at which time his mind appeared to be calm and collected. The doctor inquired of his patient whether he was quite resigned to the divine will. "Perfectly, perfectly," was the reply. But on his patient's suggesting some apprehensions of the pain attending the last struggles of nature; the doctor remarked, that he thought there was seldom much pain in death. "Ah," said the dying saint, "there are none who

return from the unseen world to inform us on that subject." He had the most deep and solemn apprehensions of this serious hour in the midst of his brightest anticipations of future glory. During the night he enjoyed his rest without much pain. Once awaking, he expressed his anxiety to depart and be with Christ; after which he exclaimed:

"Oh glorious hour! Oh blest abode!
"I shall be near and like my God."

Tuesday, Jan. 6th. Through the day his fever was occasionally high, during which time his reason was not perfectly clear, but his soul seemed constantly engaged in prayer, which often broke forth in audible ejaculations. He complained of severe pain, yet never uttered a repining word. Seeing his wife and daughters near him, he tenderly and repeatedly kissed them, addressing them at the same time in terms the most affectionate and consoling.

Awaking about midnight, he appeared to be conscious of his approaching decease, and spoke of it as a most desirable event. He was asked by one of his daughters whether he would be pleased to hear a hymn repeated. On his expressing his assent, she repeated the following beautiful and very apposite hymn from Logan:

The hour of my departure's come,
I hear the voice that calls me home:
At last, oh Lord! let trouble cease,
And let thy servant die in peace.

The race appointed I have run,
The combat's o'er—the prize is won.
And now my witness is on high—
And now my record's in the sky.

Not in mine innocence I trust,
I bow before thee in the dust;
And through my Saviour's blood alone,
I plead for mercy at thy throne.

I leave the world without a tear,
Save for the friends I held so dear:
To heal their sorrows, Lord descend,
And to the friendless, prove a friend.

I come, I come, at thy command;
I give my spirit to thy hand;

Stretch forth thine everlasting arms,
And shield me in the last alarms.

The hour of my departure's come,
I hear the voice that calls me home:
Now, oh my God! let trouble cease;
Now let thy servant die in peace.

In the course of this day a rapid change took place. His food for several days had been of the lightest kind. When he was urged to take some nourishment, he would at first refuse it, saying, "It only prolongs my pain;" but on further solicitation, he said, "If it is my duty, I will take it."

In the night, during one of his intervals of ease, he said, "My dear children, you have been very dutiful and affectionate to me. May God bless you all; live in peace, and the God of peace be with you." He then exclaimed, "My God, my everlasting all! thou art my portion and my hope: Come, Lord Jesus; Oh come quickly."

Wednesday, Jan. 7th. Through the last night he was composed, but on two or three occasions appeared to be in extreme pain. About six o'clock, the last convulsions of nature seemed to be hastily approaching. He was raised up in bed, and some liquid food was offered him; he took it evidently from a sense of duty, but asked for some "pure water" in preference. Having drank, he was asked, "how he felt now?" "Tolerably," he replied; then extending his arms, "My dear children, said he, "now take a last farewell; do not question me any more; let me die in peace. Kiss me for the last time." Having kissed those who were near him, he continued, "Amen; farewell; even so come, Lord Jesus! Lord Jesus, receive my spirit."

A little after eight o'clock, though very languid and exhausted, he was able with support to sit up in bed. His sight was now so far gone that he was no longer able to recognize any object around him, yet his soul seemed to be fervently engaged in prayer.

He was overheard at times to say—" The conflict is just over; Lord Jesus, receive my spirit; dear Lord, why so long? Oh come quickly!"

His strength continued to fail rapidly, yet the powers of his mind were clear. From the state of his pulse his physicians thought he might yet live for some days. In the course of the night, he had once or twice inquired if his eldest son, who was hourly expected from a distance, " had yet arrived;" but in the morning, from the loss of his sight, he was not able to distinguish him from his other children. Through the morning his afflicted friends and neighbours surrounded his bed, silent witnesses of his approaching decease, without the power of yielding him any essential aid. A little before one, by advice of the physicians, the female relatives were persuaded to remove into an adjoining chamber, when the last struggles of expiring nature commenced. They were short, but severe. About a quarter after one, his enlarged and pious spirit winged its flight to heaven; while, with the last breath that escaped from his dying lips, he was heard to exclaim, " Lord Jesus, Lord Jesus, Lord Jesus!"

Such was the closing scene in the life of this just and good man; this " Israelite indeed in whom there was no guile." As he had through life loved his divine master, with uncommon ardour, and had served him with distinguished zeal, he was not left in darkness, or in doubt at his last hour. Of his social and christian virtues, the world have had many proofs; but how affectionate and impressive were the last words he addressed to his afflicted relatives; what ardent attachment to his Redeemer; what profound resignation to the divine will; what uniform patience amidst acute pain; what a holy solicitude after a better life, shone forth in his expiring moments, those only know who witnessed this mournful, yet consoling—this afflictive, yet triumphant, exchange of time for eternity!

On Friday, the 9th of January, his remains were interred in the burying-place adjoining the church at which he had been accustomed to worship, followed by the most respectable inhabitants of New-Brunswick. On the Sunday following, a very impressive discourse, on the affecting occasion, was delivered by the Rev. Mr. Joseph Clark, to a numerous audience, who freely mingled their tears with those of his afflicted family. From this discourse the character of the deceased will be taken, drawn from an intimate acquaintance with his life, his habits, and disposition. The subject of Mr. Clark's sermon was *liberality;* from a persuasion that this was the leading trait in the character of his departed friend. But, in the conclusion of his sermon, he takes a rapid survey of other traits in the character of the deceased, perhaps not less deserving of attention. "Formed," says Mr. Clark, "for active usefulness, his chief delight ever appeared to be in *doing good.* Did he lead the patriotic bands of his country? It was with the noble aim of repelling aggression; of rescuing his country from the most abject subjection, and of shielding her from burdens too oppressive to be borne by freemen. Did he preside in the public councils, and the courts of justice? It was his constant endeavour here to give energy to the principles of law and order, and to maintain the dominion of morals, truth, righteousness, and peace. Did the interests of literature in our country call for a zealous patronage? He stood forth its devoted friend. Long and faithfully did he toil to nourish its infant and suffering institutions. The interests of religion, warmed and engaged every faculty of his soul. He had felt its quickening power; he knew its vast importance to man. For the good, the present and eternal good of his fellow-men, he ardently desired to see its truths prevail, and its sacred influence to be felt. From such motives he was ever ready, in the

most liberal and active manner, to aid whatever promised to extend the empire of religion. He assisted in the various councils of the church, to which he was often called. Here he was always among the most zealous to preserve the purity of gospel truth, and to promote the peace and prosperity of Zion. His hand was ever open to assist the needy, and both his time and purse were ever devoted to institutions of charity and public good. No ostentation marked his deeds of charity. Often in the most private and delicate manner has he relieved the wants of the necessitous, and wiped away the tear of distress. In all his intercourse with society, his candour and gentleness, his open look, his affectionate manners, conciliated esteem and affection, while his good sense, integrity, and benevolence, commanded the respect of his numerous acquaintance."

Over his remains, interred in the church yard of the Presbyterian congregation at New-Brunswick, a marble stone has been placed, with the following inscription, drawn by a friend who knew him intimately, and esteemed him highly.——

THE TOMB OF

JOHN BAYARD,

Formerly a citizen of Philadelphia; lately of this City.

BENEVOLENT, LIBERAL, PATRIOTIC,

He was called by his Country to her first offices. His Integrity and Zeal justified the choice.

EMINENT FOR EVERY SOCIAL VIRTUE,

He possessed the esteem of all who knew him.

Kind, Gentle, and Affectionate as a Husband and a Father,

He enjoyed the confidence and love of a numerous family, who now deplore their loss; and whose affection rears this Monument to his revered memory

Devoted to the Religion of Jesus,

He was long a distinguished member of his Church.

An ardent Friend of Youth,

He zealously promoted the interest of Learning.

Works of Piety, of Charity, and Benevolence, were his delightful and daily employment.

BUT HIS HOPE WAS IN THE REDEEMER.

Full of this hope, he departed hence in Triumph, on the 7th day of January, 1807,

In the 69th Year of his Age.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Memoir relative to the translations of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Continued from page 283.)

16. The *Chinese.* In no language has the care of providence over the translation of the divine Word more eminently appeared, perhaps, than in this. So effectual indeed has it been, that this version, which once appeared to present almost insuperable difficulties, is now brought into a course, which in the exercise of diligent and patient application, seems to render it nearly as certain of accomplishment as any of the others. *Mr. Lassar* is steady and diligent, and through divine goodness we have been enabled to advance in the translation to the middle of Luke. The lads who with Mr. Marshman have engaged in the study of the Chinese, have applied to it with constancy and diligence, and their proficiency has been such as could scarcely be expected from those more advanced in years: so great indeed as to encourage the hope of the work being continued by the assistance of native Chinese, should any unforeseen circumstance deprive us of our present able teacher.—The helps afforded in the work have been very great. Among these are to be reckoned a learned Chinese, with whom the lads can converse pretty freely in his own language, and a valuable collection of Chinese books to the amount of nearly 300 volumes; including among others, two editions of the works of Confucius; that is one of the simple text, and the other the text with the addition of a commentary. This work the lads are now reading and committing to memory, after the manner of the Chinese. But a more valuable acquisition is that of three different Chinese Dictionaries; viz. a small one in four volumes 12mo. said to be in most general use

in China; another in fourteen volumes 12mo. and a third is the Imperial Dictionary in thirty-two volumes 12mo. compiled many years ago by command of the Emperor Konghí. This is the standard dictionary in China, and is said to include every Chinese character, both ancient and modern. When these dictionaries are completely accessible, a period by no means distant, it will in due time be in our power to examine the translation with a degree of accuracy, almost equal to that with which the English has been examined. Furnished with these invaluable helps, we are enabled to advance with a degree of pleasure, both in the acquisition of the language, and in the translation. *Printing* in this language is very far from being impracticable with us; nor is the expense likely to be very great, especially if, as we have reason to expect, we should be favoured with a brother from England skilful at engraving in wood. The patterns of the letters can be given here with accuracy; and through the cheapness of labour in Bengal, it is probable that the Chinese Scriptures may in process of time be printed to nearly as great advantage at Serampore as at Canton or Pekin.

17. Providence has also given us an opportunity of entering on another work of this nature. It has pleased the God of mercy to open a door for us into the *Burman* empire, and therewith to afford us an opportunity of translating his Word into the language of that extensive and populous country. A native of Rangoon has been obtained, who is acquainted with Hindoosthanee as well as with his native tongue; by whose assistance a translation of nearly the whole of Matthew has been effected, which our brethren, Chater and F. Carey, about to depart thither, will be able to take with them, and improve themselves in the knowledge of the language, even by correcting its defects.

We are also preparing a fount of Burman types: their written character, (for they have at present no printing among themselves,) is distinct and beautiful, and moderate in size. We have reason to hope therefore, that providence is opening a way for the introduction of the sacred Scriptures into that country, in a form intelligible to the inhabitants, and not enormous in its expense.

18. Thus, dear brethren, we have laid before you a plain and brief statement of the progress of these translations, in which divine providence has called us to engage. You will perceive that of the *twelve* here mentioned *six* are in the press, and the other six advanced as far as the third Gospel; and that of those in the press, a second edition of the New Testament as well as three volumes of the Old, has been printed in one; in two more the Gospels nearly completed, and in the other three, nearly the Gospel of Matthew; that in the greater number of these translations, the work has been rendered easy by the affinity of the different languages; and those of peculiar difficulty, such helps have been unexpectedly furnished by divine providence, as the work seemed to require.

19. On the whole, we are abundantly encouraged; and through the increasing assistance with which God is favouring us in the study of these different languages, from brethren added to the mission, and the rising branches of the family, are ready to indulge the hope that under the divine blessing, this work will be carried forward, not merely to the completion of a first edition, but through successive ones, till the Word of God, in its pure and genuine form, pervade all the countries around us.

20. We lay this before our brethren in Christ, with peculiar pleasure and confidence; because the experience we have had in the work, has solidly convinced us that we are not entreating their support to an impracticable scheme, nor inviting them to adopt plans, which present the idea of expense undefined and unknown. On the contrary, we are happy to lay before them not only a faithful account of the monies received and expended in this work, but also a rough statement of the probable expense attending *its full completion*. It may not be improper, however, first to notice the article of Types.

21. It will be obvious to you, that in the present state of things in India, it was in many instances necessary to cast new founts of types in several of these languages. Happily for us, and India at large, *Wilkins* had led the way in this department; and by persevering industry, the value of which can scarcely be appreciated, under

the greatest disadvantages with respect to materials and workmen, had brought the Bengalee to a high degree of perfection. Soon after our settling at Serampore, the providence of God brought to us the very artist, who had wrought with *Wilkins* in that work, and in a great measure imbibed his ideas. By his assistance we erected a letter foundery; and although he is now dead, he had so fully communicated his art to a number of others, that they carry forward the work of type casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast for us two or three founts of Bengalee; and we are now employing them in casting a fount on a construction which bids fair to diminish the expense of paper, and the size of the book, at least one fourth, without affecting the legibility of the character. Of the Deva Nagree character we have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters, so that the expense of cutting the patterns only, amounted to 1500 rupees, exclusive of metal and casting.

22. In the Orissa we have been compelled also to cast a new fount of types; as none before existed in that character. The fount consists of about 300 separate combinations, and the whole expense of cutting and casting, has amounted to at least a thousand rupees. The character, though distinct, is of a moderate size, and will comprise the whole New Testament in about 700 pages octavo, which is about a fourth less than the Bengalee. Although in the Mahratta country the Deva Nagree character is well known to men of education, yet a character is current among the men of business which is much smaller, and varies considerably in form from the Nagree, though the number and power of the letters nearly correspond. We have cast a fount in this character, in which we have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. This character is moderate in size, distinct and beautiful. It will comprise the New Testament in perhaps a less number of pages than the Orissa. The expense of casting, &c. has been much the same.

23. We stand in need of three more founts; one in

the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable us to go through the work. An excellent and extensive fount of Persian we received from you, dear brethren, last year. The expense of these founts of types we have not thrown on the fund for Translations; as we sometimes use them for other purposes, we could not feel ourselves justified in charging this expense to a fund which, as it is subscribed solely for the sake of Translations, common probity requires, should be sacred to that work alone.

(To be continued.)

FROM THE RELIGIOUS MONITOR, FOR JANUARY, 1810.

OTAHEITE.

We are extremely concerned to state, That from letters received by the Directors from Huaheine, an island in the South Sea, and from Sydney, New South Wales, it appears, that in consequence of a very serious war, which had broken out in Otaheite, the greater part of the Missionaries for their safety, had thought it necessary to retire to a neighbouring island, about 16 leagues distant, where they were received in a friendly manner; some of them having visited that island before. Four brethren, however, continued at Otaheite; but were expected to follow them.

The Letter from the Missionaries is very short; being written immediately on their arrival at Huaheine, in the midst of their hurry in landing their goods, and the vessel being on the point of departure.

Extract of a Letter from the Society of Missionaries to the Directors.

Huaheine, Nov. 12, 1808.

'Honoured Fathers and Brethren,

——'You will, perhaps, at first sight be ready to inquire into the cause of this being dated from Huaheine.

We are sorry that time and circumstances will not allow us to enter into particulars.

'The cause of our removal is a serious war in Taheite; and that, such as will, in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

'We arrived here yesterday, and are just now getting our things on shore; and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

'The chiefs of this island received us kindly. Should we meet with encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

'Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

'JOHN DAVIES,

'For the Society of Missionaries.'

This event, discouraging as it may at first sight appear, may eventually prove, as the Missionaries themselves intimate, the means of more extensive advantage to the South Sea Mission. Providence has now separated the Missionaries; and, as it was in the beginning, when the brethren, scattered by the persecution at Jerusalem, went to various other places, preaching the word,—so, we hope, these brethren, having long laboured among the Taheitans with little apparent success, may now find a people prepared of the Lord, in some of the adjacent islands, more ready to receive the word of life and salvation.

When the war broke out, the brig Perseverance, from Sydney, in New South Wales, was in the bay of Matavai: she was detained 48 hours by the earnest request of the Missionaries, and took them with their property, on board. They left Otaheite about noon, November 10; and anchored in the harbour of Huaheine, about noon the next day.

A letter from the Missionaries, dated that day, to Mr. Campbell, of Sydney, one of the owners of the brig Perseverance, has the following passage:—

"You will observe that this is dated from Huaheine; a dangerous rebellion having taken place in Taheite, we were under the necessity of availing ourselves of the assistance of the Perseverance, to remove most of us to this place. The detention of the vessel for 48 hours, and our passage hither, you will learn from Mr. Keirumgurrd's, (the captain,) papers. The charges, &c. we leave to the owners of the vessel, who who will have to judge of all the circumstances; and, we doubt not, will be actuated by motives of justice, humanity, and honour."

By another letter from Mr. Campbell, dated Sydney, New South Wales, March 4, 1809, we find, that the owners had the goodness to decline making any charge for their passage: but he adds, 'I am extremely concerned for the loss of the Paramatta, that sailed from this port about a twelve-month ago; by which conveyance supplies were sent to the Missionaries, which amounted to 165 l. as stated in my last and present account.'

The Missionaries, however, received some few necessaries from the brig Perseverance, with a caboose for cooking their food. Further particulars may be expected by the first opportunity; and we cannot but indulge a hope, that, under the direction of infinite wisdom and goodness, all the 'things which have happened, have fallen out for the furtherance of the gospel in the southern islands.'

Society for Promoting Christian Knowledge.

THE report of this Society, for the year 1809, has just been published. It is preceded by a Sermon, preached on the first of June last, by the Rev. Charles Daubeny, L. L. D. Archdeacon of Sarum. Almost the only part of the Report that is new, is the "Account of the Society's Protestant Missions in the East Indies for the Year 1808." This venerable society enjoys the

glory of being the first, and, we may add, the most successful labourers, in this important part of Christ's vineyard; and we feel our minds cheered and elevated as we contemplate, not only the good already accomplished by their means, but the prospects of further good which the account before us furnishes. We proceed to give an abstract of it.

A letter from Mr. Pœzold states, that at Vepery, Negapatnam, and Pullicat, 41 Malabar, and 70 Portuguese, and other European infants, and nine Malabar adults, were baptized in the course of the year; and that the number of communicants had been 97 of Malabar, and 156 of Portuguese or other European extraction.

Mr. Kolhoff, in a letter dated Tanjore, 8th October, 1807, informs the society that he continued endeavouring to fulfil the important duties of his station. Besides the usual duties of preaching to the *English* and *Tamul* congregations on Sundays, and visiting the sick, he had been careful to see the children in the school, and the Catechumens, duly instructed in the truths of Christianity; and he had reason to think that those instructions had been productive of much good. "Several persons," he adds, "of HIGH CAST among the Catechumens, who had been instructed, and had observed the pious and good behaviour of Christians living amongst them, had been awakened and induced to embrace Christianity, and had been admitted into the congregation by holy baptism. They had gladly received the instructions delivered to them; and Mr. Kolhoff had had great reason to praise God for the ample proofs they had given, that they had not embraced Christianity on wrong motives, but from a sincere desire to secure the salvation of their souls. The ill-will and contempt shown to them by their heathen relations, had not been able to shake their constancy. They were not ashamed to confess that they were Christians; and they endeavoured to show themselves to be such by a Christian life and conversation. It would have been a source of comfort, had he been enabled to say this of every native Christian amongst them. To prevent the accumulation of mere nominal Christians, the most scrupulous care was taken

not to admit any into the congregation, who appeared to have unworthy views; and he often inculcated amongst the Catechumens, that as the benefits which they would receive by giving a due reception to the truths of the Gospel, were very great, so their condemnation would be equally so, if they should prove unfaithful to the engagements made at their baptism.

"The great necessity of a fellow-labourer in the concerns of the extensive Tanjore mission, had led him to request of Mr. Pohle, that, if he could spare Mr. Horst, he would consent to his removal to Tanjore; which he had accordingly done, and Mr. Horst had been of great use in the schools and congregations of that mission. The distant parts of the mission in the Tinavelly country, were still badly provided for, especially as the declining state of the country priest's health, and his advanced age, had rendered it necessary to recall him to Tanjore. Palamcotta required the constant residence of a missionary, who would also find in those congregations, sufficient employment for two country priests and catechists."

"For an account of the increase of the congregations, reference is made to Mr. Horst's letter. Among the native Christians, who have finished their course, the example of two persons in particular, viz. Gabriel, a Catechist, and Simnahsmal Sandashee, Pulley's mother, have been worthy of notice. The former died in the 73d, and the latter in the 60th year of her age. As their lives had been exemplary, so their whole conduct at their departure had been *awakening* and edifying. *They showed their resignation to the will of God, and expressed their lively hopes of their interest in the grace of God, and of a blessed immortality through the merits of their Redeemer.*"

The Maha Rajah of Tanjore, having established a large charitable institution for the maintenance and education of Hindoo children of different casts, his tender regard for the memory of the late Rev. Mr. Swartz had induced him to establish also a charitable institution for the maintenance and education of fifty poor Christian children. There were also thirty poor Christians main-

tained and clothed by the Rajah's charitable institution. He had given orders that his Christian servants, civil and military, should not be denied by their officers liberty to attend divine service on Sundays and festivals, and that they should be excused from all other duty on such occasions.

"Messrs. Kolhoff and Horst, in a letter dated at Tanjore, 21st of February, 1807, state, that the converts from paganism and popery had been carefully, for several months, as usual, instructed in the doctrines of Christianity; and great attention had been paid to the influence which the word of God, made known to them, had had on their conduct. As their ardent desire for instruction, and their zealous endeavour to live up to the rules delivered to them, left no room to doubt of their sincerity, they had been admitted into the church, at their earnest entreaty.

"A number of other persons, and amongst them a Bramin, having shown a desire to embrace Christianity, the missionaries had thought it their duty to explain to them the whole counsel of God, respecting their salvation; but apprehensive that their views were not right, they had thought it necessary to have them some time on trial, and to defer admitting them into the congregation, till their motives should be ascertained. These fears presently were found not to have been ill grounded, for they withdrew, and soon disappeared, when they discovered that they had no worldly advantages to expect by embracing Christianity.

"Some soldiers' women had been baptized, or received from popery, and married; and almost all of them were behaving very well. Some of them were in the habits of both private and domestic devotion, to the discredit of their reprobate neighbours, many of whom, though born in a Christian country, were worse than heathens. And, amongst the men of the invalid Artillery Company, there were examples of great attention to religious duties.

Divine service had been performed every Sunday, in the English, Tamul, and Portuguese congregations, and great care had been taken, in particular, to instruct those who had been admitted for the first time to the Lord's

Supper, and to instil into them a clear knowledge of the nature, intention, and inestimable blessings of that divine ordinance.

"The country priests and native teachers had faithfully assisted in preaching the word of God, and in instructing and admonishing Christians in private. They had also visited the congregations in the country, and exhorted the heathens to turn from their idols unto the living God, and to accept the blessing of salvation purchased by Jesus Christ. They had also made it their business to visit the sick belonging to the English and the Tamul congregations, and the invalids of the military; and they had experienced much satisfaction, and seen the prospect of great good, in the discharge of this branch of duty.

"They had lost by death one of their most respectable and exemplary Christians, Sandhôshee Pully, post writer. He had not only been an assiduous attendant at church and sacrament, but likewise very exact in his family devotions twice a day, and the power of godliness had shone very conspicuously in him to the very last.

"Their native mission-doctor Shinnappen, was constantly employed at Tanjore, and at the mission school at Kanandhacudhee, (about fourteen miles distant,) the season being very sickly, and the people anxious to have their children inoculated with the cow-pox.

"A school, which had been opened some years ago, in the little Fort, for the benefit of soldiers' children, and which had been generously supported by the liberality of General Macdowal, whilst he was commandant of Tanjore, had been likely to be dissolved, in consequence of the failure of that support, after the General's departure. To prevent so great a misfortune, the Lady of General Blackburne, the Hon. Company's resident at Tanjore, and several other persons, had resolved upon a monthly subscription for the benefit of the school, in consequence of which, two European invalids had been appointed schoolmasters, and ample provision had been made for furnishing every thing necessary for the school. The missionaries had also made it their business to visit this school frequently, to superintend

the schoolmasters, and examine the progress of the children.

" Several of the country congregations had been visited by Mr. Kolhoff, in the course of the last year, and he had exhorted and animated them to be " steadfast, unmoveable, always abounding in the work of the Lord." The faithful adherence of these congregations to Christianity, notwithstanding the many temptations they were exposed to from without and from within, gave inexpressible joy; and the more so, as almost all of them had been, before their conversion, daring robbers and murderers by profession. Three families amongst them had indeed violated their Christian engagements, by forming marriage connexions with heathens; in consequence of which they had been censured. The head of one of these families had expressed great remorse for his conduct, but the others were still hardened."

The Rev. Mr. Pohle, in a letter dated at Trichinapally, the 17th of February, 1808, states, that in the course of the preceding year, there had been in that mission twenty baptisms, amongst which five were of adult heathens, eleven converts from popery, and two hundred and eighty communicants. The congregation at the end of the year, amounted to 412 souls; viz. Portuguese 108, Malabars 304; and 25 at Dindegal.

Mr. Horst is mentioned as in full occupation at Tanjore, and as being a very great help to Mr. Kolhoff, who otherwise would be likely to sink under his burden. This mission having no funds for the poor belonging to it, Mr. Pohle had begun to raise one for their benefit; and with the assistance and contributions of the charitably disposed in the congregation, and other persons, he had recently lent to Government five hundred star pagodas upon interest, which is the smallest sum they accept. His fellow-labourers in the mission, were as he had reported last year, and their labours also were the same; and his own occupations at Trinchinapally were so great, that he could do little more, with respect to distant natives, than give instructions and directions to the catechists, how properly to address them. He concludes with recommending himself to the prayers, love, and protection of the Society.

DOMESTIC.

A NARRATIVE

OF

THE STATE OF RELIGION

Within the bounds of the GENERAL ASSEMBLY of the *Presbyterian church*, in the UNITED STATES OF AMERICA;

During the period of time intervening between May, 1809, and May, 1810.

The Committee appointed to collect and digest into a connected narrative, the information received in the free conversation concerning the state of Religion, submit the following report.

THE General Assembly having heard a narrative of the state of religion within their bounds, are happy in having the opportunity of publishing an abstract of it, for the information of the churches under their care. And we begin with thanksgiving to the God and Father of our Lord Jesus Christ, for that grace with which it has pleased him to visit a goodly number of our churches. In many instances the arm of the Lord has been made bare; the prince of peace has displayed the power and glory of his grace, in the edification of his people, and the conversion of sinners. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

The state of the church upon the whole is favourable; and in particular parts, the Spirit of God has been poured out in copious effusions. In many towns within the bounds of our sister churches in Connecticut, Vermont, Massachusetts, and New-Hampshire, the Gospel of Christ is seen to be the *power of God, and the wisdom of God to salvation.* Zion is there putting on her beautiful garments; there, is flowing with a full stream that river which makes glad the city of our God; and the great shepherd is leading his flock to the green pastures, by the living waters.

Advancing towards the south, we see the foot-steps of our glorious Redeemer, within the bounds of the Presbyteries of Long-Island, Hudson, and New-York. Jesus shows that he is able to save, even to the uttermost, by the conversion of old and hardened sinners, of open, avowed unbelievers, and of abandoned profligates. The slaves of Satan are delivered from their bondage, and admitted into the glorious liberty of the sons of God. In the western parts of the state of New-York,

particularly in the newly settled regions, the progress of religion has been great; that desert buds and blossoms as the rose, and promises, under the auspices of grace, to become as the garden of the Lord. It is mentioned as a proof of this, that in the space of eleven years, the number of ministers of Jesus, in that country, has increased from two to nearly fifty.

Although the revival in New-Jersey, of which the Assembly made report to the churches last year, has, in some degree, declined, yet we are delighted to hear that the precious fruits of it remain; that apostacies are very rare; that they who name the name of Christ, appear generally to walk worthy of their vocation; and that, although the harvest seems for the present to be past, yet still, in many places, the gleanings are considerable.

In the Presbytery of Philadelphia the work of the Lord goes on, in the congregations of Cape-May, and Fairfield. Many souls are there brought from darkness to light, and from the power of satan unto God.

There are tidings also from some parts of the Presbytery of Baltimore, which make glad the hearts of the friends of Zion.

The Assembly are happy to learn that the fruits of the great revival in some of the Southern States, which took place several years ago, still remain; that there, also, apostacies are very rare, and professors of religion appear to have their conversation in Heaven. In some instances professional characters, formerly notorious for their adherence to the principles of infidelity, and for inattention to the duties of religion and morality, are now found publicly manifesting their attachment to the friends and the doctrines of christianity.

With pleasure we have received the information, that several Seminaries of learning have been favoured with the special grace of God; and some of those youth who are expected hereafter to influence public opinion and sentiment, have become disciples of a crucified Redeemer.

In addition to this general view of the good things which God has done for us, it is remarked, that the Missionaries employed by the General Assembly, and by other Missionary bodies within their bounds, have performed their services with fidelity, and, in several instances, with considerable success. The gospel has been carried to destitute places, and the sun of righteousness has risen, with healing under his wings, upon some of the dark and benighted regions of our wilderness. A goodly number of churches have been organized during the year past; and now in several places there is an earnest cry

for the stated preaching of the gospel, where ten years ago there were none who cared for these things. The Missions to the poor blacks in our country, have also been, in some degree, blest by the head of the church, and even the heart of the savage has been melted by the all-subduing grace of God.

It is pleasing also to remark, that in some places, were infidelity appeared to have built her strong holds, the doctrine of Christ crucified has triumphed. The impious heresy of socinianism which reduces to the level of a mere man our blessed Lord and Saviour, has been also in some instances, considerably diminished. "

The Assembly cannot forbear mentioning here, with great satisfaction, the institution of several Bible Societies, in addition to the one established nearly two years ago, in Philadelphia. We thank God that he has put it into the hearts of the pious and benevolent of various denominations, to devise and furnish the means of sending the scriptures, which alone are able to make men wise unto salvation, to the poor and needy. And we anticipate with joy, the happy effects which it is hoped will result from these institutions. It is our most ardent prayer that they may be encreased, until all who dwell upon the earth, shall be favoured with the word of God, *the only infallible rule of faith and practice.*

The Assembly also acknowledge, with joy, the goodness of God in checking the progress of the errors, and healing the divisions which have prevailed for some years, in a few of the western churches.

In producing the happy effects which have been just detailed, God has done honour to his word and ordinances. As the Assembly cannot recognize *as genuine* any work in the hearts of men, bearing the name of religion, but that which is produced by the instrumentality of truth, acknowledges and honours that truth, so they observe as usual, a confirmation of this great principle in the reports concerning the state of religion, at the present sessions. In those parts of the church, without exception, in which vital religion has flourished, in the course of the last year, the fundamental doctrines of the gospel; viz. *the total depravity of human nature, the divinity and atonement of Jesus Christ, justification by his imputed righteousness, the sovereignty and freeness of divine grace, and the special influences of the Holy Spirit in the regeneration and sanctification of sinners*, have been decidedly received and honoured.

The means, in addition to the preaching of the word, which God has owned and blessed, are, catechising and prayer meetings. And the Assembly hail it as an auspicious omen, that,

upon many of his people and churches, God has poured out a Spirit of grace and supplication. We rejoice in being able to say that praying societies have considerably increased in the last twelve months. Let those who have been favoured with the effusions of the Holy Spirit, persevere with increasing diligence in the use of those means which it has pleased God to bless: and let those who are still in a state of languor and coldness, remember that it is only in the diligent use of the means appointed by God, that they can expect to obtain his blessing. We recommend this the more earnestly, dear brethren, because, although the state of the church, on the whole, is prospering, yet in some very extensive and populous regions of our country, religion declines, errors prevail, vice abounds, and souls are perishing. Let the friends of Jesus, throughout our land, united in one purpose, and animated by one spirit, rise to more vigorous exertions for the promotion of vital piety. Let their time, and their talents, and their all, be devoted to the cause of God and of Christ. God has done and promised enough, to encourage our hopes, and animate our labours. The time is approaching, when Jesus will come in the glory and majesty of his grace; proceed from conquest to conquest, and fill the whole earth with his salvation. Try then, brethren, the utmost efficacy of prayer, and let every soul with fervour cry, *even so, come quickly, Lord Jesus! Amen.*

Attest,
JACOB J. JANEWAY, Stated Clerk.

THEOLOGICAL SEMINARY OF NEW-YORK;

Established under the inspection of the General Synod of the Associate-Reformed Church.

(*Continued from* p. 228, No. IV.)

AT the same meeting of Synod in which the foregoing plan was adopted, the Rev. John M. Mason, D. D. was chosen Professor, and the Rev. Mess'rs Robert Annan, John Mc Jimsey, James Gray, James Laurie, and Alexander Proudfit, were chosen superintendents. The Professor was ordered to begin the course of instruction on the Nov. following; and at the next meeting of Synod, in May, 1806, the Superintendents presented the following Report:

"*To the General Synod of the Associate Reformed Church, met at New-York.*

"The superintendents report, That on the 21st of May last, they met, agreeably to the order of the General Synod, and spent some time in conversation with the professor on the plan of education observed in the seminary: They appropriated next day to the examination of the students. Mess. John Lind, George Stewart, George Buchanan, and John Clark, from the Presbytery of Big-Spring; Samuel Crothers, and James Mc Chord, from the Presbytery of Kentucky; James M. Mathews and Wm. Mc Murray, from the Presbytery of Washington, appeared; and were examined, during the forenoon, on the scriptures of the New Testament, and during the afternoon, on those of the Old Testament, in their original languages. They also directed Mess'rs Lind and Mathews to deliver each a discourse—discourses were accordingly delivered by them, on Thursday evening; and next day they were examined on systematic and practical theology.

"In these several exercises the students acquitted themselves to the satisfaction of the superintendents, and were by them placed in the following classes: John Lind and James M. Mathews are considered as students of the 4th year—Wm. Mc Murray, George Stewart, George Buchanan, Samuel Crothers, James M'Chord, and John Clark, as students of the second."

In June, 1807, the Superintendents Reported:

"That on the 20th inst. they met at New-York, and found the following students prosecuting their studies at the Theological Seminary, viz.

JOHN LIND, and
JAMES M. MATHEWS,
who have terminated their 4th year of attendance;
GEORGE STEWART,
GEORGE BUCHANAN,
WILLIAM M'MURRAY,
JAMES M'CHORD,
JOHN CLARK,
SAMUEL CROTHERS,
who have terminated their 2d year;
ROBERT REID,
JAMES GALLOWAY,
EBENEZER K. MAXWELL,
TEUNIS A. VAN VECHTEN, (of the Reformed Dutch Church,)
who have terminated their 1st year.

"Messrs. Lind and Mathews were directed to deliver each

a public discourse in the evening; and delivered accordingly, the former a lecture on Rom. viii. 1—8. the latter a popular sermon on Heb. xii. 10th—last clause.

"On the forenoon of the 21st, the students of the 2d and 1st years were examined on the original scriptures of the New Testament, and on the afternoon of the same, Messrs. Lind and Mathews were examined on the original scriptures of the Old and New Testaments, and on Theology. The forenoon of the 22d was devoted to the examination of the students of the 2d and 1st year on the Hebrew scriptures.

"Throughout these exercises, the students, according to their various standing, exhibited, without exception, very satisfactory evidence of their industry and success in their studies.

"Messrs. Lind and Mathews having fulfilled the prescribed period of study, and made those attainments in sacred literature exacted by the Synod's act on the seminary, and being, in the judgment of the superintendents, suitably qualified to be taken on trial for license to preach the gospel, received certificates to that purport.

"As our church is now about to enjoy the advantages resulting from the seminary, it becomes the duty of the General Synod to establish such regulations as may diffuse them equally to all its parts. In human calculation we may expect that the more populous and flourishing parts of our church, will be most productive of theological students. Should they pass directly from the seminary to the Presbyteries from which they came, and remain under the inspection of those Presbyteries for a whole year, the greater part of them would probably in that time be settled pastors; while the more destitute and languishing parts of our church would receive little if any benefit from the theological institution to which they look up with so much hope. It is respectfully submitted to the General Synod, whether they ought not, at their annual meetings, to distribute the students who are leaving the seminary, among the Presbyteries according to their various exigencies; or adopt some measure on this subject, which may succour the feeble parts of our church."

In May, 1809, the Report was as follows:

"That on the 18th inst. they met at New-York, and found the following students prosecuting their theological studies in the Seminary:

George Buchanan,
John Clark,
Samuel Crothers,
James M'Chord,
William M'Murray,

GEORGE STEWART, and
THOMAS WHITE,
who have now completed their third year;
JAMES GALLOWAY,
EBENEZER K. MAXWELL,
ROBERT REID,
TEUNIS VAN VECHTEN, (of the Reformed Dutch Church,)
who have completed their second year;
JOHN M. DUNCAN,
ROBERT B. E. M'LEOD, and
ARTHUR I. STANBURY,
who have completed their first year.

"The students who have completed their third year, presented four discourses each, viz. two popular sermons, and two lectures, for the inspection of the Superintendents.

"The students were examined at considerable length on the *Old and New* Testaments, in the original languages, as also in systematic theology.

"The superintendents take pleasure in stating that, throughout the exercises, the students afforded satisfactory proofs of their industry and success in the prosecution of their studies."

At the meeting of Synod, in May, 1809, it was resolved, that as the Previous sessions of the Seminary were found to be inconveniently long, that the sessions should afterwards commence on the first Monday of Nov. and terminate on the second Monday of the April following; and that the annual visitation by the Superintendents, should take place on the Wednesday following.

Experience, also, having proved, that the duties of the Professor were too laborious and oppressive to be performed by an individual, the Synod appointed the Rev. James M. Mathews Assistant Professor, and directed him to begin his services at the opening of the next session.

The Report of the Superintendents for this year, was as follows:

"On Wednesday, the 24th May, the Superintendents met.

"The following students were found attending the Seminary:

Of the fourth year,
GEORGE BUCHANAN,
JOHN CLARK,
SAMUEL CROTHERS,
JAMES M'CHORD,

William M'Murray,
George Stewart,
Thomas White.
Of the third year,
James Galloway,
Ebenezer K. Maxwell,
Robert Reid,
Teunis A. Van Vechten.
Of the second year,
John M. Duncan,
R. B. E. M'Leod,
A. I. Stansbury.
Of the first year,
John Campbell,
William Logan,
John M'Farland,
Charles M'Lean.

"The first and chief attention of the superintendents was directed to those students, whose period of theological instruction in the seminary has terminated. These were minutely examined on the principal heads of christian theology; and exhibited specimens of their pulpit talents, by delivering each a discourse in public. In these exercises, the knowledge which they discovered of the great truths of the gospel, the quarters whence these truths have been assailed, and the weapons with which they are to be defended, was highly pleasing. The effects produced by these exhibitions, and by the examinations which the students of the fourth year had previously undergone during the whole period of their study, was a conviction that they are duly qualified to be taken on trial for license: and certificates to that purport, addressed to their respective Presbyteries, were directed to be furnished, and have been furnished accordingly.

"The students of the third year, excepting Mr. Maxwell, who was excused in consequence of indisposition, also delivered public discourses; and they, and the students of the second and first years, were examined as extensively as circumstances permitted, on the subjects of their studies: and gave satisfactory evidence of their industry and profit."

(To be continued.)

As the event to which the following documents refer has excited very considerable interest, and become a frequent topic of conversation, in the religious circles of this and some neighbouring cities; and as many of the circumstances which led to it are greatly misunderstood and misrepresented; the editors have conceived that they should render an acceptable service to many of their subscribers, by furnishing them with authentic information on the subject.

The following Petition, accompanied by a copy of the Letter which here follows it, was laid before the Associate Reformed Presbytery of New-York, at their meeting in Newburgh, May 18, 1810.

To the Moderator and Members of the Associate Reformed Presbytery of New-York, to meet at Newburgh, on Wednesday, the 16th day of May, inst.

REV. BRETHREN,

SERIOUS reflection, often repeated, and for a considerable time past habitual, accompanied also, if I do not entirely mistake, with scrupulous caution and fervent prayer against an improper bias, has convinced me, that my longer continuance in my present congregational charge, will be favourable neither to my own peace, nor to my people's benefit, nor to the general interests of our church.

"Not that I have aught to accuse my people of." Their fidelity to their engagements; their kindness to myself; their respectful attention to my ministry; their public spirit; their orderly deportment ever since my settlement among them; have endeared them to my heart, and shall for ever sweeten the memory of my relation to them.

But I find by experience that parochial cares, to which not less my own judgment than my ordination vows attaches high importance, are incompatible with the work which the head of the church has been pleased to assign to

me; and, therefore, I do not so much as pretend to perform the duties resulting from them.

I see the congregation suffering for want of an efficient pastoral inspection; and I anticipate with alarm the consequences of this evil, unless preventive measures be adopted speedily.

I have used, without success, the only means in my power, to avoid the step which I am now forced to take.

My congregation are fully apprised of my intention, and of my reasons, as will appear from the documents herewith presented. The decisive expressions there used, are to be interpreted simply of my resolution to pursue my present application, and not as interfering in any degree with the submission which I owe to the authority of the Lord's house.

I am forbidden by every Christian *principle, and by* every honourable sentiment, to retain a station of which I cannot fulfil the duties.

I am equally forbidden to sacrifice the greater trust to the less; and as faithfulness to both cannot co-exist, I have only the afflicting alternative of praying the Rev. Presbytery to release me from my pastoral connexion.

JOHN M. MASON.

New-York, 8th May, 1810.

To the Members of the first Associate-Reformed Church in the city of New-York.

CHRISTIAN BRETHREN,

I have requested your attendance this evening, in order to lay before you the result of my reflection upon a subject which has long been a source of painful uneasiness to my mind.

It is now nearly seventeen years since it pleased God to call me to the ministry of reconciliation, and to assign me to this congregation as the immediate scene of my labours. The flower of my days has been spent with you. The course of my services has been marked with much imperfection, and many failures; but marked also,

as I humbly hope, by some degree of acceptance with God, and usefulness to man. Being the sole pastor of the congregation, I was bound to perform *all* the duties of that responsible office, in so far as I was really able. For several years after my settlement among you, the state of my health, as you well remember, forbad almost altogether, my discharge of those important functions which are comprehended under the general term of *parochial duty.* When this impediment was removed, others were created by trusts and employments so extensive in their nature, and so imperious in their obligations, as to demand my first care, and to consume the leisure which I should otherwise have enjoyed. Thus, year after year has glided by; duties of high moment to your welfare have been unfulfilled; and the prospect of their *being fulfilled* by me, is more distant than ever.

Perceiving, as I do, their absolute necessity to your prosperity; knowing that the omission of them gradually weakens the bond of affection which should closely unite a pastor and his people; estranges the mind of individual members from the sense of their common interest in each other; enfeebles the power of social action; and relaxes the nerves of efficient discipline: persuaded that Christian instruction, exhortation, reproof, and consolation, are circumscribed in their influence, and lose much of their effect, when they are not brought home by a discreet exercise of pastoral inspection; and accounting the respect paid to merely public talent but a meagre substitute for that ardent attachment which dies away under the suspicion of neglect: feeling, I say, the weight of these considerations, it is impossible for my heart to be tranquil. My inquietude does not arise from self-reproach; as the highest of all authority, even the indisputable authority of Him whose I am, and whom I serve, has released me from parochial duties, by calling me to others which are incompatible with them, my conscience is pure. My anxiety is caused by the damage which your interests must sustain, in consequence of parochial duties not being performed at all. Your patience under the privation, and your kindness to me personally, increase, instead of diminishing my difficulty.

These things I frankly communicated to you at a congregational meeting, in the fall of 1807. Although I had frequently spoken of them in private, I did not think it could answer any good purpose to bring them before you collectively, so long as I could not see how the inconvenience was to be remedied. But when a remedy appeared to me within reach, I embraced an early opportunity of proposing it; which I did at the meeting alluded to, by recommending the choice of an assistant, to whom the parochial duties should be exclusively committed. I was disappointed. Beside the embarrassment of our national affairs, which, for a time, paralyzed almost every effort, a more serious check was given to the measure by the state of our finances, which, it was supposed, could not be made to cover the additional expenditure without either distressing or banishing the poorer part of the congregation. My next concern, therefore, was to devise some means of so augmenting our resources as to remove this obstacle. After very maturely considering the matter, and balancing the advantages and disadvantages both to this congregation and to the church at large, I suggested the propriety of building a new and more spacious place of worship. As I had no doubt of the practicability of this scheme, and of a sufficiency of numbers speedily to fill the house, my calculation was, that a revenue might be secured equal to all expenses; and also, that sources would be opened of further support for our Theological Seminary, with which, in a great measure, our whole body, and a vast amount of Christian interests allied to it, seem likely to stand or fall. But I was again disappointed. The same objection recurred. A new church, it was imagined, could not be erected without oppression to a considerable portion of the congregation. I found also a settled opposition to the plan of my having an assistant upon any terms. What the extent of it is, I have not so much as endeavoured to ascertain, because I perceived it to be enough to involve the prosecution of my wishes in much difficulty. Upon the whole, I am convinced that my proposal cannot be carried through with that cordiality which is indispensable to your comfort, and to my

own. The question is decided. My last hope of extricating both you and myself from our perplexed condition, and yet preserving our relation to each other, has vanished away. The higher duties which I owe to the church of God, leave no place for the details of a pastoral charge. I am at best but a nominal pastor, and there is no probability of my becoming a real one. I stand in the way of some one who might be such. I cannot consent to remain in a situation so affecting to myself, and so injurious to you. The only alternative is that which I have adopted, and am about to mention. An alternative, not hastily resolved upon; distinctly anticipated long ago as a possible event; put off by my utmost exertions to avoid it, until I am shut up to it; pondered with much tenderness and solemnity at various intervals, and under various states of mind; spread out, not once, nor twice, "with strong crying and tears," before the mercy seat; and not resorted to, after all, but from a deliberate and thorough conviction of duty as in the sight of God, and as one that must give account. Brethren, we must part. My agitation and my anguish in announcing this to you are extreme. But the die is cast; the thing is inevitable. I have therefore to inform you, that it is my intention to resign my pastoral charge into the hands of the Presbytery of New-York, at their next stated meeting, to be held in the town of Newburgh, on Wednesday, the 16th day of May next ensuing. I give you this early notice, that you may appoint, if you shall judge it proper, commissioners to attend the Presbytery, to make any representations which you may desire, so as to save the Presbytery the trouble of a special meeting. At the same time candour requires me to state, that I have communicated to you my purpose, not as a matter on which my own mind is dubious or wavering; not as a manœuvre to accomplish by indirect means, views which I directly attempted without success. My resolution is fixed, and cannot be altered by any steps which may now be taken. I shall detain you no longer than to subjoin an observation or two for preventing mistakes. During the whole period of our connexion, the utmost harmony has subsisted between

us. The reiterated proofs of your affection, I shall cherish as a spring of grateful recollection, while my memory retains her seat. Dissatisfaction with my people I have none: neither am I influenced by pecuniary motives. Your last unsolicited, unexpected addition to my income, notwithstanding the evils under which you labour were not removed, is a pledge that you are ready to preclude all just uneasiness on that score. But my salary doubled, trebled, quadrupled, would not induce me to retract, or even to hesitate. The reasons of my present conduct would still operate with unabated force.

Nor have I been impelled by private chagrin or resentments. I have no personal quarrel with a man among you; and if I had, I should enjoy ineffable consolation from the assurance, that the uniform tenour of my life, puts me above the suspicion of acting from such paltry passons.

In declaring my intention of resigning my charge, I am not to be understood as expressing any intention of abandoning the pulpit. To preach Jesus Christ, and him crucified, is my honour and my happiness; nor shall I desist from my loved employment, so long as I am permitted to abide in it; but shall continue to labour in the word and doctrine, as God in his providence shall appoint to me a proper scene of action. In the interim between this date and the meeting of the Presbytery in May, I shall perform, if the Lord will, my public functions as usual.

The respect which I owe to my more intimate friends, and especially to the members of Session, demands an explanation of my silence on this interesting subject, until the hour of my laying it before the congregation. It is not strictly a sessional business. Talking of it, while the facts to determine the issue were still in suspense, might have been interpreted as a threat, or at least as an indecorum toward the congregation. I also studied to shun the multitude of discussions to which it would have given rise; and thus to spare myself and my brethren much pain, which would otherwise have been unavoidable. My feelings at this moment justify my precaution: they are sufficiently excruciating, without having been subjected to agony a thousand times repeated.

You will readily excuse me for not addressing you in person on this occasion. My heart tells me that I could hardly sustain the conflict. That heart is filled, and shall be filled, with affectionate remembrance of you, and with fervent supplications for your temporal and eternal felicity, while the hand which expresses its emotions, is able to subscribe the name of

Your Friend and Pastor,

JOHN M. MASON.

New-York, March 12, 1810.

NOTE—As both the Editors have been necessarily absent from the city during the greater part of the last month, *it is* hoped their subscribers will grant them a little indulgence for the want of original matter in this Number.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

Memoirs of the Connecticut Academy of Arts and Sciences, Vol. I. part I.

A Sermon, preached in Boston, April 5, 1810, the day of the Public Fast; by William Ellery Channing, pastor of the church in Federal Street. Boston; John Elliot, jun.

A Sermon, preached at Trinity Church, April 6, 1810, being the day of Public Fast; by J. S. J. Gardiner, A. M. rector. Boston; Munroe and Francis.

Reports of Cases adjudged in the District Court of South-Carolina. By the Hon. Thomas Bee, Judge of that court. To which is added, an Appendix, containing Decisions of the Admiralty Court of Pennsylvania; by the late Francis Hopkinson, Esq. and Cases determined in other districts of the United States. Boston; Farrand, Mallory & Co.

An Inaugural Oration, delivered Feb. 24, 1810. By Henry Davis, A. M. President of the Middlebury College. Published by the request of the corporation. Boston; Farrand, Mallory & Co.

Bibliotheque Portative; or, Elegant French Extracts, No. 3. Boston.

Rules and Regulations for the Field Exercise, and Manœuvres of the French Infantry; issued August 1, 1791; and the Manœuvres added, which have been since adopted by the Emperor Napoleon. Also, the Manœuvres of the Field Artillery with Infantry. By Col. Irenee Amelot de Lacroix. Late Chief of Brigade in the French service. In three vols. the third volume consisting of plates. Boston; T. B. Wait & Co.

New Editions.

The Dyer's Assistant in the art of dying wool and woolen goods; extracted from the philological and chy-

mical works of the most eminent authors, Ferguson, Dufoy, Hellot, Geoffrey, Colbert; and that reputable French dyer, Mons. de Juliene, translated from the French, with additions and practical experiments, by James Haigh, late silk and muslin dyer, Leeds. Also, an Essay on Combustion, with a view of dyeing and printing, wherein the phlogistic and antiphlogistic hypotheses are proved erroneous, by Mrs. Fuhame. Boston; James W. Burditt & Co.

Dialogues concerning Eloquence in general; and particularly that kind which is proper for the pulpit. By M. De Fenelon, Archbishop of Cambray. Translated from the French, and illustrated with Notes and Quotations. By W. Stevenson, M. A. Rector of Morningthorp, in Norfolk. Boston; Farrand, Mallory & Co.; and Lyman, Mallory & Co. Portland, 1810.

A new literal translation, from the original Greek, of all the Apostolical Epistles, with a Commentary and Notes, Philological, Critical, Explanatory, and Practical. To which is added, a History of the Life of the Apostle Paul. By James M'Knight, D. D. to be comprised in 6 vols. 8vo. Vols. 1, 2, and 3, are published. T. B. Wait & Co. Boston, and Williams & Whiting, New-York.

The Force of Truth, an Authentic Narrative, by Thomas Scott, D. D. New-York, Williams & Whiting.

An Exposition of the Conduct of France towards America, illustrated by Cases decided in the Council of Prises in Paris. By L. Goldsmith. New-York, E. Sargeant.

An Abridgment of the Book of Martyrs; to which are prefixed, the living testimonies of the Church of God, and faithful Martyrs in different ages of the World; and the corrupt fruits of the false Church, in the time of the apostasy; to which is annexed, an account of the first judgments of God on Persecutors, &c. Also, a Plea against Persecution, for the Cause of Conscience. New-York, S. Wood, 1 vol. 8vo. $2 50.

Works Proposed, and in Press.

Butterworth's Concordance is printing by John Tiebout, New-York; also, the History of the Jews, by Josephus, 6 vols. 12mo.

Hutton's Mathematics, Revised, 2 vols. 8vo. by the New-York association of Booksellers.

The Prospectus of a new periodical work, to be entitled, The American Medical and Philosophical Register; or Annals of Medicine, Natural History, Agriculture, and the Arts, conducted by a society of Gentlemen, has been issued by E. Sargeant, New-York. This work, the 1st number of which will be published on the 1st July next, will appear regularly every three months; printed on good paper, with new types, and occasionally enriched with engravings. Each Number to contain 100 pages. Price $2 per ann.

Birch and Small, of Philadelphia, are preparing for the press, the British Cicero; or, a selection of the most approved speeches in the English Language; arranged under three distinct heads of popular, parliamentary, and judicial Oratory; with historical illustrations; to which is prefixed, an introduction to the study and practice of Eloquence. By Thomas Browne, L. L. D. author of Viridarium Poeticum, the Union Dictionary, &c. &c.

John F. Watson, of Philadelphia, has in the press, to be published without delay, a Journal of a Tour to the Hebrides, with Samuel Johnson, L. L. D. By James Boswell, Esq.

W. Wells, and T. B. Wait & Co. propose to publish by subscription, Henry Blackstone's Reports of Cases, argued and determined in the Courts of Common Pleas and Exchequer Chamber, from Easter Term, 28 George 3. 1788, to Hil. Term, 36 George 3. 1796, inclusive. First American, from the the third English edit.

To render the work more useful to the American lawyer, it will be accompanied with notes of reference to the subsequent Reports of English Law, and the principal adjudications of the several United States.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. VII.] JULY, 1810. [Vol. III.

Memoirs of the Rev. Dr. JAMES LATTA, late Pastor of the Congregation of Chesnut Level, in the County of Lancaster, (Penn.)

DR. JAMES LATTA was born in Ireland, and at the age of about six or seven years, came into this country with his parents. The vessel in which they sailed being wrecked upon the American coast, and the family records, as far as is known, destroyed, the time of his birth has not been precisely ascertained. From concurring circumstances, however, it appears, that he was born some time during the winter of the year 1732. When quite a child, he discovered a serious turn of mind; and so remarkable was his attachment to his bible, that during the three days and nights he remained aboard of the foundered vessel, before the family and passengers could be relieved, he kept it continually under his arms.

Not only his seriousness, but his thirst for improvement and promising talents, with the advice of

some friends, prompted his parents to give him a liberal education. Accordingly they put him under the care of the Rev. Dr. Allison, who has been so deservedly famed as a teacher and scholar, and who, at that time, kept a classical school at New London, in the county of Chester, (Penn.) His application and proficiency here were remarkable; and the seriousness which he so early discovered, increasing with his years, he improved much in religious knowlege and experience. Of his qualifications in this respect, and the esteem in which he was held by various people, there is a striking evidence in the religious duties he was called to perform; for families with whom he resided, looked up to him to lead their worship, when he was but fourteen years of age; and he did it with an understanding which charmed and astonished all who heard him.

Dr. Allison being chosen to the vice-presidency of a college in Philadelphia, then forming and bearing its name, and having removed in consequence from New London to take charge of it, his young pupil soon followed him; and under this able instructor having completed his collegiate education, he obtained a diploma at the first commencement that took place in this new seminary. On this occasion he had assigned to him the salutatory oration to be delivered in Latin, which is always an honorary exercise, being assigned to the person reputed to be the best scholar.

His character and attainments being well known to the trustees of the college, he received an invitation to become one of its teachers; and through the influence of Dr. Allison, was induced to accept it. In this capacity he continued for several years, pursuing at the same time his favourite study, divinity, under the beloved instructor with whom he had received all his education. Living in Philadelphia, he put him-

self under the care of the Presbytery, which bears its name; and after passing his trials with much approbation, was licensed by it to preach the Gospel.

Unwilling as yet to take charge of a congregation, and desirous of further improvement, he still retained his situation in the college, pursuing his studies under Dr. Allison; preaching when he could, and availing himself always of the advantage of submitting his sermons to the inspection of this venerable instructor. By this means he acquired an accuracy in composition to which few attain, and which he carried with him through the remainder of his life.

Pursuing this course for several years, he at last accepted a call from the congregation of Deep Run, in the county of Bucks, (Penn.) Here he remained for about five years. But receiving a call from the congregations of Chesnut Level, in Lancaster county, he was induced to settle among that people, with whom he spent the remainder of his days.

The character which he had always sustained as a scholar, soon rendered a number of his people and others here, anxious to commit to his care their sons, to whom they designed to give a liberal education. With their wishes in this respect he was unwilling to comply, lest such a charge would too much interfere with his pastoral duties, to which he wished to be wholly devoted. A few of his particular friends, however, prevailed on him to take their sons; and once giving way to solicitations of this kind, it was difficult afterwards to resist. Perceiving the applications numerous, and the pressure almost irresistible, he was induced to employ an usher, that he might gratify his friends, and at the same time receive little interruption to his other duties, as the mere superintendence of a school would not be burthensome, but serve rather as a relaxation and amusement. This school was continued under his direc-

tion for several years, and was acquiring great reputation; but the commencement of the revolutionary war at this time, arrested its progress. His ushers, and several of his more advanced students, joined the army, and being unwilling to take charge of the school himself, it was dissolved. During the war he took a deep interest himself in, and was a firm and zealous advocate for, American liberty. He both spoke and wrote to advance its cause. He was active in stimulating his people to defend their rights, and in the autumn of seventy, when it was the lot of an unusual number of them to serve in the militia, he took his blanket like a soldier, and spent the campaign with them to encourage them.

After the termination of the war, as soon as learning became again an object of pursuit, a latin school was established within the bounds of his congregation by Mr. Sampson Smith; but this gentleman being suddenly killed by a stroke of lightning, his pupils were left without a guide or instructor. Here again, Dr. Latta was compelled to take a charge, which, in his own mind he had resolved never to resume. The eyes of these young men, promising for numbers and talents, were turned upon him, and their affecting solicitations to take them under his care, in their desolate situation, was irresistible.

He became once more the guide and instructor of youth, and under his fostering care, many have arisen to eminence both in church and in state.

As a teacher, Dr. Latta was remarkably well qualified. Without severity, he had the faculty of governing well. He possessed the happy talent of making his pupils both fear and love him. They witnessed his fidelity, they saw his concern for their interests, and they reverenced him as a father. As a scholar too he had few equals. His erudition was general and profound. Such were his known abilities, and such his reputation as an in-

structor, that, when any of his pupils were sent to the university, over which the late Dr. Ewing presided, who has been so deservedly famed as a scholar, they were always received without examination. It was sufficient to know they had received their education with Dr. Latta.

As a man, Dr. Latta was truly amiable. "An Israelite indeed he was, in whom there was no guile." Possessing a very affectionate heart, he was a steady, sincere, and faithful friend. A fund of good sense, and a natural cheerfulness which he possessed, rendered him both a profitable and agreeable companion. His conversation was instructive and entertaining. It was indeed almost impossible to be long in his company without being both pleased and improved. Both old and young were fond of his society. When paying a visit to any of his people, it was pleasing to see the youth gather around him to enjoy his conversation. Though by his deportment he always inspired a reverence for his character, yet he was easy of access, and never failed to attract the attention, and add to the entertainment of those, with whom he conversed.

As a christian and minister, he was exemplary to a remarkable degree. He was an ornament to religion, and his uniform deportment was such as to recommend it to all who knew him. When cheerful, there was nothing of levity about him; when grave, there was no austerity. His conduct was always manly and dignified, and calculated to inspire both reverence and love. The Scriptures were the rule of his life, and the glory of God the end for which he lived. He was conscientious in the discharge of every duty. And with such dignity did he support the sacred office which he bore, that there was scarce ever an instance of any person conducting himself profanely or rudely in his presence. The sight

of him made folly blush, and vice to cover its head.

As a preacher too he was highly eminent. He naturally possessed a strong and penetrating mind, and this was well-furnished by reading and study. His style of writing was accurate, nervous, and often elegant. Though it was evident he sought not after refinement in his composition, yet the ornaments and graces of diction, seemed occasionally to force themselves upon him. In the pulpit he possessed an uncommon gravity *. His countenance and mein bespoke him to be the man of God. His manner was plain and unaffected, but interesting and impressive. The vein of good sense which ran through all his preaching, and evidently flowed from a heart which deeply felt all that he said, powerfully arrested the attention of his hearers. He was faithful to declare the whole counsel of God. While he comforted and encouraged true christians, he held up to sinners a glass in which they might see themselves; but in addressing them, he always spoke as with the compassion of a father. The doctrines of grace were the burden of his preaching. On them he delighted to dwell, and his manner of handling them was peculiarly interesting. His whole life and conversation, showed how near he lived to his master, how supremely he was devoted to his work, and how much he was concerned for the salvation of souls. He himself lived, and endeavoured to teach others to live, for eternity. Though on earth, his conversation was in heaven. Few men indeed have discovered more indifference for amassing the wealth of this world, or more

* Though Mr. Latta wrote many sermons at full length, many of which were sufficiently correct for the press, yet none of them were published, except a discourse on Psalmody. The object of this was to show, that the principal subjects of Psalmody should be taken from the Gospel.

diligence, in laying up treasures for another. Being set as a watchman on the walls of Zion, he devoted himself assiduously to his trust. He was willing to spend, and was spent in his master's service. He was instant in season, and out of season. For upwards of forty years, he laboured faithfully in the vineyard of the Lord. Though of a very delicate constitution, by a remarkable temperance and care, he attained to more than the ordinary age of man. He lived till near the close of his 68th year. On January 29th, 1801, he ceased from his labours, and, as we confidently hope, entered into that rest which remaineth for the people of God.

For some time before his death he was impressed with the idea that the time of his departure was not far distant. This was evident from letters which he wrote to two of his sons*, shortly before his last illness. It was matter of regret to his friends, that such was the nature of the disease by which he was removed, that they were deprived of the advantages which they must have enjoyed from the conversation of such a man in his last moments, and as it were, in the porch of heaven, had he been able to speak to others. But of this they were deprived. During several days previously to his dissolution, he appeared to sleep incessantly; and without a struggle or a groan, fell asleep in Jesus.

Such was the life, and such the death, of this excellent man. "Mark the perfect man, and behold the upright; for the end of that man is peace."

* Dr. Latta left a widow and eight children, four sons and four daughters, who deeply lamented their loss. Three of his sons, before his death, to his great satisfaction, entered into the Gospel ministry; and the fourth has since been licensed to preach the Gospel.

FOR THE CHRISTIAN's MAGAZINE.

The State of the Reformed Church, as also of the different religious denominations in Holland, previous to the late revolution.

(Concluded from p. 251.)

THE Lutherans, besides enjoying religious liberty, have also the privilege of erecting public places of worship, in all the cities of the United Provinces. Even in many places in the country, they are suffered to exercise their worship, though it be contrary to several acts of the States of Holland.

The number of Lutheran congregations in the United Provinces, and Dutch Flanders, is forty, which are served by fifty-one settled ministers. In 1809, there were sixty-nine ministers. In Holland, there are nineteen congregations, and twenty-seven ministers; in Zealand, three congregations and four ministers; in Utrecht, two congregations and three ministers; in Gelderland, four congregations and four ministers; in Overyssel, three congregations and three ministers; in Friesland, two congregations and two ministers; in Groningen, three congregations and four ministers; in Dutch Flanders, four congregations and four ministers. In addition to these congregations, there is one composed of Saltzburgh emigrants, in the district of Radzand, which is served by a minister who receives his salary from the states general.

The young men who contemplate the office of the ministry, prosecute their preparatory studies in one of the Universities or schools of established reputation, and afterwards their theological studies under any minister whom they may choose. They must then go to one of the Lutheran universities in Germany, to qualify them for ordination. Whilst they are yet students they may preach in any place in the Netherlands, except in Amsterdam. Before they can preach there, they must be examined by the *ministerium*, or ministry. When they have accepted a call, they must pass a final examination, after which they are set apart to the work of the ministry, by the laying on of hands.

Although the whole number of Lutheran congregations is small, yet severally, in most places, these congregations are numerous. The largest is in Amsterdam, which is under the superintendance of five ministers, ten elders, and twelve deacons. Besides these officers there are three church masters, whose business it is to take care of the two churches, which belong to this congregation, and also of the burial of the dead. The consistory here meet generally twice in every month. The Lord's Supper is administered every two weeks.

The Lutherans have an orphan house in Amsterdam, Leyden, the Hague, and Haerlem. The first is under the direction of six governors, and three governesses. In their church ceremonies they differ more or less from their brethren in other countries. They have no altars nor images in their churches; and their ministers do not wear a surplice in their preaching, or administering of the Lord's Supper, but the ordinary black dress of clergymen.

The Remonstrants are so called, in consequence of a remonstrance which they delivered to the states of Holland, in 1610. They are the followers of James

Arminius, who was professor of theology in Leyden, from the year 1603 to 1609. Their doctrines were condemned in the famous Synod of Dort, held in the years 1618, 1619; their ministers deposed, and those of them who would not engage to desist from preaching, banished from the United Provinces. After the death of prince Maurice, and under the stadtholdership of his brother, prince Henry, their situation became better. The ministers who had withdrawn, were permitted by connivance, one after the other, to return. Before long the Remonstrants began openly to assemble for worship, and in Amsterdam they established a seminary to prepare young men for the ministry. They have since been received and tolerated as peaceable subjects by the Supreme Magistracy. Their number rather decreases than increases, especially in those places where there are Walloon congregations. With these the Remonstrants readily connect themselves, because the members of the same are not excluded from the government. The opinions of this denomination, are more prevalent in the Reformed Churches of other countries than of this. They maintain that election is conditional; that Christ died for all men, head for head; that the grace of God is indeed necessary for regeneration and sanctification, but may be resisted and rendered ineffectual by the perverse will of the impenitent sinner, and that saints may so fall away, as finally to perish. Whoever adopts the scriptures as the only rule of his faith and practice, and is free from idolatry, forcing of conscience, and a wicked life, may become a member of their congregations.

The community of the Remonstrants in the provinces of Gelderland, Holland, Utrecht, and Friesland, consists of thirty-four congregations, which are served by forty three ministers. In Gelderland, at Tiel, there is one congregation, and one minister. In Holland there are thirty congregations, and thirty-

eight ministers. In Utrecht, two congregations and three ministers. At Dokkum, in Friesland, there is one congregation, and one minister. In the other provinces there are no congregations. At Frederikstadt, in the dutchy of Holstein, they have a tolerable congregation, which is supplied by the society in the United Provinces, with a pastor. The most respectable of their congregations is in Rotterdam, which is supplied by four ministers. In Amsterdam there are three ministers. The seminary in this city is furnished with two professors; one of theology, the other of philosophy, and other useful sciences. The students are examined twice a year by eight ministers and some few overseers, who are linguists, from the congregations in Amsterdam and Rotterdam. When promoted to the ministry, they are at liberty directly to administer Baptism and the Lord's Supper. They also receive some stipends, and are obliged to preach wherever the person who has the care of vacant congregations directs. Every year, shortly before or after Whitsunday, there is a general meeting of the whole community, held alternately in Amsterdam and Rotterdam.

The Anabaptists are so called, because they deny that Christian water-baptism may be administered to any but adults. They are also called Mennonites, after Menno Simon, a Friesland teacher, who in 1536, left the Romish church, and publicly embraced the sentiments of the Anabaptists. He died in the year 1561. He was at first mild and moderate; but afterwards he became more rigid, maintaining that those who were excommunicated by their church ought not only to be avoided by the rest of the members, but if the husband was in such a case, his wife ought neither to eat or sleep with him, and so vice versa with the wife. Excommunication, in his view, was deserved not only for gross offences, but

for trifling mistakes; even for marriage with a person of a different Christian denomination, nay, with Anabaptists of a different kind from his own. In these opinions he has not, however, been followed by the body of the Anabaptists. They are divided into different kinds. The principal ones are the Flemish, the Waterlandeans, and Frieslanders, so called, after the districts of country from whence they respectively came. Of these the former is the most rigid, the two latter, who vary only in name, the most moderate. It would be a very difficult matter to show minutely wherein these differ from each other. Those that bear the same name do not agree together in all things. In many places, they have departed widely from the sentiments of their first founders. In four particulars, however, they agree; viz. 1. They maintain adult baptism; 2. They deny the lawfulness of war; 3. As also of oaths; and, 4. The office of civil magistrate*.

The Anabaptists have congregations in all the United Provinces: as also one in Maastricht, one in Vaals in the district of Overmaaze, one at Ardenberg in Dutch Flanders. The whole number of Anabaptist congregations in the United Provinces, in 1791, was about one hundred and sixty-nine, and of ministers, about two hundred and fifty-one. In

Holland,	67	congregations,	94	ministers.
Utrecht,	2	do.	2	do.
Zealand,	4	do.	4	do.
Friesland,	56	do.	87	do.
Gelderland,	3	do.	3	do.
Groningen, city & county,	22	do.	30	do.
Overyssel, & Trent,	15	do.	31	do.

* For an account of this sect, see Mosheim's Eccles. Vol. IV. p. 454—478. and Vol. V. 490—498.

The ministers of the Anabaptists, in many places, but especially in North Holland, and Friesland, are chosen from among the best qualified members of a church, and generally receive but a small salary. Hence they must follow some temporal occupation to support their families. This is the reason why there are so many ministers in some congregations, not very large. In other places, young men are prepared for the ministry by suitable teachers. The united Flemish and Waterlandish congregation of Amsterdam, have erected a seminary, in which they have established a professor of theology and philosophy, at a salary of 2000 guilders a-year. To this seminary their young men resort, in considerable numbers, for instruction in theology.

The ministers are chosen by the deacons, with the approbation of the congregation. The deacons, who in some places continue in office for life, in others for a number of years, are chosen by the members of the church convened for that purpose, by the ministers and the deacons in office. In some congregations there are deaconesses, chosen as the deacons are. In several, they have orphan and alms-houses richly endowed.

The Anabaptists are generally respected by the government, and have, from time to time, received particular marks of favour. They are permitted to make a declaration, instead of taking an oath. At their request the States General have, at different periods, granted them letters of recommendation in behalf of their persecuted brethren in the Palatinate, and Switzerland. In many cities they fill offices of honour, such as governors of hospitals and the like. Their marriages, as well as those of the other dissenting denominations, are celebrated in the presence of the magistracy of the place where they reside. Some few of their congregations have the privilege of celebrating marriages in their own assemblies.

The Rhinsburghers, or Collegiants, are the followers of John, Adrian, and Gysbert Vander Kodde. These three brothers, though their occupation was husbandry and tanning, were well acquainted with sacred literature. Gysbert was an elder in the Remonstrant congregation of Warmond, when the Remonstrant ministers, in 1619, were banished from the country. He, and some others of the same congregation, resolved to instruct and edify each other in public worship, without a minister, by mutually reading and explaining Scripture, and by prayer. They were joined by the other two brothers, with some inhabitants of the neighbouring towns, and soon removed their meeting to Rhinsburg. In this place they still hold their solemn assembly twice a-year. From hence they are called Rhinsburghers. The name of Collegiants they have acquired from this circumstance, that they call their religious assemblies colleges.

Their usual colleges, or assemblies, are twice a-week, viz. on Sundays and Wednesdays. In these meetings, every person, except females, has a right to speak and perform any part of the worship. Every one may also freely express his opinion of whatever is said by any of the members. They are all on an equality, no one having any authority over the other. They reject all creeds as unlawful, and consider every person to have a right to explain scripture as he pleases. All who only acknowledge the divinity of the scriptures, and endeavour to live according to their precepts, are received as their brethren; are admitted to the Lord's table; nay, more, are permitted to speak and lead in their worship, as well as themselves.

Their colleges are held in some places, in particular houses: in others, in the churches of the Anabaptists. The number of them is about eighteen or twenty throughout the country.

Their semi-annual meetings, which are held at Rhinsburg, are conducted in the following manner: They come together on Saturday, to prepare themselves for celebrating the Lord's Supper. After prayer, some one of the persons present is requested to edify the rest by a discourse drawn from God's word. This is almost always done by one who has prepared himself for it. Sufficient time is given, and liberty also, for any one to add what he pleases; and the meeting is generally closed with singing, and always with prayer. On Sunday morning they celebrate the Lord's Supper. First, an exhortation is given to stir up their minds to a suitable participation of this rite. Then one of the company is requested to distribute the bread and wine. Whoever feels disposed and qualified, goes to the table, describes the nature of the meeting, and generally adds that he, because he administers the ordinance, is not to be considered as worthier than the least of those who participate in it. During, and after the celebration of the Supper, alms are collected for the poor of the place. The Supper being ended, they separate. In the evening they meet again to quicken each other to thankfulness. On Monday morning, after an address exhorting them to brotherly love, to steadfastness and growth in religion, they return to their respective homes.

At these great meetings they also administer the sacrament of baptism. This is done on Saturday morning, by immersion in a bath prepared for that purpose, in the garden of a spacious house erected for the reception of strangers. The persons who are to be baptized, make a public confession of their faith, in one of the rooms of the abovementioned house. This confession is a general one, of belief in God and Jesus Christ, and a determination to walk in the ways of divine appointment. When this is

ended, an address is given, in which the reasons for administering baptism in this way are unfolded; then the men, or women, in a room provided for that purpose, change their dress, and go to the bath; in which, kneeling down, they are plunged under the water, with the usual words, by one who has prepared himself for the ceremony. He who baptizes, generally declares before the administration, that on this account he is not to be considered more worthy than the rest. After the ceremony is performed, the baptized persons, resuming their usual dress, come into the room where they made their confession, and there receive an exhortation to walk in a manner consistent with their baptism. The whole service is closed with singing, prayer, and thanksgiving.

It is proper to observe, that they who are thus baptized, are not on that account to be considered as members of this denomination. They are baptized only as members of the church universal; and may afterwards connect themselves wherever they think proper.

The whole number of this denomination it is difficult to ascertain. The most of them belong to other denominations of Christians, whose places of worship they attend, as well as their own colleges.

The Quakers, or Friends, are few in number. In Amsterdam, where they have a society, they are not above twenty; and perhaps throughout the whole country, not above one hundred.

The Armenians, who are Eutychians* in principle, have also a congregation in Amsterdam, who publicly celebrate worship according to their peculiarities. Though they are independent of the Roman see, yet they very much resemble the Roman Catholics in doctrine and ceremonies. In their

* Eutychius held that there was but one nature in Christ.

church, however, there are no images, and in the Lord's Supper wine is administered to the laity.

The Jews enjoy liberty of conscience in Holland, as also the same rights with the other inhabitants. They are not, however, in some places, particularly in Amsterdam, admitted to any guilds or corporations. In marriage they are obliged to conform to the laws of the land, both as to the nearness of relationship which is proper, and the number of wives.

In Amsterdam, Rotterdam, and the Hague, they have costly synagogues: and in these cities, they are mostly to be found. In the other parts of the country their number is few. They are divided into Portuguese and German, of which the latter more strictly conform to the customs of the Rabbins.

ANECDOTE OF THE REV. MR. VENN.

THE following anecdote is related by Sir Richard Hill.—"When that faithful minister of Christ, Mr. Venn, was vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin, and yet I must own that there is an astonishing reformation wrought in your parish; whereas, I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenuous confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

A difficult Passage in the Gospel of St. John, explained by a Quotation from Herodotus.

HIM hath God the Father sealed. John vi. 2. This saying is difficult, and has been variously understood. Among the different explanations given of it, the following has certainly a right to show itself; and I hope it may do so without offending any, whatever his peculiar creed may be. Most Christians believe that our blessed LORD laid down his life as an *atonement* for the sin of the world: and to this he seems to allude ver. 51. *and the bread that I will give is my flesh, which I will give for the life of the world;* and to this circumstance the saying above, *Him hath God the Father* SEALED, seems evidently to refer.

It certainly was a custom among nations contiguous to Judea, to *set a seal* upon the victim that was deemed proper for sacrifice. The following account of the method of providing *white bulls* among the Egyptians, for sacrifices to the god Apis, (*Herodot. Euterp.* p. 104, *Edit. Gale.*) will cast some light on this subject.—"If they find even *one black hair* on him, they deem him *unclean.* That they may know this with certainty, the priest appointed for this purpose examines the whole animal both standing up and lying down; afterwards he draws out his tongue to see by certain signs whether it be clean: and lastly, looks on the hairs of his tail to see if they be all in their natural state. If, after this search, the animal is found *without blemish*, he signifies it by *binding a label to his horns*, then *applying wax*, SEALS it with his RING, και σφισι γην σημαντριδα επιπλασας, επιβαλλει τον δακτυλον, and the beast is led away: for to sacrifice one, not THUS *sealed*, is punished with death. Ασημαντου δε

θυσιαντι θανατος η ζημια επικειται. "And these are the rites of this sacrifice; αγαγοντες το σεσημασμενον κτηνος. κ. τ. λ. the beast THUS SEALED is brought to the altar, afterwards the head is cut off, and brought to the market, and sold to the Greeks; but if it be not the market day, they throw the head into the river, with the execration, that, *if there be any evil hanging over them, or over the land of Egypt, it may be poured out upon that head,*" &c.

The Jews could not be unacquainted with the rites and ceremonies of the Egyptian worship; and it is possible that such precautions as these were in use among themselves; especially as they were so strictly enjoined to have their sacrifices *without spot* and *without blemish.* GOD, infinite in holiness and justice, found JESUS CHRIST to be a lamb *without spot* or *imperfection*, and therefore SEALED *him;* pointed out and accepted him as a proper sacrifice for the sins of mankind. Collate this passage with Heb. viii. 26, 27, 28. Eph. v. 27. 2 Pet. iii. 14. and especially with Heb. ix. 13, 14. *For if the blood of* BULLS, *and of goats, and the ashes of a heifer, sprinkling the unclean sanctifieth,—how much more shall the blood of* CHRIST, *who, through the eternal Spirit, offered himself* WITHOUT SPOT *to* GOD, *purge your consciences from dead works!*——The Scriptures Illustrated, &c. by Dr. Clark, prefixed to *Harmer's Observations*, Vol. 1. fourth edition, p. cxxi.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.

N°. IV.

LANGUAGE is the channel through which we communicate our thoughts, and the words which we employ are mere signs of the things about which we either speak or write. In discoursing upon any subject, these signs are frequently used without associating with them in the mind of either the writer or the reader all the ideas which they represent; and this is usually accompanied with no inconvenience. Upon a plain and familiar subject there is little danger that the writer shall commit mistakes, and it is easy for the reader to detect the mistakes, should any be committed. But in matters of an uncommon or intricate nature, the case is widely different. When the style is highly metaphorical, and especially when abstract terms are employed, both the writer and the reader may be easily deceived, and suppose a sentence is perfectly intelligible, when in fact it is totally unmeaning. When we are much accustomed to words which represent very abstract or complex ideas, we cannot avoid fancying we understand them, although, as employed by the writer, they should happen to have either no meaning at all, or an erroneous meaning attached to them. Hence the popular prejudice in favour of certain phrases in both religion

and politics, which are no more than the catch words of parties, to which no definite ideas are annexed*. Nor is this species of delusion confined to the vulgar. The most acute philosophers are greatly under its influence. Mr. Locke, and the metaphysicians of that school, have written many unmeaning pages about the term *Idea;* and we have recently beheld a whole learned nation worshipping a mere word. It is not to be supposed that the French *national convention* intended to worship a faculty of the mind of any individual man; but in doing homage to *reason*, they deceived themselves by the sound of a word which is employed only as the sign of certain mental powers. The terms *moral*, *power*, *polity*, and *many others*, frequently employed by modern writers, afford ample specimens in illustration of our remark. To the same cause we must ascribe the unmeaning and erroneous use made frequently in religious books of the word *Atonement*. Were this word understood, and the scriptural ideas, which it represents, associated, in the mind of the writer, with the use which he makes of it, the controversy about the extent of the atonement would speedily expire. But so long as a term, so familiar to the eye and the ear, and we may add, so dear to the hearts of all pious men, continues to be employed without any definite ideas annexed to it, the church must experience more or less distraction from this controversy.

What is the extent of the atonement;—or for what sins did our Lord Jesus Christ make satisfaction to divine justice? This important inquiry hath met with several very different replies in the Christian world. We shall both exhibit and examine every

* Treat. Hum. Nat. part 1. sect. 7. Prin. Hum. Knowl. Introd. sect. 19. Phil. Rhet. book ii. chap. 7. Locke, book iii. chap. 3. Stewart, chap. 4. sect. 4.

possible reply, and shall accordingly state the question in every conceivable form.

1. Did the Redeemer make atonement for *all* their sins whom he purposed to save, and for their sins *only*? or,

2. Did he atone for *some* sins of *all* men? or,

3. For *all* the sins of *all* mankind? or,

4. Did he suffer for sins *indefinitely*, without any reference to the particular sins of any one individual person?

One of these questions must necessarily be answered in the affirmative. There is no other conceivable hypothesis.

Those who have attentively perused the preceding numbers of this essay, are already aware that we shall answer the first of these questions in the affirmative. This necessarily follows from the preceding reasonings. The atonement is of the same extent with the nature, number, and magnitude of the sins of all those persons who are elected to everlasting life before the foundation of the world. In asserting this, we do not at all intend to enter into a discussion of the question, whether, if the number of the elect had been either greater or less, the sufferings of the Redeemer must have been increased or diminished? We desire not to be wise above what is written, and we most cheerfully allow the righteous and wise God to fix the proportion of punishment to sin. We are completely assured that the atonement is adequate to all its purposes, and is precisely what it ought to be. That it was designed to be, and actually is, a *satisfaction to divine justice for all the sins of the elect*, we have an irresistible conviction produced by such considerations as the following: the unity of the divine counsels, the nature of atonement, the economy of the covenant of grace, and the uniform tenour of Scriptural assertion, together with what we believe upon ex-

amination to be the inconsistencies of every other system.

1. Our first argument is derived from the unity of the divine counsels. Whatsoever is accomplished in time was purposed from eternity. The Holy Spirit accordingly purposed the *sanctification* of a chosen number. Whom the Father *did foreknow, he also did predestinate.* And, if there be no dissention in heaven, the purpose of the Son must have been, to *lay down his life* for the very same number.

The perfections of God forbid the idea of ascribing any diversity of purpose, as it respects either means or ends, to the several persons of the godhead. The love and grace of God, Father, Son, and Holy Ghost, have precisely the same objects. This love, in the purpose of election, as we have already proved *, produced the necessity of an atonement, and provided the Redeemer, whom, considering the guilt of those who are to be saved, that very guilt had rendered necessary. If an atonement is necessary, it is for expiating sin. That every sin shall receive adequate punishment, is the requisition of divine justice. Those sins, therefore, which are not punished in the persons of the transgressors, and those only, must be punished in the sufferings of the substitute. The damned, however, do in fact, suffer punishment exactly proportioned to their guilt.

Atonement remains only to be made for those who escape punishment. The Father, having chosen the elect in Christ, gave them to his Son in order to be redeemed by his blood. He laid upon him their iniquities. The Holy Spirit dwelt in him as the head of the system of grace, and sanctified the sacrifice which he made, in order to perfect for ever them that are sanctified. Settled, then, as it was, in the coun-

* Page 205, to which the reader is referred.

cil of peace, that the Spirit should sanctify those that are predestinated to eternal life, is it conceivable that Jesus Christ should dissent from the heavenly arrangement, and in despite of the end of his mission, to expiate the sins of his elect, make his atonement to be of more or less extent? Election, conversion, justification, and the heavenly glory, have respect to precisely the same individual sinners; and we can perceive no reason why atonement should be of greater or less extent. The works and ministrations of men, in dispensing ordinances, cannot respect their fellow-men, as elected, because it is not allowed to us to inspect the secrets of Jehovah; but certainly the Son of God does not labour under this inability. *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* And is it not for the very same persons that Jesus suffered and laid down his life? Or shall God, in very deed, condemn a soul for whom Christ hath died? Impossible! *For who shall lay any thing to the charge of God's* ELECT? *Who is he that condemneth? It is Christ that* DIED. Rom. viii. 30. 33, 34.

2. The nature of the atonement renders it necessary to consider it as of equal extent with the election of grace.

It will readily be acknowledged, that when atonement is complete, the offence has received expiation, and justice does not demand or admit of subsequent punishment. If then the Saviour is to be considered as having made a complete atonement, justice has no further claim upon the sinner, and he cannot come into condemnation. We have already shown, that atonement is *that which removes the offence and procures reconciliation**. It must accordingly have been

* Pages 37—40.

made for the sins of the elect. If for less, some people are saved otherwise than by the blood of Jesus; and if for more, justice condemns where it has no right. We are fully aware that some respectable writers have fancied that this view of the subject renders the salvation of the sinner more of *debt* than of *grace*, and we shall bestow upon this objection, in due time, a patient examination. We shall, at present, only observe, that if it be of *debt*, it is only so unto him that *worketh*, unto Christ Jesus; but unto him that *worketh not*, unto the sinner, it is still of grace; even *the grace of our Lord Jesus Christ:* nor do we shudder at the consequences of ascribing to the sufferings of our Redeemer, the glory of our reconciliation with God. The pardoned *soul shall make her boast in the Lord*, and *glory in the cross* of Jesus Christ, without fear of being charged, on that account, with denying the grace of the Father, *who spared not his own Son, but delivered him up unto the death for us.* We know that the *Father himself loved us, and gave his Son* to die for our sins; but he is never jealous that we ascribe to his Son too much of the praise of our pardon. *To the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost*, the blessing of believers, we can confidently look, upon the footing of an atonement which enlists appeased justice in our cause. *Being justified freely by his grace*, is consistent with the *propitiation whereby he declares his righteousness for the remission of sins.*

3. The covenant of grace provides atonement for the sins of the elect, and confines it to them.

This covenant is ordered in all things and sure. In it the Father promises to his Son the salvation of the elect, upon condition that he, as their public head, shall bear their iniquities, and make his soul an offering for sin. The Son accepts the offer, and en-

gages to fulfil the condition. This is the covenant, and it displays the grace of both the Father and the Son. The Redeemer appeared in the fulness of time made of a woman, made under the law, and by his obedience unto death he fulfilled the condition of the covenant. It is the fact of its being a covenant arrangement, that renders the sufferings of the Redeemer either acceptable to God, or capable of availing for our redemption. Independently of the eternal covenant, the sufferings of Jesus Christ could not have been; and if they had been, they could prove no benefit to man; they could make no atonement for any sin whatever. It is a common observation, that the blood of Jesus is, abstractedly considered, of such value as to save worlds. And if by this expression it is intended merely to convey the idea, that our Redeemer did, by his obedience and death, confer infinite honour upon the divine law, and satisfy divine justice to the utmost, we admit the sentiment, however incorrect the expression. But apart from the covenant, no such ends could be answered. Had he not undertaken to represent his elect, the law could have no demands on his obedience, and had he not become a substitute for us by covenant, his sufferings would have availed nothing. Had there been no promise of salvation to his seed, upon condition of his fulfilling all righteousness, both his obedience and sufferings would have been in vain. They would neither please God, nor profit man. Sufferings, abstractedly considered, have nothing in them to please a benevolent mind. The pains endured by Messiah, could not thus delight his heavenly Father. They accordingly could have no value, had they not been considered according to a covenant constitution as the atonement for the sins of those who were given to him, in that covenant, to be redeemed by this very price. Destroy the idea of representation, and the

pains of the cross cease to display God's displeasure at sin. It is no evidence of such displeasure to make the innocent suffer for sins with which he has no connexion. He must be identified with us, by a legal constitution, in which, both he and the father agree, that he bear our sins, before displeasure at our sins can appear from his sufferings. For his elect, therefore, he entered into covenant with God, and upon this covenant entirely depends both the value and extent of his atonement.

On the Knowledge of Christ Crucified.

CHRIST crucified is the library which triumphant souls will be studying to all eternity. This is the true λατρεῖαν ψυχῆς, that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and flatulent, this settles and composes them. Other knowledge is apt to swell men into high conceits and opinions of themselves—this leads to humility and sobriety. Other knowledge leaves men's *hearts* as it found them—this alters them, and makes them better. So transcendant an excellency is there in the knowledge of Christ crucified, above the sublimest speculations in the world.——*Stillingfleet, Orig. Sacr.*

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XII.

Officers—Ministry.

HAVING established the fact that our Lord Jesus Christ has instituted a ministry which is to be coeval with his church, we proceed

2. To consider the uses, qualifications, and mode of preserving, a standing ministry.

1st. Its *uses.*

The common sense of mankind, in all ages and countries, has taught them, that no system of religion can be maintained and perpetuated, without an order of religious teachers. Search the world over, and you shall not find a nation, civilized or savage, without such an order. The truth or falsehood of the religious system has no immediate connexion with this argument. It is founded upon a principle which includes the cardinal secret of human improvement—the *division of labour.* In other words, that to ensure excellence in any occupation whatever, it must be confined to a particular class of men, and these men must be confined to it. Set ten individuals to work at ten different species of industry, so that every one shall be employed by turns upon all the ten; let other ten work at the very same things, but distribute them so as that each of the ten shall have his appropriate employment, never intermeddling with the other nine; and two effects will follow—*First,* The produce of each particular species of industry will be incomparably better; and, *Secondly,* The ag-

gregate produce of all will be incomparably greater, upon the second plan than upon the first. That is, the work performed in the ten branches of industry by ten men, each one being limited to a particular branch, will be incomparably superiour in quality and quantity, to the work performed by the same number of hands labouring promiscuously in all the branches. Whoever disputes this position, has yet to learn the first letter in the alphabet of human experience. Apply this to the church of God. The religious cultivation of a people upon the principles of revelation, furnishes matter not only for a *separate* calling; but for a calling which requires *subdivision.*

The rules of faith and duty are comprised in a miscellaneous volume, the different parts of which are to be studied, compared, explained, enforced. This is not the work of a novice; of an occasional exhorter; of one who spends six days of the week in a secular employment; and comes forth on the sabbath, to vent his babblings under the name of preaching. Talent, learning, and labour, have found the week short enough for the right preparation of a people's spiritual food, and the discharge of other ministerial functions. In proportion as intellect is strong, knowledge deep, and the habit of application vigourous, is a sense of the ministerial trust impressive and awful. Feebleness of mind, and the conceit of ignorance, make it sit light upon the heart, and frustrate some of its noblest effects.

Were we not accustomed to absurdities, we should think it unaccountable, that, while the education of children is an exclusive occupation, the education and direction of children and men both, should ever be merely an incidental matter; and be left to the chance-medley of a fugitive hour! Had Christianity set out upon this maxim, she had never reached the age of one hundred years. Her divine head did not

commit her, for a single day, to such irregular and incompetent guidance. Those things which, in later times, are the fruit of patient and painful investigation, were, at the beginning of her career, in the East, open to every eye and familiar to every mind. Yet her teachers were a separate order, as the very face of her history in the New Testament shows. If Timothy, who was an extraordinary officer, a native of those regions from which the scriptural allusions and illustrations are taken; a disciple, too, of an inspired master, was enjoined to "*give himself to reading*, to exhortation, to doctrine;" if he was not to neglect, but to stir up the "gift which was in him, "which was given him by prophesy, with the laying "on of the hands of the Presbytery"—If he was to "meditate upon these things; to give himself *wholly* "to them; that his *profiting* might appear to all;" how can equal diligence and application be dispensed with in others who have to encounter much greater difficulties without the same advantage? How dare men, not possessing the hundredth part of the information necessary to elucidate a single chapter of the Bible, which happens to contain matter beyond the simplest rudiments of Christianity, how do they *dare*, under such circumstances, to ascend the pulpit as expounders of "the oracles of the living God?" If "the priest's lips must keep knowledge, because "he is the messenger of the Lord of Hosts," how shall the crude and undisciplined mind "bring forth "things new and old?" It is not possible; the constitution of God's world forbids, that a man who is busied six days out of seven, in mechanical, commercial, or other secular toil, should have his intellect *trained* to the immensely important and comprehensive duty of instructing his fellow-men in the will of God, and the science of happiness. If the diffusion of religious light; if the formation of the moral habits

of a community; if the prevention and suppression of errour and vice; if the consolation of the afflicted; if the administration of ordinances designed of God as means of eternal life, do not demand an entire devotedness of those to whom they are intrusted, nothing can.

It is vain and foolish to dissemble facts. All sound exposition of the scriptures; i. e. all the pure and steady light of truth which shines in the churches, has been the work of men thus devoted. The discourses of others are, for the most part, mere shreds pilfered from the webs woven by that industry, learning, and talent, which they affect to undervalue. That usurpation of the sacred office, termed *lay-preaching*, now grown so common, cannot fail, unless a miracle should invert the course of nature, to degrade, and if it become general, to destroy, the ministry of reconciliation. The enemy could desire nothing more noxious to Christianity, than gradually to expel all cultivated talent from her pulpits; and to throw her interests into the hands of men self-approved, and self-sent. There is, indeed, an apology, which, though insufficient, cannot be denied to have a foundation. Shrewd men, even in vulgar life, hear preachers who, in the cant phrase, have been *regularly bred*, utter very small discourse; confine their lucubrations to a few plain points, repeat the same things in the same way, and that none of the best, until every person of a tolerably retentive memory, can tell pretty nearly beforehand, what "entertainment" is to be expected. With such facts habitually before them, they learn to imagine that the ministry is no mighty affair; they say, and they say truly, that "they can preach as well themselves;" and the next step is *to try*. The people perceive no great superiority or inferiority; and why should they maintain a man for giving them instruction of no

better quality, than they can get for little or nothing? All this is natural; and, more, it is reasonable. Why, indeed? Let us not pretend to dispute what the world knows to be true. Let us not shut our eyes upon our own disgrace, and the ruin of the Christian cause.

Pudet hæc opprobria! We have ample ground for humiliation. There are many, many "regularly bred" clergy, who are much fitter to make shoes, or buttons, or baskets, than to make sermons. No disrespect to any branch of mechanical industry; but every thing in its place. No men can be more out of place, than multitudes who are in the ministry. It was a sad mistake which caused them to stray into the pulpit. How has this happened? By what fatal perversion has the province of *instructing* mankind in things pertaining to God and to eternity, fallen so frequently into the hands of the ignorant and stupid? And why, when young men, neither stupid nor ignorant, enter upon it, does the progress of their ministry so little correspond with its original promise?

There are two prominent reasons.

(1.) The miserable provision for their temporal support.

When men consecrate themselves to the religious weal of a people, and do, by that act, forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration which they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But, notwithstanding these considerations, the ministry is little better than a starving profession. Not one man in twenty, were he compelled to live upon the salary allowed by his congregation, could escape from beggary and rags. The certain effect is, on the one hand,

to deter young men of respectable talent from the ministry altogether; and, on the other, to discourage, depress, and finally to ruin those who are in it already.

That degree of talent which fits one, so far as intellectual endowments go, for a useful minister of the Gospel, is much rarer than many seem to imagine; and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youth of talents, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and, in some instances, from that simplicity which never calculates or which flatters itself that something favourable "will turn "up," they may venture: but in general, they must turn away with a sigh from the employment which, of all others, their hearts most long after. Let us not hear of self-denial, spiritual-mindedness, and a heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue, in a religious style, on the necessity of a minister's imitating his master, "who had not where to lay his head;" when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self-denial to be practised by their minister; but as to their *own* share of these virtues;

as to *their* parting with a pittance of *their* pelf to render him comfortable—why—that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness, by way of an apology for cheating him out of his bread. The sin of the neglect complained of is not equally gross in all. In some it proceeds from thoughtlessness; in others, from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness. There has been, on this subject, an absurd squeamishness in those whom the Lord has authorized to "live by the gospel." They have borne, and forborne; they have submitted to every species of sacrifice rather than disoblige their people; and their only reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest, but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the church upon those who are able, but not willing, to support it honourably. We say an "enlightened" ministry. For we have no conception that niggardly provision will soon strip her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for somebody. Fix your salaries at 50 dollars a-year, and you shall not want candidates. But then they will be *fifty-dollar-men*. All genius, all learning, all high character, all capacity for extensive usefulness, will be swept away; and rudeness, ignorance, impudence, and vulgarity, will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States.

In the mean time, such ministers as are better qualified for their stations, are not only decreasing in proportion to the population, but, with few excep-

ceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough or some other secular business, to keep themselves fed and clothed, their intellect becomes enfeebled; their acquisions are dissipated; their ministry grows barren; their people indifferent; and the solid interests of Christianity are gradually, but effectually, undermined. Let the churches be warned. They have long slept on the edge of a precipice; the ground is caving in below them; and still they are not aware. Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheeba; often, very often, unsuccessfully; and when successful it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity; very incompetent means are used to furnish an efficient ministry; and the people themselves are throwing the most fatal discouragement in the way. All denominations seem to be engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds; let their loins be loosed, and their knees smite together, at the bare possibility that they MAY SUCCEED.

But it is not the people only who are in fault; for,

(2.) Much of the guilt of decayed Christianity lies at the doors of the ministers and judicatories of the church.

It is not *arguing* for the divine right of a stated ministry; it is not bragging about the excellence of "our church;" it is not lamenting over the supineness of the public, that will cure the evil. It is the *procuring a ministry which shall render attendance upon*

their ministrations the interest of both the understanding and the heart. Without this, every effort is vain: and this belongs to Christian judicatories. Let the world see and feel that there is an immense superiority of the regular over an irregular ministry, and there will be no more lay-preaching; nor so much difficulty in getting a decent support. But it cannot be concealed, that little as congregations give, they often give to the uttermost farthing, "for value received." The mischief is, that the rule of abridgment becomes general, and the "workman who needeth not to be ashamed," must share the fate of him who is no workman at all. Ministers have themselves to blame for much of this evil. They have lowered the standard of ministerial qualifications. They usher into their high office men who have neither head nor hands for any thing else. The apostolic directions, (in 1 Tim. 3.) are almost totally disregarded. Instead of "laying their hands suddenly on no man," they have been too much in the habit of laying hands upon every one they can find—novice or no novice—fit to teach or unfit—able to govern or unable; all are accepted—nothing, or next to nothing, is refused. An absurd tenderness; a fear of hurting the feelings of a young man or of his friends; an infatuated haste to meet "the wants of the churches;" has poured forth a stream of ignorance and incapacity, which now threatens to sweep away the harvest it was designed to water. In the degradation of the pulpit; in the butchery of the scriptures; in the defaced beauty, and tottering pillars of the Christian fabric, is to be seen the reward of timid indulgence and chimerical hope. If the ministry, as a *public order*, is to regain its credit, its own mismanagement must be radically cured.

REVIEW.

ART. II.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. New-York; T. & J. Swords, 1806. pp. 210.

(Continued from Vol. II. p. 358.)

THE advocates of Episcopacy assert that the whole current of fact and of opinion for *fifteen hundred years* after Christ, is in their favour; that we "can "produce *no* record of a *change*," in the government of the church, "but are obliged to *imagine* one in "opposition to the *uniform* testimony of the primi-"tive fathers."

We have met them on this ground; and have "produced" the "testimony" of one of the "primitive fathers," directly against the divine original of the hierarchy. This was JEROME, the most learned, able, and distinguished of them all. He tells us, in so many words, not only that the episcopal pre-eminence is without divine authority; but that this was a fact which could not, with any show of reason, be disputed; as being a fact well ascertained and understood. "The Presbyters," says he, "*know*, that "they are subjected *by the custom of the church*, to "him who is set over them*."

To elude the force of Jerome's deposition, it is alleged, among other things, that his opinion is of no

* Chris. Mag. Vol. II. p. 343.

weight unsupported by facts; and that his testimony, in the fourth century, concerning facts in the first and second centuries, that is, two or three hundred years before he was born, is no better than an opinion; and so he is excluded from the number of competent witnesses*.

By this rule some other witnesses who have been summoned by our Episcopal brethren, must be cast without a hearing. Eusebius, Chrysostom, Augustin, Theodoret, Epiphanius, must all be silenced. It is even hard to see how a single man could be left, in the whole catalogue of the Fathers, as competent to certify any fact of which he was not an eye-witness. To say that they derived their information of times past from credible tradition, or authentic records, is indeed to over-rule the principle of the objection. But when this door is opened to admit the others, you cannot prevent JEROME from walking in. We will allow that EUSEBIUS had access to "all the neces-"sary records of the churches." But had JEROME no records to consult? Was "the most learned of "all the Christians," as ERASMUS calls him, with CAVE's approbation, in the habit of asserting historical facts without proof? If he was, let our opponents show it. If he was not, as his high reputation for learning is a pledge, then his testimony is to be viewed as a summary of inductive evidence reaching back to the days of the Apostles. In his estimation, the facts of the original parity of ministers, and of the subsequent elevation of prelates by the *custom of the church*, were so undeniable, that he did not think it worth his while to name a document. The conduct of this great man was different from that of some very confident writers whom we could mention. He sifted his authorities, and then brought forward his

* CYPRIAN, No. VII. Essays, p. 167. HOBART's Apology, p. 171—178.

facts without any specific reference, instead of making stiff assertions upon the credit of authors, whom he never read, nor even consulted.

JEROME, we contend, is not only as good a witness in the case before us, as EUSEBIUS or any other father, but that he is a far better and more unexceptionable witness than either that renowned historian, or any other prelate or friend of prelates. Whatever Eusebius, Chrysostom, Epiphanius, Theodoret, &c. testify in *favour* of episcopacy, must be received with this very important qualification, that they were *themselves bishops;* and were testifying in favour of their *own* titles, emolument, grandeur, and power. They had a very deep interest at stake. An interest sufficient, if not to shake their credibility on this point, yet greatly to reduce its value. On the contrary, JEROME had nothing to gain, but much to lose. He put his interest and his peace in jeopardy. He had to encounter the hostility of the episcopal order, and of all who aspired to its honours. He had to resist the growing encroachments of corruption, and that under the formidable protection of a civil establishment. He had, therefore, every possible inducement to be *sure of his facts* before he attacked a set of dignitaries who were not, in his age, the most forbearing of mankind*. The conclusion is, that JEROME, as we said, is a more unexceptionable witness than any prelate. To illustrate—let us suppose a tribunal erected in England to try this question, *Is Episcopacy of divine institution?* that no witnesses can be procured but such as were brought up in the church itself; and that the judges were obliged to depend upon their report of facts. The bishop of Durham is sworn, and deposes that he has examined the records of the church, and finds her to

* MOSHEIM, Vol. I. p. 356.

have been episcopal from the beginning. A presbyter of the same church, of equal talent, learning, and application, is sworn, and deposes that he too has examined the records, and finds that, at the beginning, these Christian ministers were of equal rank; but that by degrees inequality crept in; and that the bishops have no pre-eminence but what the custom of the church has given them. In general character, for integrity, the witnesses are equal. They flatly contradict each other. Who, now, is the most credible witness? The presbyter runs the hazard of almost every thing in life by *his* testimony. The testimony of my lord of Durham goes to protect his own dignity in the church; his seat in the house of peers; and a revenue of £20,000 sterling, per annum. A child can decide who is most worthy of credit. Nearly such is the difference between the witnesses for Episcopacy, and JEROME, the witness for presbytery.

But we waive our advantage. We shall lay no stress upon JEROME's *opinion*. We shall cut off from his deposition every thing but what came within his personal observation. "The presbyters," says he, "*know* that they are subject to their bishop, by the custom of the church." His testimony embraces a fact in existence and obvious at the time of deposition; viz. the knowledge which the presbyters of *his day* had of their being subject to their bishops, solely by the custom of the church, and not by Christ's appointment. This assertion is correct, or it is not. If it is not, then JEROME appealed to all the world for the truth of what he knew, and every body else knew, was an absurd lie. No brass on the face of impudence, inferiour to that of the Duc de Cadore, is brazen enough for this. On the other hand, if the assertion be correct, how is this knowledge "of the presbyters" to be explained? Where did they get it? From

one of two sources. Either there must have been such a previous discussion of the subject, as ended in establishing a general conviction in the minds of the Christian clergy, that prelacy is a human invention; or which is more probable, the remnants and the recollection of the primitive order still subsisted in considerable vigour, notwithstanding the rapid growth of the hierarchy since the accession of Constantine.

It is inconceivable how JEROME should tell the bishops to their faces, that Christ never gave them any superiority over the presbyters; that custom was their only title; and that the presbyters were perfectly aware of this; unless he was supported by facts which they were unable to contradict. Their silence under his challenges, is more than a presumption that they found it wise to let him alone. It amounts to little short of absolute proof, that there was yet such a mass of information concerning their rise, and so much of unsubdued spirit in the church, as rendered it dangerous to commit their claim to the issue of free inquiry. JEROME, with the register of antiquity in his hand, and the train of presbyters at his back, was too potent an adversary. They could have crushed the man; but they trembled at the truth; and so they sat quietly down, leaving to time and habit, the confirmation of an authority which they did not, as yet, venture to derive from the word of God.

In the next age, when JEROME was dead; the presbyters cowed; and the usurpation of the prelates further removed from the reach of a reforming hand; EPIPHANIUS did, it is true, bluster at no ordinary rate against the "heretic" AERIUS; for what reason we shall shortly see. But it is very remarkable, that in the fourth century, when the pretensions of the prelates were pretty openly canvassed, they spoke

with great caution, and with manifest reluctance on those parts of Scripture which touch the point of parity. Let any one, for example, look at the commentaries of CHRYSOSTOM on the epistles to Timothy and Titus. Copious and fluent on other passages, he is most concise and embarrassed on those which relate to ministerial rank. Something he was obliged to say: but the plain words of the apostle exhibit a picture so unlike the hierarchy, that the eloquent patriarch, under the semblance of interpretation, throws in a word or two to blind the eyes of his readers, and shuffles off to something else; but never so much as attempts to argue the *merits* of the question upon scriptural ground. This is the reverse of JEROME's practice in his exposition. At this early day we find the advocate for parity boldly appealing to Scripture; examining, comparing, and reasoning upon its decisions; and the prelatical expounder skipping away from it with all possible haste and dexterity. We leave the reader to draw his own inference.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

Memoir relative to the translation of the Sacred Scriptures; to the Baptist Missionary Society in England, dated Serampore, Aug. 14, 1807.

(Concluded from page 329.)

25. OUR brethren will perceive, that in addition to the generous benefaction of the friends of religion in Britain, we have to acknowledge the liberality and the public spirit of our worthy friends in America, who have so cordially interested themselves in the work, that unsolicited by us, they have within the last two years collected and sent out for that purpose, nearly 6,000 dollars.

26. In the effort made to raise a fund in India for the purpose of translating, we acknowledge with gratitude the zeal of our worthy friends in the Establishment. This attempt succeeded in a considerable degree, and a sum was subscribed amounting to nearly 14,000 rupees: out of which fund we received monthly 300 rupees for Mr. Lassar's salary, and the same sum towards the support of the translations in general, from May 1806 to 1807: since which time, the fund being reduced below 5,000 rupees, has been confined to the Chinese and Persian translations.

27. On examining this account, it will appear that the greatest expense attending this work is that of *printing*. This, by the end of 1806, had amounted to nearly 3,500 pounds, though confined almost entirely to the Bengalee; while that of translating had scarcely amounted to a third of that sum, although the Chinese, and indeed the whole of the translations, were included. This will enable us to speak with a degree of precision re-

specting the probable expense of finishing the whole of the twelve translations.

28. Of the expense attending ten of these, namely, the Sungskrit, the Bengalee, (Old Testament,) the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and that in the language of the Seeks, we can speak with a good degree of certainty. The printing of the whole *ten* will probably be completed in about *four years*. Less than half that period, however, will probably complete the New Testament in several of these: as, the Sungskrit, the Orissa, the Hindee, and the Mahratta, as well as the whole of the Scriptures in the Bengalee. If, however, a pundit were retained in each of these languages, during the whole of that period, the expense of ten pundits on an average of about 25 rupees monthly, and 300 annually, would be for the whole ten a yearly sum of 3,000 rupees. So that 12,000 rupees will probably defray the remainder of the expense attending the *mere translation* of the New Testament into these ten languages.

29. The expense of *printing* each respective version can be easily calculated. It may probably be as follows:—

				Rupees.
The Sungskrit,	1000 copies,	about 600 pp.	4to.	5,000
The Hindee,	ditto,	700		5,500
The Mahratta,	ditto,	800	8vo.	4,000
The Orissa,	ditto,	700		3,500
The Guzzerattee,	ditto,	700	4to.	5,500
The Kernata,	ditto,	900	8vo.	4,500
The Telinga,	ditto,	900		4,500
The Seeks,	ditto,	700	4to.	5,500
The Burman,	ditto,	900	8vo.	4,500
The Bengalee, (last vol. of the Old Testament,) 1000 pages,				3,500
Printing,				46,000
Translating,				12,000
			Rupees	58,000

Or *l.* 7,250 sterling. When from this we deduct 12,371 rupees, or *l.* 1,546, the surplus now in our hands, (the

sum advanced for printing these versions excepted,) the sum required to complete these ten versions will be about 46,000 rupees, or *l.* 5,750 sterling. So that about fourteen hundred pounds annually, for four years will, as far as we can guess, enable us, not only to finish the whole of the Scriptures in the Bengalee, but also to translate the New Testament into the Sungskrit, the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and the language of the Seeks, and print an edition of a thousand in each.

30. The expense of the Chinese and Persian translations is considerably more than that of the others. Mr. Lassar's wages are 300 rupees monthly, and Mr. Sabat's 200 rupees. In the Chinese, the New Testament will probably be finished in two years. Mr. Lassar's wages will in that time, at 3,600 annually, amount to 7,200. If we allow two years and a half for the completion of the Persian, this will be 6,000 rupees. Together, 13,200 rupees, or *l.* 1,650 sterling.

31. The expense of *printing* the Persian will be rather less than that of the Sungskrit, as the New Testament may be comprised in about 500 pages quarto. We also have a fount of Persian ready. Nor is it probable that the expense of printing the Chinese version will much exceed, especially if we procure a brother from England capable of cutting the types, (or rather blocks,) as we have reason to expect. This would indeed curtail the grand article of expense; as these, being in the mode of stereotype, require only two men to throw off any number of copies at pleasure. Chinese paper can be procured in abundance at Calcutta. If to the 13,200 before, we add 10,000 more for the expenses of printing, this will make 23,200 rupees, or *l.* 2,900. So that about three thousand pounds more, will, we trust, finish the translation of the New Testament in the Chinese and the Persian. If we add this sum to that required to complete the other ten, it will appear that somewhat more than *eight thousand pounds* are required to finish these *twelve translations* of the New Testament. It is with propriety that the sum for the two last versions is added; for although three thousand rupees remain of the fund subscribed in India, yet we have at present no ground to

expect that any thing further will be subscribed; the whole must, therefore, as far as we can say, depend on the generous exertions of the friends of religion in Europe and America; and we cannot but feel thankful to our gracious God, that this work has been so far succeeded by him, as to require only the sum of *two thousand pounds annually for about four years*, to complete Translations of the New Testament in *twelve languages*, and to print an edition of a thousand copies in each of them.

32. As the Old Testament consists of a little more than thrice the quantity of the New, the expense of that part of the work is easily calculated. Several circumstances may also concur to reduce the expense; such as, facility in the work, improvement in the types, and other things of that nature. It is however scarcely necessary to touch on this part now, as the way being once opened in these languages by the completion of the New Testament, no one can doubt that the friends of religion will give every due encouragement to the translation of the whole Scriptures.

33. Thus far helped of God, we desire to adore his mercy and wisdom, and through you, dear brethren, to present our grateful and cordial acknowledgments to the friends of religion in England, Scotland, and America, who have so generously come forward to assist in the work. To press them to go forward, is as unnecessary as it would be unkind in us, after the liberality we have experienced, to doubt their future support. Nor is it less superfluous to represent the nature of the work. It commends itself to the conscience and understanding of all who love the word of God. Were it only for the assistance it will afford European Missionaries in attempting to spread the gospel in these languages, it would deserve attention: but we cannot help looking to something beyond this. It is promised, that the Spirit shall be poured out on all nations; to HIM alone it belongs to know the times and the seasons, but we cannot forbear hoping that the Spirit of God may be poured out on the natives of these respective countries in the perusal of his holy word; nor avoid foreseeing that, were He to vouchsafe this blessing on his word, the wilderness would soon become a fruitful field, and the desert blossom as the rose.

Intreating your earnest supplications for Divine assistance through the whole of this work, and for the hastening of these glorious days,

We remain, very dear Brethren,
Most affectionately yours,

W. CAREY, J. MARSHMAN,
W. WARD, J. CHAMBERLAIN,
R. MARDON, W. MOORE,
J. CHATER, J. ROWE,
W. ROBINSON, F. CAREY.

Serampore, Aug. 14, 1807.

Ancient Jewish Colony, and Hebrew MSS. in China.

IN Religious Monitor, vol. v. p. 464*, &c. we inserted Drs. Buchanan and Kerr's very interesting account of the extant copies of parts of the holy scriptures, among the Syrian Christians at Cochin; and as every thing that tends to promote similar discoveries, has its importance either immediate or relative, we with pleasure lay before our readers some information with regard to MSS. of the Hebrew Scriptures extant in China; with the addition of the first and second book of the Maccabees in *Hebrew*. The discovery of this enlargement to our stores of Hebrew philology may be of considerable advantage to sacred literature; for these books may furnish us with phrases hitherto found but once only in those which we already possess, elucidated by position or connexion; or words, which, at present, to speak Hebraically, "have neither friend nor brother," may receive their true sense from their cognates in these historical documents. If the Greek translations that we already possess are faithful, these novelties will offer but little difficulties: but if they present additional facts, this will add to general history; and to a period of history, with which we are previously acquainted, and on which we can judge, by means of the Greek writers.

Our readers will observe the alleged deficiency of books preserved by these Jews, with the damaged state of the most valuable ones; but as great obscurity reigns

* Chris. Mag. Vol. II. page 101—136.

over the whole account, this particular may justly be doubted. Not every applicant was likely to be favoured with a confidential communication of *all* the books held sacred by this community. Not every one is master of the Hebrew language sufficiently, to command the attention of the *Castos* of such MSS. Not every one is a sufficient judge of the probable age of a MS. to venture an opinion of that circumstance; and a person adequately qualified, would perhaps find great difficulty in obtaining from the jealous government of China, permission to visit and examine Kai-fong-fu at leisure. We have, however, discharged our duty in reminding the learned world of these remains of antiquity,—of biblical antiquity; and must leave to Providence the direction to those means which may be happily instrumental, in rendering these long-buried documents of use to our holy religion, and to sacred literature.

Observations on the History of the Jews in China; together with a description of the sacred Books in the Synagogue of Kai-fong-fu; with an Appendix respecting the Origin of the Pentateuch; by P. Ignatius Kogler. Published at Halle, in 1806; *in German.*

THE very early period at which the Jews had arrived, and settled in China, is a very remarkable circumstance in the history of that people. According to some writers of strict veracity, seventy Jewish families, in the year 73, A. D.; and, of course, very shortly after the destruction of Jerusalem, taking their route from Persia, through Chorazau and Samarkand, settled in China. That inquisitive writer Paulus, about twenty years ago, (in a letter to Eichhorn,) compared this alleged date of the arrival of the Jews in China, with a chronological account, discovered among the Jews at Cochin, respecting some of their brethren who had settled in the Mogul territory, 187 years before the birth of Christ. By the comparison of these accounts with each other, he has proved the probable authenticity of both. The merits of the Jesuits in modern times, in their endeavours to propagate Christianity in that vast empire, is well known.

This industrious and indefatigable sect deserve our thanks for the communications respecting the Jews there; the most remarkable of which comprises an account of the sacred writings preserved in the synagogue of Kai-fong-fu, the metropolis of the province of Honau.

The first remarks on this subject are by Murr, in the 7th part of his Journal of Arts and Literature, under the title of *Notitiae quaedam P. Ignati Koegleri de Bibliis Judaeorum in Imperio Sinensi.* The original was published by him, with additions, in 1805. Of that work, the present appears to be a translation, with remarks by the editor, elucidations by de Sacy, and O. G. Tychsen, and a letter of P. Gozani. The remarks are preceded by an account of sundry treatises respecting the Chinese Jews; among which, those of Deguignes, Renaudot, and Brotier, (in his edition of Tacitus,) certainly are the best. The remarks themselves contain nothing but extracts from the writings mentioned; and consequently nothing new.

Mr. Murr, the translator, says, he undertook this work, not merely for the learned; but in hopes he might interest the European Jews on the subject: these are, however, so much occupied in passing events at home, that they cannot be supposed to take a very lively interest in what concerns their brethren at such an immense distance.

The account of the sacred writings in possession of the Chinese Jews, may be abridged into the following statement.

They preserve their Hebrew writings in their public synagogue at Kai-fong-fu, which was built in the year 1168. In the most holy place are seen thirteen rolls of parchment, containing the Thorah, (the law,) placed on tables, like tabernacles; each is provided with a covering; twelve are placed in honour of the twelve tribes, and one in honour of Moses. The latter is the only one remaining of the old copies. The others were consumed in a great conflagration, which happened about 200 years ago. All the books of the synagogue perished in that disaster, except this one copy, which was saved, though greatly damaged. The twelve mentioned above, are copies, afterwards transcribed from that which was

saved. The other Hebrew books are preserved in side closets, which are always kept locked. The Jews have some other Hebrew books; but most of them are much damaged, and some of them totally illegible. The Thorah has but 53 paraschoth, (divisions or sections,) the 52d and 53d being reckoned one. The biblical books are divided into four classes. 1. The Pentateuch. 2. The Supplement, viz. Joshua, Judges, Samuel, Kings, and the Psalms. 3. The Book of Ceremonies, or the Ritual Book: the Prophets, and the Books of Chronicles. 4 The historical books, Esther, Ezra, Nehemiah, and the two books of the Maccabees, also in Hebrew.—The Proverbs, Job, Solomon's Song, and Ecclesiastes, they have not; however, they may, perhaps, says Koegler, have more books than they acknowledge, or more than they themselves know of, as they are exceedingly ignorant, and do not seem to evince the least inclination for literature or science; neither will they suffer any person to take away any books from their places, and it is impossible to run them over singly in the synagogue, as they lie there in the greatest confusion.

The pronunciation of the Hebrew language by these Jews, is very different from that of the European Jews: For example, תורה, they pronounce, *Thoulaha*, or *Thoulaze*; בראשית *Pieleschitze*; שמעת *Schmotze*; ויקא *Vajekelo*; במדבך *Piemizepaul*; חדבורים *Tevelüm*.

It appears from this account, that the information contained in Koegler's description of the books extant among the Chinese Jews will not greatly enrich biblical literature. The most desirable circumstance to be known, if we could discover it, would be the age of these manuscripts; but nothing can be collected from the Jews themselves with any degree of certainty on this point. Eickhorn noticed these MSS. in his preface; but his observations, that the different writers who have mentioned them, had but a dark and imperfect view of them, is very correct, and we are still therefore uncertain whether they may or may not deserve investigation. Mr. Koegler himself does not appear to have been in Kaifong-fu, from any hint in his notes; and he certainly would not have omitted that circumstance, had he himself seen these Chinese MSS.; according to the history

of the Chinese missionaries, his residence was at Pekin; his notes, therefore, we may presume, were compiled from the accounts of other Fathers.

Literary Panorama.

DOMESTIC.

A Letter from the Secretary of "The British and Foreign Bible Society," in London, to the Secretaries of "The New-York Bible Society."

Rev. Sirs, FULHAM, *January* 20, 1810.

I AM instructed to express to you the high degree of satisfaction with which the committee of the British and Foreign Bible Society received the intelligence transmitted through your letter of the 16th ult. that a Society had been formed in the city of New-York, under the designation of "The New-York Bible Society."—The committee, faithful to the spirit of that encouragement which they have held out to foreign nations, unanimously and cordially resolved to assist the funds of your infant society, by a donation of *l* 100; and I am authorized to desire that you will draw upon our treasurer for the amount of that donation.

The committee observe, with the most lively emotions of joy and gratitude, the progress which the Holy Scriptures are making, under the auspices of Divine Providence, on their way to universal circulation. They consider those establishments, which are successively rising up in the United States of America, as peculiarly favourable to the accomplishment of that object; and they desire to concur with their American brethren in blessing God, who has counted them worthy to be engaged in so honourable and animating an employment.

Be encouraged, then, to proceed in that track upon which you have entered; and cherish a hope that God, in whose name you are associated, will cause that light, which you are imparting to the eyes of your fellow-

creatures, to shine into their hearts, and thereby renders you the happy instruments of making many, very many, wise unto salvation.

With cordial wishes and prayers for the prosperity of your Institution, I subscribe myself, on my own behalf, and that of my colleagues,

Reverend Sirs,

Yours, very faithfully,

JOHN OWEN, Sec'ry.

The Rev. Drs. MILLER and M'LEOD,
Secretaries to the New-York Bible Society, &c.

The Second Report of the Bible Society, established at Philadelphia; read before the Society at their Annual Meeting, May, 1810.

IN laying before the Society an account of their proceedings during the past year, the Managers experience pleasing emotions, anticipating that the report which they are now to make will gratify the Society with a view of its beneficial operation, and stimulate them to persevering and increased exertions for the advancement of the great cause which they have undertaken. It will show that the field opened to the Society is far from being a narrow one, and that the sources from which they may reasonably expect an augmentation of the means of doing good, are various and diffused. And it is hoped that it will have a tendency to increase the number of the patrons of this institution, by satisfying those who have not yet recognized the necessity of a gratuitous distribution of the Holy Scriptures in our principal cities, that there are in reality, many other places, the necessities of which call loudly for the aid of Bible Societies; places where the Bible cannot easily be procured for money, or where many who are anxious to procure it are disabled by poverty from purchasing it. It will certainly administer the highest gratification to the society to receive intelligence of the numerous sister societies which are springing up in every part of the country to co-operate with us in our important work.

Since the last meeting of the Society there have been distributed 1514 English Bibles; 387 English New Testa-

ments; 54 German Bibles; 196 German New Testaments; 45 French New Testaments; 1 Welsh Bible; and 1 Gaelic Bible.

A considerable share of these were dispersed over our own city and state, and perhaps more might have been distributed within these bounds, had the managers possessed larger funds; but as they have it in their power to supply these places at another time, they thought it preferable in many instances to listen to the claims of distant necessity, partly because it was greater, and partly because such favourable opportunities of supplying it do not frequently occur. With respect to the aid granted to remote places, they state that 50 English Bibles, and 50 English New Testaments, have been sent to the Rev. Thaddeus Osgood, a missionary on the frontiers of the United States, to be distributed among those who may, in his judgment, the most need them.

100 German New Testaments have been committed for distribution to the missionaries of the German Lutheran church.

25 English Bibles, and 25 English New Testaments have been sent to the Rev. John H. Rice, a missionary among the people of colour in the state of Virginia, to be given to those of them who can read.

50 English Bibles, and 50 English New Testaments, were taken out to the Island of St. Croix, by Mr. Francis Markoe, one of the managers. These he distributed partly in person; and on leaving the island, committed the remainder to the minister of the Episcopal church, to the society of the Unitas Fratrum, and to some other friends, who were kind enough to co-operate with this Society in carrying the light of the Scriptures into the abodes of darkness. The attention which the Society had paid to the necessities of these islanders excited strong emotions of surprise and gratitude among them, and called forth a spirit of liberality in favour of our institution. General Harcourt, Lieutenant Governor of the island, became a member of this Society, by a life subscription of fifty dollars; Dr. Edward Stephens, by a life subscription of fifty dollars; Mr Peter Markoe, by a life subscription of fifty dollars; Mr. Isaac Dubois, collector of the customs, by a life subscription of sixty-four dollars; Mr. John Brown, by a donation of six dollars, and the usual annual subscription of two dollars. There is reason to hope, that the Bibles sent to this island, will materially assist the exertions of those who are there labouring to diffuse the gospel of the Lord our Saviour.

50 English Bibles have been sent to the Rev Mr. Atwater, president of Dickinson College, Carlisle, at his request, to be distributed in the prison and barracks in that town, and to such poor persons as may be desirous to have Bibles.

6 English Bibles, and 24 English New Testaments have been forwarded to the Rev. John Knoske in Berks county, at his request, to be distributed among the labourers at the furnaces in his neighbourhood.

25 English Bibles have been sent to Mr. James Murray, Cambden county, S. C. at his request.

59 English Bibles, and 100 English New Testaments have been delivered to the Rev. Samuel Wooley, a missionary in the West-Indies. The representation which Mr. Wooley made to the managers of the necessities of the people among whom he labours, excites a hope that this gratuity will be of great service.

100 New Testaments to a Society about to be formed at Beaufort, in South Carolina.

12 English Bibles to the Rev. Mr. Freeman, to be distributed in the neighbourhood of Bridgetown, New-Jersey.

The above are the chief instances in which the Managers had opportunity of extending the benefits of this Society to remote quarters. It may be added that in most of these instances the aid was solicited; and in all of them obviously necessary.

The Society will recollect being informed at the last meeting, that the British and Foreign Bible Society had voted a donation to our funds, of 200 pounds sterling. We have now to add that the whole of that sum has been received. In consequence of an order from the Managers, there were forwarded from London in April 1809, 100 French New Testaments, 50 German, do. 100 English, do. 100 Welsh Bibles, 50 Gaelic, do. 50 German, do. These have been received, to the value of 70 *l.* 13 *s.* 8*d.* sterling; and the freight to the amount of 2 *l.* 15 *s.* 6 *d.* sterling, generously relinquished by Mr. Hurry, owner of the ship in which they were imported.

The society judging by our order that there must be a demand in this country for the Scriptures in various languages, and knowing that we could not supply ourselves with any but English Bibles, sent out in Feb. 1809, 150 French Testaments; 150 German, do.; 250 English, do.; 150 Welsh Bibles; 100 German, do.; 50 Gaelic, do.; 25 English nonpareil, do.

This Society will duly appreciate that ardent interest in our prosperity, and in the success of the general cause, which occasioned these books to be sent us. It appears,

however, that the Society in London over-rated the demand in this country for the French, Welsh, and Gaelic Scriptures; which is not at all strange, as it is now equally apparent that we ourselves had over-rated it. Experience has shown that opportunities of distributing these books are extremely rare; only 45 French Testaments, 1 Welsh, and 1 Gaelic Bible, having yet been disposed of by the Managers. This circumstance, however, does not interfere with our gratitude to our friends. But as the books could not be gratuitously disposed of by the Managers, they directed their Librarian to offer them for sale, that the proceeds may be laid out in the purchase of such copies of the Scriptures as are more needed in this country.

The British and Foreign Bible Society have also sent us a few copies of their Fifth *Report*; this, like their former reports, we believe, has contributed largely wherever it has been read to excite a zeal to imitate their extensive and beneficial labours. We have received also another public communication from that Society, which will be found in the appendix; from which it appears, that from their first institution till the 24th of March, 1809, they printed 52,454 Bibles, and 105,975 New Testaments in various languages, exclusively of those which they printed on the continent of Europe; and have distributed them over almost every part of Christendom.

When this Society was first organized, it was, after mature deliberation, determined not to pre-occupy a field which could be better cultivated by other labourers. They therefore limited themselves almost to their own state, and by a public address invited the friends of revealed truth to co-operate with them in the general object, by the erection of similar Societies. It is with great pleasure that the Managers now report that a number of Bible Societies are already organized, and in operation, in different parts of the country; and that measures are in a prosperous train for the erection of others. They have received official information of the institution of

The Massachusetts Bible Society,
The Young Men's Bible Society of New-York,
The New-Jersey Bible Society,
The New-York Bible Society,
The New-Hampshire Bible Society,
The Connecticut Bible Society.

They understand also that a Bible Society is about to be formed at Beaufort, in South-Carolina, and another in the

city of Baltimore; and that some efforts have been made towards the formation of one in Charleston, S. C. With those Societies of whose organization they have received official information, the Managers are in the habits of correspondence; and it may reasonably be expected that so many Societies operating each in its proper sphere, and mutually communicating and receiving information on the means of advancing the common object, will be eminently useful.

With respect to the funds of the Society, the Managers would remark, that they have received very considerable augmentation from distant benefactors. In addition to the sum of 222 dollars from the island of St. Croix, already mentioned, the Society of Schwenckfeldters in the counties of Berks and Montgomery, in this state, have, on two different occasions, transmitted donations to our funds, amounting in the whole to 130 dollars. The Rev. Dr. Keith of South-Carolina has transmitted donations and life subscriptions to the amount of 270 dollars. The Rev. Alexander Balmain, of the parish of Frederick in Virginia, has transmitted 20 dollars. The Rev. Joseph Patterson, of Washington county, in this state, has forwarded a donation of 32 dollars 50 cents. The ingenious mode in which this was collected deserves to be mentioned, as it may perhaps be thought worthy of imitation by others. A box was fixed up in the church with this inscription, O GIVE ME A BIBLE; and after three months it was opened, and found to contain the above sum, the joint contributions of every description of persons, even of little children. Ten dollars have been received from J. L. Murray, S. Carolina. Ten dollars from an anonymous benefactor at Steubenville, on the Ohio river; and five guineas from a lady in England. But for full information concerning the state of the funds, reference must be made to the Treasurer's account, which will be found in the Appendix. The Managers have for some time been seriously impressed with the necessity of making some further appeal to the liberality of the public in favour of the funds. Much might be done by the co-operation of religious denominations, and by congregational contributions, as well as by the efforts of individual benevolence. But when their views on this important subject are matured, they will probably be submitted to the public in a separate address.

The Society were informed at this last meeting, that application had been made to the Legislature of this State, for an act incorporating this Society, which, owing to the late period of the Session at which the petition was presented, was

laid over among the unfinished business. The Managers now state with satisfaction that the Legislature, at its late session, took up the subject, and have granted a charter to the Society, by which its existence is recognized in law, and security afforded to the public that such donations and bequests as the charitably disposed shall devote to the dispersion of the Scriptures among the poor, will be applied to their proper object.

The great advantage which would accrue from the possession of a set of stereotype plates for the Bible, has long engaged the attention of the Managers. Two pages of stereotype, together with specimens of their printing, were sent for their inspection, from the Society in London; and through the same channel they have ascertained that the expense of a set of stereotype plates for the Bible, on such a type as would suit the views of the Society, will be from 657 to 705 pounds sterling. When they considered that the possession of a set of such plates would enable them to multiply copies of the Bible at the lowest expense, and thus render their funds more extensively useful; and still more when they reflected that it would put it in their power to give greater effect to the operations of other Bible Societies, which are springing up daily in every part of the country, the Managers did not hesitate to order the plates to be procured and forwarded from London as soon as possible. The expense is indeed great, when compared with the fund at their disposal; but they were willing to believe, that the obvious and high importance of the measure could not fail to draw from the public liberality a sum sufficient to counterbalance the heavy draught.

A few years since the most distinct feature of the Christian world, was a zeal for missions, which has not yet abated; at present a zeal for translating, printing, and diffusing the Holy Scriptures grows prominent. These two happily harmonize; and it is to be hoped, that, by the blessing of God upon both, they will spread the knowledge of the Redeemer and his salvation over the earth, and introduce that happy state of things, when knowledge, righteousness, and peace, shall pervade the world, and meliorate eminently the condition and the prospects of the human family.

In addition to the Bible Societies noticed in the preceding address, there was one formed January 17th, 1810, in Massachusetts, called the Merrimack Bible Society, and two lately formed in South Carolina, one at Beaufort, and the other at Charleston.

INSTALLATION.

ON Wednesday, the 30th of May last, the Rev. LYMAN BEECHER was installed as pastor of the first church and congregation, in the first ecclesiastical society of Litchfield. The first prayer was made by the Rev. Mr. Williams, of Harwinton, and the consecrating prayer by the Rev. Mr. Backus, of Bethlem—the sermon was preached by the Rev. Dr. Dwight, from Gal. i. 8.

"*But though we or an Angel from Heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed.*"

The charge was given by the Rev. Mr. Champion, and the right hand of fellowship by the Rev. Mr. Porter, of Washington.——The concluding prayer was made by the Rev. Mr. Fowler, of Milton.

ORDINATIONS.

May 25th, Mr. JOHN CLARK was ordained to the work of the Gospel ministry, and installed pastor of the second Associate Reformed Congregation in New-York, by the Presbytery of New York, (Associate Reformed.) The Rev. George Stewart preached the ordination sermon. The Rev. Mr. J. M. Mathews presided, and offered up the ordination prayer. The Rev. J. M'Jimpsey delivered the charges to the pastor and the congregation.

ON Wednesday, the 6th of June, Mr. WILLIAM C. SCHENCK was ordained to the work of the Gospel ministry, by the Presbytery of New-Brunswick, and installed pastor of the congregation in Princeton. The Rev. Dr. Smith, preached the ordination sermon. The Rev. Mr. J. F. Armstrong presided, and made the ordination prayer. The Rev. Dr. J. Clark delivered the charges to the pastor and the congregation.

ON Thursday, the 19th April Mr. GEORGE STEWART was ordained to the office of the holy ministry, and

settled as pastor of the Associate Reformed congregation of Union Church, near the village of Bloomingburgh, in the county of Orange, and state of New-York.

The ordination sermon was preached by the Rev. Dr. Mason, from Heb. xiii. 17.

"*Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you.*"

And on the Sabbath following, Mr. S. preached his introductory sermon from 1 Cor. ii. 2. "I determined not to know any thing among you, save Jesus Christ, and him crucified."

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

New Editions.

The Works of the Rev. John Newton, late Rector of the United Parishes of St. Mary Woolnoth and St. Mary Woolchurch Haw, London. From the last London edition, published by direction of his executors. In 6 vols. 8vo. Vol. 2d now published. Price Two Dollars. On the publication of the 3d vol. the price will be advanced. Williams & Whiting, New-York.

Dr. Mason's Speech, relative to the resignation of his Pastoral charge in the City of New-York; with all the Documents that have appeared on the subject. 8vo. sewed, price 37 1-2 cents. Williams & Whiting, New-York.

Owen on the Spirit; abridged by Burder, $1 12 1-2. W. W. Woodward, Philadelphia.

Williams' Christian Preacher, $1 12 1-2 cts. W. W. Woodward, Philadelphia.

Fuller's Defence of Gospel Acceptation, $1. W. W. Woodward, Philadelphia.

Dr. Scott's Theological Works, 5 vols. 8vo. $12. W. W. Woodward, Philadelphia.

Two Dissertations. *First.* The Nature and Constitution of the Law, which was given to Adam in Paradise; designed to show what was the effect of his disobedience. *Second.* The scene of Christ in the Garden of Gethsemane; designed to show the Nature of the *Cup*, which he prayed might pass from him. By David Sanford, A. M. Pastor of a Church in Medway, Massachusetts. Farrand, Mallory & Co. Boston.

A Dictionary of Practical Surgery. Containing a Complete Exhibition of the Principles and Practice of Surgery, collected from the best and most original sources of information, and illustrated by Critical Remarks. By Samuel Cooper, Member of the Royal College of Surgeons, London, and author of the First Lines of the Practice of Surgery. With Notes and Additions, by John Syng Dorsey, Adjunct Professor of Surgery in the University of Pennsylvania, &c. in 2 vols. 8vo. B. & T. Kite, Philadelphia.

A Voyage round the World, in the years 1800, 1801, 1802, 1803, and 1804. In which the Author visited the principal Islands in the Pacific Ocean, and the English settlements of Port Jackson and Norfolk Island.

By John Turnbull. B. & T. Kite, Philadelphia.

The Child's Monitor; or, Parental Instruction. By John Hornsey. The first American edition, revised and improved. B. & T. Kite, Philadelphia.

The Edinburgh Review, or, Critical Journal, No. 31, for February, March, and April, 1810. Ezra Sargeant, New-York.

The Quarterly Review, No. 3, for August, 1809. Ezra Sargeant, New-York.

The British Essayists, with Notes, Biographical and Critical, by Alexander Chalmers, Vols. 1, 2, 3, 4, and 5. Ezra Sargeant, New-York.

The Shepherd of Salisbury Plain. Walter Austin & Co. New-Haven.

Vincent's Explanation of the Assembly's Catechism. Walter Austin & Co. New-Haven.

An Account of the Empire of Morocco, and the District of Suez; to which is added an Account of Timbuctoo, the great Emporium of Central Africa. By James Grey Jackson, Esq. Illustrated with Maps. F. Nichols, Philadelphia.

We feel ourselves bound to inform the Public, that this is a mutilated edition of the above work. The Publisher has left out a whole chapter, on the subject of Religion, together with some information about the Language of the Country. [Ed. Ch. Mag.

Works Proposed, and in Press.

B. B. Hopkins, & Co, and William M'Corkle, Philadelphia, propose to publish by subscription, a new and splendid work, entitled, The Collateral Bible; or, a Key to the Holy Scriptures. In which all the corresponding Texts are brought togegether into one view; and arranged in a familiar and easy manner. By William M'Corkle.

Williams & Whiting have in the press, and will soon publish, a very neat edition of the Olney Hymns, by Newton and Cowper.

Also, a handsome edition of the Dutch Church Psalms and Hymns, on large type and fine paper.

W. & W. have just printed an interesting and instructive work, entitled, The Principles of the Christian Religion, in verse; for the use of Children, by P. Doddridge, D. D. John xxii. 15.——

"Jesus said unto Peter, lovest thou me?—Feed my lambs."

D. Hogan, of Philadelphia, and Williams & Whiting, New-York, propose to publish, Archives of Useful Knowledge, a periodical work, devoted to Commerce, Manufactures, Rural and Domestic Economy, Agriculture, and the Useful Arts. By James Mease, M. D. N. B. *For particulars of this work, see Prospectus on the covers of this Magazine.*

C. & A. Conrad & Co. Philadelphia, propose to publish the History of the Expedition of Captains Lewis and Clarke, through the continent of North America, performed during the years 1804, 1805, and 1806, by order of the government of the United States.

A translation into French, of the Elements of Botany, by Dr. Benjamin S. Barton, Professor of Natural History in the University of Pennsylvania, is now preparing in Russia, by command of the Empress dowager. We record with much satisfaction, this honour offered to one of the first scientific characters of our country, whose work, we think, has a decided advantage over all the elementary treatises on that interesting subject.

Frederic Hall, A. M. Professor of Mathematics and Natural Philosophy in Middlebury College, is preparing for the press, a new work, entitled, Modern Paris; or, A Journey from London to Paris, through Holland; and a Survey of the Arts, Sciences, and Literature of the French Metropolis in 1807, and 1808, with Remarks on the Education, Habits, and Religion of the French people.

Wyatt & Delaplaine, of Philadelphia, propose to republish, a complete History of the Primitive Fathers, by Wm. Cave.

THE

CHRISTIAN'S MAGAZINE;

ON A NEW PLAN.

No. VIII.] AUGUST, 1810. [VOL. III.

Few Biblical critics have acquired higher reputation than Michaelis. His Introduction to the New Testament is an elaborate performance, extremely useful to the theological student. It is, however, with all its excellences, replete with unwarranted censures upon different parts of the sacred text. The following Dissertation is a seasonable corrective to the objections which he has offered to the authenticity of the Apocalypse, or book of Revelation. "WE consider it," say the editors of the Christian Observer," (vol. i. p. 726,) and we heartily concur in opinion with them, "WE consider it as important, not only because it rescues from undeserved condemnation a very valuable part of the sacred volume, but more especially because its influence will extend to the whole body of canonical Scripture, and will serve as a check to the temerity of the German professor in other instances. Whatever deference the reader may be disposed to pay to the authority of so profound a scholar, on the very subject of his profession, he will suspect that the evidence upon which other books (of Scripture) are rejected or questioned, has as little foundation as that which has produced the rejection of the Apocalypse."—p. 723.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the Late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. I.

OF THE METHOD PURSUED IN THIS INQUIRY.

IN the following pages I propose to review the evidence which has been adduced, for the authenticity and divine in-

spiration of the Apocalypse; to add thereto some collections of my own; and occasionally to remark on those observations of Michaelis*, which tend to invalidate it.

This evidence divides itself into *external* and *internal*. The *external* is that which is derived from credible witnesses, from the early writers and fathers of the church. The *internal* is, that which results from a perusal of the book.

Michaelis appears to me an unfair reporter of the external evidence for the Apocalypse. He seems to have approached it with prejudice; a prejudice occasioned by the opinion which he had previously formed concerning its internal evidence. For, it appears from passages of his chapter on the Apocalypse, that he considered the prophecies of this book, as still remaining dark and unexplained. He professes that he does not understand them; he declares himself dissatisfied with the attempts of other writers to show their meaning and completion; and he esteems the contradictions of these interpreters to be more unfavourable to the pretensions of the Apocalypse, than even those ancient testimonies, that external evidence, to which he attributes no preponderance in its favour. Now, as they who appear to themselves to have discovered, in the completion of the Apocalyptic prophecies, certain proof of its divine origin, (for a series of prophecy, punctually fulfilled, must be divine,) will be disposed to examine the external evidence with a prepossession in its favour; so he, who, by examining the internal evidence, has formed an opinion unfavourable to its pretensions, will enter upon the examination of its external evidence with that kind of prejudice, which is visible in the writings of this learned divine.

But, in our examination of the external evidence, we ought, so far as human infirmity may permit, to be free from any partiality; and to lay aside, for a season, our previous conceptions of the weight of its internal evidence. The two species of evidence, external and internal, should be kept apart; they should not be suffered to incorporate or interfere; each should be considered at first with reference to itself only. After which separate examination, they may usefully and properly be brought together, and be allowed their due influence upon each other.

Such appears the proper method of proceeding in this in-

* In the last chapter of his *Introduction of the New Testament*, to the pages of which, as published by Mr. Marsh, the figures at the bottom of these pages will be found to refer.

quiry, so as to lead to a fair and just conclusion. This method has not been usually pursued. The writers, who have presented us with the two kinds of evidence, have not kept them apart. When they treat, for instance, of the external evidence adduced by Dionysius of Alexandria; when they state how far it appears, from his writings, that he considered the Apocalypse as an inspired book, delivered down to his time as such by the early Fathers of the Church; they moreover produce, and under the same head, the criticisms of this writer on the style and manner of the book; which consideration belongs to the subject of internal evidence.

In the following pages, it will be my endeavour to keep these two species of evidence apart, until they have been separately considered, and may safely be suffered to unite. This method, so far as it can be followed, will tend to prevent the operation of prejudice, and to facilitate the production of truth.

I shall proceed, first, to the consideration of the external evidence.

CHAP. II.

OF THE TIME WHEN THE APOCALYPSE APPEARS TO HAVE BEEN WRITTEN AND PUBLISHED.

THE *external* evidence, for the authenticity and divine inspiration of the Apocalypse, is to be collected from the testimonies of those ancient writers, who, living at a period near to its publication, appear, by their quotations or allusions, to have received it as a book of sacred Scripture. This was the test by which the primitive church was accustomed to determine the claims of all writings pretending to divine authority. All such writings were rejected, as appeared not to have been received by the orthodox Christians of the preceding ages*.

But to enable us to judge of the force of this evidence, as affecting any particular book, it is necessary to ascertain *the time when the book was written.* For if it shall appear to have been written and pub-

* Euseb. Hist. Eccl. lib. iii. c. 3.

lished in the early period of the apostolic age, we may expect to find testimonies concerning it, from apostles, or from apostolical men*. If, on the contrary, it can be proved to have been published only in the latter times of that age, we shall not be entitled to expect this earlier notice of it.

Before, therefore, we proceed to examine the testimony of the writers by whom the Apocalypse is mentioned, it will be useful to ascertain the time in which it was published. For if it were not published before the year 96 or 97, (as some critics have pronounced,) little or no notice could be taken of it by the writers of the first century; and, in such case, a writer in the second century, especially in the former part of it, becomes an evidence of great importance; which importance would be much diminished, by the supposition, that the book had been written in the earliest part of the apostolic age, that is, almost a whole century before the time of that author.

This previous inquiry is the more necessary, since, according to Michaelis, no less than six different opinions have been advanced, concerning the time when the Apocalypse was written; only one of which can be true.

In examining these opinions, I shall endeavour to be concise. I shall freely use the arguments of Michaelis, where I can see reason to agree with him; but, where I am obliged to dissent, it will be necessary to take a larger compass.

I. The earliest date assigned to the Apocalypse is in the reign of the Emperor Claudius. This opinion rests on the single testimony of Epiphanius, a credu-

* Apostolical men, in the acceptation of the Fathers, were those who had been personally instructed by apostles; and the apostolic age is that, which extends from before the middle of the first century, when the Apostles began to write, to the close of that century, when St. John, the last surviving apostle, died.—*Irenæus et Clem. Alexand. apud Euseb. H. E.* lib. iii. c. 23.

lous and inaccurate writer*, who lived about three hundred years later than St. John the apostle, to whom he ascribes this prophetical book.

This external evidence, weak in itself, is not only unsupported, but contradicted, by every argument which can be derived from internal evidence†. For, first, it appears from the evidence of the book itself, (chap. 1st, 2d, 3d,) that it was written at a time when the Asiatic Christians had been suffering persecution, even unto death; John himself, the writer, was in banishment, "for the word of God, and the testimony of Jesus, in the Isle of Patmos," when he saw the visions‡. But no traces of such persecution can be discovered in the times of Claudius. Nero, says the unanimous voice of history, was the first Emperor who persecuted the Christians, and enacted laws against them§. Claudius, indeed, commanded the Jews to quit Rome, but this command could not affect the Jews in Asia, much less the Christians there.

* See his character, as given by Dupin and by Jortin.—*Rem. Eccl. Hist.* iv. 115. And his gross mistakes on ecclesiastical history are recounted by Spanheim, in his introduction to Eccl. Hist. Sæc. iv. p. 425.

† The reader may, perhaps, begin to think, that I am already transgressing the rule, so lately proposed, to prevent the intermixture of internal with external evidence. That rule shall be scrupulously observed, when we proceed to examine the evidences for the authenticity of the book. But we are now engaged in a *previous* question, which must be determined before we can judge of the main object of inquiry. And in determining the several steps of this previous question, it is necessary to adduce both kinds of evidence. Still they shall be kept apart, and each come in its order.

‡ Hence St. John is called a Martyr, by Polycrates—*Apud Euseb. E. H.* lib. iii. c. 31.

§ Tacitus, Annal. lib. xv. c. 44. Suetonius, Vit. Neronis, cap. xvi. Tertulliani Apolog. Sulp. Sev. Hist. lib. ii. 39. P. Oras. vii. c. 7. Euseb. Hist. Eccl. lib. ii. c. 25. Mosheim, H. E. Cent. 1. part 1.

2dly. There is no appearance or probability that the seven churches, or communities of Christians, addressed by their Saviour in the Apocalypse, had existence so early as in the reign of Claudius; much less that they were in that established and flourishing state, which is described or inferred in this his address to them. For Claudius died in the year 54, some years before the Apostle Paul is supposed, by the best critics, to have written his Epistle to the Ephesians, and his First to Timothy. But, from these Epistles we collect, that the Church of Ephesus was then in an infantine and unsettled state. Bishops were then first appointed there by St. Paul's order*. But at the time when the Apocalypse was written, Ephesus, and her sister churches, appear to have been in a settled, and even flourishing state; which could only be the work of time. There is, in the address of our Lord to them, a reference to their former conduct. Ephesus is represented as having forsaken her *former* love, or charity; Sardis as having acquired a name, or reputation, which she had also forfeited; Laodicea as become lukewarm, or indifferent. Now, changes of this kind, in *a whole body* of Christians, must be gradual, and the production of many years†. Colosse and Hierapolis were churches of note in St. Paul's time‡; but they are not mentioned in the Apocalypse, although they were situated in the same region of proconsular Asia, to which it was addressed. They were probably become of less im-

* See this proved by Michaelis, in his observations on the 1st Epistle to Timothy.

† See more on this subject, in Vitringa, in Apoc. 1, 2, and L'Enfant and Beausobre's Preface to the Apoc.; also, Lardner's Supplement to the Cred. Gosp. Hist. ch. xxii. where passages from these books are quoted.

‡ Acts iv. 13.

portance. All these changes required a lapse of time; and we necessarily infer, that such had taken place between the publication of St. Paul's Epistles, and of the Apocalypse. Add to this, that some expressions, which we meet with in the Apocalypse, are such as seem not to have been used in the early period of the Apostolic times. Sunday is called the Lord's Day*; and we find the same expression used by Ignatius†, and other writers of later date. In the early books of Scripture, it is called the first day of the week, or the first after the ‡ Sabbath, &c. but never the Lord's Day.

This opinion, therefore, that the Apocalypse was written in the reign of Claudius, cannot be received. The single testimony of an inaccurate writer of the fourth century, cannot be opposed to such external evidence as we shall produce in examining the remaining opinions; especially when it appears so strongly refuted by internal evidence §.

II. By the second opinion, the Apocalypse is supposed to have been written in the reign of Nero. 1. Let us examine the *external* evidence by which it is supported; namely, a subscription to the Syriac version of the Apocalypse, which mentions that Revelation, as given "by God to John the Evangelist, in the Island of Patmos, whither he was banished by the Emperor Nero." Lardner has observed of this subscription, that it is not only without a name, but without a date. But Michaelis has shown it to be probable, that the version to which it is attached was made in the sixth

* Rev. i. 10. † Epist. ad Magnes. Sec. 9.

‡ μια Σαββατων. Mat. xxviii 1.

§ This first opinion would have deserved little notice, if it had not been maintained by the celebrated Grotius, whose arguments, and the able refutation of them by D. Blondel, may be seen, abstracted by Lardner; *Supplement*, ch. ix. sect. 3.

century; and he intimates that this subscription *might perhaps* have been annexed to the more ancient Syriac version. It *might perhaps*, also, have been added in later times. For of what authority are some of the subscriptions to other books of the New Testament, even those which are printed with the Greek text? They are anonymous, and without date, and, in some cases, are known to give false information*. What credit, then, can be due to this Syriac subscription, whose highest claim to authority is, that the version to which it is attached, was written in the sixth century? If we could admit the evidence, it would indeed be useful; for it would immediately determine the main object of our inquiry. It would determine "the Revelation to have been made by God to John the Evangelist;" which being determined, no more doubt could remain concerning its authenticity, and divine inspiration. But such external evidence is not equal even to that of Epiphanius, which, as standing *alone*, and *at such a distance of time from the fact*, Michaelis has, with great propriety, refused to admit.

2. This opinion, like the first, has no *internal* evidence, derived from the Apocalypse, in its favour. All that can be said is, that the internal evidence thence arising, is not so decidedly against it, as against the former opinion. The Christians at Rome, and, it may be, in some of the Roman provinces, were persecuted in the reign of Nero. But there is no evidence, that the Christians in Asia suffered at

* In another passage of Michaelis's introduction he has observed, that "no subscription of this kind is entitled to the name of evidence;" Ch. vii. sect. 10. p. 320: which he has again asserted on good grounds; Ch. xi. sect. 1. p. 14. Archdeacon Paley has shown by probable arguments, that the subscriptions to six of St. Paul's Epistles contain false information, contrary to evidence fairly deduced from the Epistles themselves. Horæ Paulinæ, ch. xv.

this time. And the arguments, used so successfully by Michaelis and others, to show that the Apocalypse was not written in the reign of Claudius, will extend, in some degree, to that of Nero. From the time of Claudius, to the end of Nero's reign, we count only fourteen years. The date of the First Epistle to Timothy is placed, by Michaelis, about ten years before Nero's death; by Fabricius, Mill, and other able critics, much later. The Epistle to the Ephesians has certainly a later date. So that, it may still be doubted, whether the changes which appear to have taken place in the churches of Lesser Asia, between the date of these Epistles and that of the Apocalypse, could well be brought about in so short a period of time as must be allotted to them, if we suppose the Apocalypse to be written in the times of Nero. But suppose this argument not to be insisted upon, to what will the concession amount? The question, in favour of the Apocalypse having been written in Nero's reign, will gain no internal evidence *positively in its favour*. It will rest on the external evidence above stated, the insufficiency of which must be apparent.

III. A third opinion, (as it is called,) has been produced by those writers, who, having explained some of the Apocalyptical prophecies, as fulfilled in the Jewish wars, which ended in the destruction of Jerusalem, are interested to make it appear, that these prophecies were written before the commencement of those wars. But to assert the Apocalypse to have been written before the Jewish wars, is the same thing as to attribute the date of it to the reign of Nero; for these wars began in the twelfth year of that Emperor*. The question, therefore, seems decided by the evidence already examined. But since the exa-

* Josephus, De Bell. Jud. lib. ii. c. 14. 4.

mination of this third opinion, by Michaelis, has produced another evidence, and other arguments, it will be proper to notice them.

A certain degree of external evidence is attempted to be derived from Arethas, who, in his Commentary on the Apocalypse, has endeavoured to explain some of its prophecies, as fulfilled in the Jewish wars; and he has certainly affirmed, that "destruction was not yet come upon the Jews, by the arms of the Romans, when he, (the writer of the Apocalypse,) received these prophecies." The earliest date assigned to the commentary of Arethas, is in the sixth century; but there seems internal evidence in the work, which will prove it of later date. The empire of the Saracens is mentioned in it, as succeeding in Babylon to that of the Persians*. But the Saracens were not possessed of Babylon till nearly the middle of the seventh century. A writer of so late a date will be entitled to little belief in this question, particularly if his evidence go no further than to discover an opinion of his own, without proof in support of it. But, it is said, there is reason to believe that the opinion is more ancient than the period here referred to; for Andreas Cæsariensis, who wrote about the year 500, though he does not adopt the opinion, mentions it as the opinion of *some others*. And Michaelis, who favours this third opinion, is disposed to believe it derived from Hippolitus, or Irenæus. But he has produced no evidence of the fact. It is merely a *conjecture*, resting on this unsure foundation: "Arethas must have received this opinion from some author, who explained the Apocalypse before the times of Andreas Cæsariensis; and who could this be, but Hippolitus, or Irenæus?" Hippolitus would have been a valuable evidence, if any proof could be adduced of his hav-

* Com. in Apocal. cap. xxxvi.

ing held such opinion. The testimony of Irenæus would be yet more decisive, could it be procured. This, then, is the *desideratum*; and accordingly we shall find, that attempts have been made to press Irenæus into this service. With what success, will be seen in our examination of the fourth opinion.

IV. For, under the fourth opinion, we must produce the words of Irenæus, which have been understood, by all the ancients, and by all the modern critics, until these days, to assert plainly and unequivocally, that the visions of the Apocalypse were seen "towards the close of Domitian's reign." If these words had been supposed by ancient writers to have been capable of any other meaning, or of any such meaning as hath lately been attributed to them, the tradition of the church would not have been so uniform. For, as Michaelis observes, "*almost all the ecclesiastical writers, who have spoken of the time when the Apocalypse was written, have followed this account,*" *namely, that it was written "toward the close of the reign of Domitian.*" We have already produced all the evidence which has any tendency to contradict this general testimony of the church, and we have seen to what little it amounts. It is very far from sufficient for the purposes of those, who, wishing to apply certain prophecies of the Apocalypse to the times of Nero and his immediate successors, are driven to the attempt of establishing this necessary postulatum, that "it was written before the times in which, (they say,) these prophecies were fulfilled." This is the true reason, (as Michaelis allows*,) why they have recourse to the testimony of Irenæus; the importance of which, to the determination of this question, may be collected from the ardent desire of these writers to make his evidence support their sentiments; but will more fully appear,

* P. 524, 525.

by considering his character and connexions, and the time in which he lived.

Irenæus was born, according to his own account, (as his words have generally been understood,) in the age immediately succeeding that, in which the visions of the Apocalypse were seen*. He was a Greek by birth, as his name and language import, and probably an Asiatic Greek, for he was an auditor of Polycarp†, who was Bishop of Smyrna, one of the seven churches, and who had been the auditor of St. John the apostle, whom Irenæus constantly affirms to be the writer of the Apocalypse‡. And accordingly, when Irenæus speaks upon such subjects as concern the external evidences of the church, he appeals, for a confirmation of the truth of what he has advanced, to Polycarp, and to others, who, he says, had seen the apostle John. He appeals also to the Asiatic churches, in which he appears to have been educated§. When removed from Asia into Gaul, where, upon the martyrdom of Pothinus, he became Bishop of Lyons, he kept up a correspondence with the brethren of the Asiatic churches, from whom he would continue to receive the most genuine information then to be obtained concerning the Apocalypse. He was, in his own character, the most learned, pious, prudent, and venerable prelate of the age in which he lived‖. He wrote largely in defence

* The learned Dodwell has taken pains to show, that Irenæus was born in the year 97, the very year in which the Apocalypse will appear to have been published. But there is reason to suppose that he has fixed the birth of this father about ten years too soon. See Grabe's Proleg. ad Irenæum.

† Iren. iii. 3. Euseb. H. E. iv. 14. 16. v. 4. 19, 20.

‡ Iren. lib. iii. 3, 4. Euseb. H. E. lib. iv. 14. 16. v. 4. 19, 20. Iren. iv. 50. v. 26. 28. 30. 34, 35. Lardner Supplement, p. 348. 378.—Cave, Hist. Lit. art. Irenæus.

§ Iren. lib. iii. 3. v. 8. Euseb. H. E. lib. iv. 14. v. 20.

‖ It was principally by the wisdom, authority, and mode-

of the truth; and it has been a prevailing opinion in the church, that he sealed his testimony with his blood.

Here then is a witness, far surpassing, in authority and credibility, any that has hitherto been produced. Accordingly, his evidence has been received by the writers nearest to his time, and, with the very few exceptions which we have now produced, by the universal church. And, until these days, there has not been the least doubt of the import of his evidence; no one has seen occasion to interpret his words, otherwise than according to their obvious and received meaning—"that the visions of the Apocalypse were seen in the times of Domitian*." But since a novel interpretation of these words, has been attempted, in order to press them into the service of a pre-conceived opinion, it will be necessary to produce them.

Irenæus, speaking of the mystical name ascribed to Antichrist, in the xiiith chapter of the Apocalypse, and of the difficulty of its interpretation, adds, ει δει εν τω νυν καιρω κηρυττεσθαι τουνομα τουτο, δι' εκεινου αν ερρεθη τω και την αποκαλυψιν εωρακοτος. Ουδε γαρ προ πολλου χρονου εωραθη, αλλα σχεδον επι της ημετερας γενεας, προς το τελος της Δομετιανου αρχης:

ration of Irenæus, that the furious Victor, Bishop of Rome, was kept in order, and induced, τα της ειρηνης φρονειν, to think of the things which make for peace, when a schism was about to take place between the Eastern and Western churches, occasioned by the dispute concerning the time of keeping Easter.—Euseb. H. E. lib. v. 24.

* Michaelis, in another part of his work, considers the testimony of Irenæus, so far as relates to St. John's writings, as of the highest authority. "Irenæus," says he, "is not only the most ancient writer on this subject, but was a disciple of Polycarp, who was personally acquainted with St. John. Consequently Irenæus had the very best information on this subject." Introd. vol. iii. ch. vii. See also his translator's judicious remarks on the importance of Irenæus's testimony.

which may be thus literally translated :—"But if it had been proper that this name should be openly proclaimed in this present time, it would have been told even by him who saw the revelation. For it was not seen a long time ago, but almost in our own age, (or generation,) toward the end of Domitian's reign."

These words are plain and unequivocal; no variety of interpretation of them arose during sixteen hundred years, in which they were read by the church. And, indeed, the only doubt concerning them now is, "what it is that Irenæus affirms to have been *seen* in Domitian's reign?" What does the verb *seen* refer to, and agree with? What is the nominative case to the verb ωφθη? Now, I will venture to affirm, that no Greek scholar, unbiassed by any favourite opinion, can possibly suppose that the verb ωφθη, "was seen," can be referred to any other nominative than Η Αποκαλυψις, "The Revelation."—But it is not a matter wherein a critical knowledge of the Greek tongue is required, to enable us to decide. Plain common sense is to supply what is wanting. And no person, possessed of that valuable qualification, can read this passage, translated literally into any language, without perceiving that the thing represented to be *seen* in the latter clause, must be the same which was said to have been *seen* in the former. The same verb, used so nearly with a relative, must refer to the same noun. Otherwise, there is no dependence on common language: and we must, in all our writings, be driven to use the repetitions which are in usage among the lawyers; and Irenæus, if he were to write in modern times, must be instructed to say, after the word "Revelation," not "*It* was seen," but the "*Aforesaid Revelation*" was seen.

But if the discovery of these modern critics had rested upon any solid or probable foundation, they would be agreed among themselves, not only in re-

jecting Ἀποκαλυψις as the nominative to which the verb is to be referred, but in ascertaining the noun which is to supply its place. They are agreed so far as to perceive the necessity of rejecting the common and obvious interpretation, (because, this being admitted, their explications of the prophecies cannot stand;) but they contend, among each other, about the method of supplying the new interpretation. And, indeed, every proposition made by them, with a view to supply a new nominative to ἑωράθη, is full of difficulty and absurdity. Michaelis seems to pass this sentence upon all of them but one, which refers ἑωράθη to τὸ ὄνομα, and which, to me, appears as forced and improbable as any of the rest. *What was seen?* answer, *the name was seen!* If Irenæus had intended this meaning, he would not have written ἑωράθη but ἠκούσθη. Michaelis has suggested this; and it is a sufficient answer. Yet this able critic is still inclined to favour this application of the verb, referring τὸ ὄνομα to Titan. But this is to break all bounds of grammatical connexion. And, to suppose, as this forced construction requires, that Irenæus understood the Emperor Domitian to be Titan and Antichrist, is to make Irenæus contradict himself; for this father plainly tells us, that he understood not this prophecy; and that, in his opinion, "it is better to wait the completion of it, than to guess at names, which may seem to fit the mystical figures." Irenæus*, therefore, considered the prophecy as not having been fulfilled in the times before him; nor is there any colour of proof for supposing that he considered Domitian as a type of Antichrist, or that there had been any *partial* completion of the propheoy. Besides, the context of Irenæus, if examined, will admit none of these novel and forced interpretations. It evidently re-

* Lib. v. Euseb. H. E. lib. iii. c. 18.

quires the old and obvious acceptation. The object of Irenæus is to dissuade his readers from a difficult and presumptuous attempt to settle who is Antichrist, by applying, in the manner he had shown, the Greek figures 666. And his argument is to this effect:—"The mystery was not intended to be cleared up in our times: for if it had, it would have been told by him who saw the vision." This implies that the vision had been seen *lately*. But, to complete the argument, and to support the last clause of it, which was not perfectly clear, Irenæus adds—"for it was seen at *no great distance* from our own times."

In short, all these new interpretations are inconsistent and absurd, and have no support but what is derived from the Latin translation of Irenæus, which is allowed to be very imperfect*; and if it had been of greater authority, could only disclose to us the translator's opinion of the meaning of the passage. But since we possess the original Greek, we must have recourse to the text as it stands there; of which the learned in the present age are at least as good judges as this translator, who, if by using the words "visum est," he intended to refer the verb to any other nominative than "Revelatio," has contradicted all the learned students of Irenæus, from the earliest ages to the time of the present innovators.

Of the observations of Knittel, to which Michaelis refers us for information on this subject, I can say nothing, not having seen them. I have already been too diffuse on this subject. But the authority of Michaelis is deservedly great: and, it is necessary to show at large, why an opinion, to which he inclines, ought not to be adopted. I collect, moreover, that Michaelis had observed no evidence, either external

* Grabe asserts and proves it to be barbarous and defective. Proleg. in Irenæum.

or internal*, of sufficient weight to oblige him to fix the date of the Apocalypse in the days of Nero, or before those of Domitian. Otherwise, he would not, in another passage, have been inclined to pronounce it "a spurious production, introduced probably into the world *after the death of St. John*†," who lived beyond the reign of Domitian.

The words of Irenæus, of this competent and unexceptionable witness, are therefore to be taken in that obvious sense which has been affixed to them by all the writers before our own times: and, thus taken, they determine the time when the Apocalyptic visions were seen, and published, namely, "toward the end of Domitian's reign." This is confirmed by the evidence of all the ancient writers, who are agreed, (except in the few and unimportant instances which have now been produced to the contrary,) that St. John's banishment to Patmos, where he saw the visions, is of this date. Lampe has asserted, and Lardner confirms the truth of the assertion, "that all antiquity is abundantly agreed, that Domitian was the author of John's banishment‡."

Internal evidence likewise supports this conclusion. For, in the three first chapters of the Apocalypse, the churches of Asia are described as being in that advanced and flourishing state of society and

* The German critics, who have endeavoured to point out the accomplishment of the Apocalyptical prophecies in the Jewish wars, and times preceding Domitian, have met with insuperable difficulties, as may be sufficiently seen in Michaelis's account, p. 513—518.

† P. 487.

‡ See Hegisipus apud Euseb. lib. iii. c. 20. 23. Tertullian, Apol. c. v. Hieron. tom. x. p. 100. and other authorities adduced by Lardner, Supplement, ch. ix. sec. 5.; who, with his usual judgment and candour, has most satisfactorily determined this question; and also that the Apocalypse was not written till the end of Domitian's reign.

discipline reasonably to be expected; and to have undergone those changes in their faith and morals, which might have taken place in the time intervening between the publication of St. Paul's Epistles, and the concluding years of Domitian.

Domitian's death is related to have happened in September, A. D. 96. The Christian exiles were then set at liberty; and St. John had permission to return to Ephesus. But the Emperor's death, and the permission to return, could not be known in Asia immediately. Some time must intervene, before St. John could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers, (now probably for the first time admitted to approach him,) from Patmos*. We shall, therefore, place the date of the Apocalypse, as Mill, Lardner, and other able critics have placed it, in the year 96 or 97: probably, (for reasons now assigned,) at the beginning of the latter. It could not be circulated through the Seven Churches sooner.

V.—VI. I shall pass over the fifth and sixth opinions, mentioned by Michaelis, because they are supported by such slender evidence, that he does but barely notice them himself. And I trust there is less reason to refute them, after this review of the evidence, by which the fourth opinion is established.

* There seems internal evidence in chap. i. 9. that the Apocalypse was written after the writer had left Patmos; he says ἐλενομην ἐν τῃ νησῳ, I *was* in the island.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the Atonement.—Rom. v. 11.

N°. V.

THEORIES, which are not, in their first principles and in all their parts, supported by the general tenour of Scripture doctrines, are unworthy the faith of Christians. They always direct the mind from the only rule of faith, and encourage habits of argumentation, without immediate reference to the word of God.

A talent for accurate and consistent reasoning is certainly of great value; but it is of much greater, "to be mighty in the Scriptures." Every sentiment, which does not perfectly harmonize with the Scriptural mode of expression, must be viewed with a jealous eye; and if it does not correspond with Scriptural principle, it must be treated as an intruder into the system of Theology. That notion, therefore, of atonement, which separates the fact of Christ's death, from the other effects of the mercy and grace of God, and holds it up, in its detached form, as an abstract object of speculation, in which believers really have no more concern than any other creature under God's moral government, we must treat as an entire stranger to our theology. It may be the child of ingenious theory—of a cold and "false philosophy;" but we have not so learned Christ. Christian-

ity excludes from her system such a notion. She embraces as her own, that atonement, which is both the effect and evidence of sovereign grace, of unequalled love, of infinite mercy, and which is inseparably connected with the salvation of every individual for whose sins it was rendered and accepted. An atonement, which expiates *his own* personal guilt and offence, is the foundation of the believer's joy. *The great love wherewith he loved us who is rich in mercy, and hath quickened us together with Christ. I live by the faith of the Son of God, who loved* ME *and gave himself for* ME.

That Christ died, in order to *expiate the sins of his elect*, we have already proved, 1. From the unity of the divine counsels. 2. From the nature of atonement. 3. From the economy of the covenant of grace. The doctrine is also supported, 4. By the uniform tenour of Scriptural assertion.

When the death of our Redeemer is mentioned or referred to in the oracles of God, it is in such connexion, as shows that it was *designed* as a benefit, only to those who shall *in fact derive* benefits from it; and that the atonement was accordingly made only for those offences which shall have in fact been pardoned. But we must here appeal to the reader's own knowledge of the sacred Scriptures. It would subject us to the labour of transcribing a great part of the bible, were we to quote every passage which supports our doctrine. We shall only give a specimen, state arguments, and subjoin references.

John x. 15—I LAY DOWN MY LIFE FOR THE SHEEP. 18—*No man taketh it from me, but I* LAY IT DOWN OF MYSELF: *I have* POWER *to lay it down, and I have power to take it again. This* COMMANDMENT *have I received of my Father.* 26—*Ye* BELIEVE NOT; *because ye are* NOT OF MY SHEEP. 28 & 29—*I give unto them* ETERNAL LIFE; *and*

they shall NEVER PERISH, *neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and* NONE IS ABLE TO PLUCK THEM OUT *of my Father's hand.*

In these words the Redeemer himself proclaims the fact of his expiatory sufferings, and describes the very persons for whom he rendered the atonement. His death is a voluntary sacrifice, in obedience to that law by which he is appointed Mediator. The human life which he assumed was at his own disposal; and agreeably to the establishment of grace, under which he acted, it was willingly offered for those who shall in fact believe, who shall never perish, who were given to him of the Father, to be redeemed and admitted into everlasting life. He suffered death for the election of grace; and for their sins only did he make atonement. All others shall be punished in proportion to their sins; because their offences are unexpiated. They deserve punishment; and justice gives them what they deserve.

He asserts the *fact—I lay down my life.* His obedience unto death was perfectly *voluntary. I lay it down of myself.* The fact cannot be otherwise accounted for. He could not suffer against his own will. He is himself the creator and governor of all creatures. The Father himself had no power over him but what arose from his voluntary humiliation. None in heaven, or on earth, could deprive Jesus Christ of life, against his own will. *No man taketh it* (life) *from me.* Ουδεις αιρει αυτην απ' εμου. *Man* is a supplement, by the English translator. The expression is, "None taketh it, *(life,)* from me." Earth, hell, heaven, did not *take* the life of Jesus from him. He laid it down of himself. He had *authority* over his own life to dispose of it in this manner. *I have power to lay it down.* The creature has no right over his own life. He did not give it. He cannot preserve

it. It is not his own. Our life belongs to God. No man has a right to take away his own life, or to lay it down for the life of another. But Christ's life was his own. He voluntarily assumed our nature. He is the Lord of life. All creation is at his disposal, whether life, or death, or things present, or things to come. No parallel can be found in the universe to the substitution of the life of the Saviour for the sinner's; and analogies here, rather obscure than illustrate, unless it be an illustration by contrast. *He had* power not only to lay down his life, but also *to take it again.* Εξουσιαν εχω θειναι αυτην. I have a *right* to lay it down. Εξουσια is not mere strength, but power of a moral description.

This right, which the Word made flesh had over his own life, as the Son of man, he exercises, not indeed in an arbitrary manner, but according to that law which constituted him the head of the election of grace. He laid down his life in *obedience to law.*—*This commandment have I received of my Father.* Appointed of God in the system of grace to redeem lost men, he, who thought it not robbery to be equal with God, took upon him the form of a servant, and said—Lo! I come to do thy will, O God. The establishment of grace constituted the obligation under which the Redeemer laid down his life.

Let us then consider the death of Christ clothed with these circumstances, and inquire for whom did our Redeemer suffer? We shall ascertain from *his* own reply the *extent* of his atonement. *I lay down my life* FOR THE SHEEP. Christ's sheep, to himself well known, are those for whom he made atonement. This is plainly asserted. We confess, however, that it is not generally believed. Many of the Jews who heard the Saviour teach this doctrine, said, verse 20. *He hath a devil, and is mad, why hear ye him?* And we are fully aware that the same charge shall be

advanced against us for repeating this doctrine. Be it so. This shall not at all affect its truth.

The atonement which the Redeemer did, *in fact*, make, by laying down his life, which he *willed* to make, which he had a *right* to make, and which the Father *commanded* him to make, was for the *sheep*.

This is a specific object. It is the one contemplated by the Father, and by Christ. The appointment, the power, the will, and the fact, all the circumstances of Christ's atoning sacrifice, have respect to the sheep. Who are the sheep? He, who knows them well, answers this question. They are those very persons who shall in fact *be saved*, who *believe*, in whom Jesus has a special property, who were *given* to him by the Father when appointed to be their Saviour. These are the ransomed of the Lord, predestinated to be conformed to the image of his Son. These are the sheep of Christ, distinguished in his purpose of grace from others in the world. Let not our adversaries, in sentiment, be wroth with *us*. It is not *we*, but *he*, that makes the distinction. He who suffered angels to fall into sin, suffered men to fall into sin. And he who left *all* fallen angels to perish in their sins, left *some* men to perish in their sins. Rebel angels have as much reason to complain, as rebel men have, that they were not redeemed; that is, no reason at all. They shall be, every one, treated by a just God according to their demerit. He, who *confirms* in happiness elect angels, *redeems* to everlasting life, elect men; and the angels that perish, and the men who perish for their sins, can gain nothing by their zeal against the doctrine. It were better for us *to do his commandments, than dispute his sovereignty*. It were wiser to give all diligence to make our calling and election sure, than deny the doctrine of election and redemption. We disclaim all agency of ours, in determining the limits of the nations of them that are

saved. It is God that determines the extent of the atonement.

The sheep for whom Christ laid down his life, are those who, in time, *believe* in his name. *Ye believe not, because ye are not of my sheep.* The assertion settles three points. 1. No one, who does not belong to Christ's sheep, shall ever, in fact, believe. 2. Every one who belongs to this fold, doth believe. 3. Those who do in fact believe, are the very persons for whom *he laid down his life;* HIS SHEEP. But this, although sufficient, is not all the proof this passage affords. Other characteristics of those for whose sins he made atonement, are given by our Saviour. They shall all, without exception, be *happy for ever,* in heaven. *They shall never perish.* Their own sins, or falls, shall not be permitted to destroy them; for then would they perish. But for these sins atonement is made, and the offender is consequently pardoned and accepted. Their enemies can not destroy them, for Christ has a *peculiar property in them. Neither shall any pluck them out of my hand.* Unto his hands, as the administrator of the covenant of grace, are they committed. He holds them in his hand, and defends them by his omnipotence, as his purchased property; the church of God, which he has purchased with his own blood. He has a right to demand their salvation. And he has power to enforce his right. He has declared the fact. Και ουχ αρπασει τις. No being in the universe shall deprive him of them. The almighty power of the Father is engaged in supporting the Son's title to the salvation of all for whose sins he made the atonement; for these sheep were *committed* by the Father to his care, that they might be saved. *My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand.* This assertion settles, concerning the sheep for whom Christ died, three points. 1. They are *given* by the

Father to the Son, in the purpose of grace, as an elect seed. 2. The power of the Godhead is *pledged* in defence of the gift. 3. No power whatsoever can separate any of them from their connexion with God in Christ. Οὐδεὶς δυνάται ἁρπάζειν. The word *Man*, which is found in our common bibles, is, both in the 28 and 29 verses, as well as in the 18 verse, a supplement, and an improper one, because it restricts the meaning of the text to a certain class of agents. But the assertion defies all power whatsoever to bring into condemnation, or future misery, any of those for whom Christ died.

Let us sum up the argument. Those fallen sinners of the human family, for whom Jesus Christ was *appointed* to make atonement by his death, for whom he had a *right* to make atonement, for whom he *willed* to make atonement, and for whose sins he did *in fact atone*, are his SHEEP; and his SHEEP are those fallen sinners who were *given* to Christ by the Father, in whom Christ has a *peculiar property*, upon whom *faith* is bestowed, and who shall eventually be saved.

This is the true state of the case, as God our Saviour hath himself described it. Thus hath he purposed that it should be, and he knoweth that it is. These sheep are known by name and number, only unto him who numbereth and names the stars of the firmament. We cannot pretend to separate effectually "between cattle and cattle." We are bound to judge only of appearances. In respect to visible society, we can distinguish between the apparent sheep, and the apparent goats. And we apply to the visible church, in addressing it, the characters of the church of God. But we do this with humility. We know that there are persons to whom these characters only appear to belong; many to whom they do not really belong. But this acknowledgment does not make void the system of grace. Although the administration of external

means is committed to imperfect men, and the characteristics of the sheep may be *apparently* due and applied where they do not *really* belong, Jesus Christ, who *knoweth them that are his*, never commits a mistake in describing them. It is the design of providence that the elect shall not be perfectly distinguished, to our view, on this side of time. But the reality of the distinction between them and others will be certified and made visible to the intelligent inhabitants of the universe on the day of judgment. Then alone shall it appear to us, who are personally the sheep for whom Jesus shed his precious blood. *When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the* SHEEP ON HIS RIGHT HAND, *but the goats on the left. And these shall go away into everlasting punishment: but the* RIGHTEOUS INTO LIFE ETERNAL.

We shall now state other arguments in support of our doctrine, and subjoin references which the careful reader may consult at his leisure. They will be found equally conclusive with the text which we have explained.

1. Texts in which the *everlasting love* of God is connected with Christ's *atonement*, show that the objects of each are the same.

1 John 4. 9, 10. John 3. 16. Gal. 2. 20. Eph. 5. 2. 25. Rom. 8. 32—39.

2. Texts, in which those persons who undergo a change of heart, are represented as they for whose sins atonement was made by Christ's death.

Col. i. 21, 22. Eph. ii. 5—7. Phil. i. 29. Rom. vii. 4. Heb. ix. 14. Rom. vi. 6. 8.

3. Texts, in which justification and atonement are

exhibited as inseparably connected, and belonging to the very same persons.

1 Pet. iii. 18. Col. i. 14. Rom. iv. 25. Eph. i. 6, 7. Rom. iii. 24, 25.

4. Texts, which prove that those who are sanctified, and those for whom Christ died, are the same.

Tit. ii. 14. Heb. i. 3. Eph. v. 25, 26. 1 John. i. 7. Heb. xiii. 12. Rev. i. 5. and vii. 14.

5. Texts which, by connecting the atonement with the triumphs of the Christian over every enemy, represent both as provided for the same persons.

Zech. ix. 11. Rev. xii. 11. Heb. x. 14. 19. Rom. viii. 3. Gal. ii. 20. Rev. v. 9. Rom. vi. 4—6. Gal. vi. 14.

6. Texts, which represent the death of Christ as certainly procuring eternal life for his people.

Heb. ix. 12. 1 John iv. 9. Eph. v. 25. 27. Col. i. 22. Acts xx. 28. Eph. i. 10. 14. Rom. viii. 32—39.

Here then we rest the argument upon the extent of atonement, derived from the uniform tenour of Scriptural assertions. Those few passages of Scripture which are quoted in behalf of its universality, shall hereafter fall under our examination.

But, for our own part, when we find in our Bibles, that the objects of God's eternal love, who are in fact converted by his Almighty grace; who are, by his Holy Spirit, united to Christ, and accepted in him as pardoned; who are rendered truly holy; who shall certainly triumph over every impediment to their complete felicity, and who are, by the power of God, introduced into the kingdom of Heaven, when we find these, and none but these, represented in our bibles as the *ransomed of the Lord*, we cannot admit that the atonement is of greater or less extent than the election of grace.

FOR THE CHRISTIAN's MAGAZINE.

The Editors with pleasure publish the following Letter, which a friend, to whom the writer and person addressed are known, put into their hands. It exhibits a striking display of the power of the grace of God in subduing a stout-hearted rebel, and making him a humble believer. It also unfolds the grand design and leading motives of scoffers, in their opposition to the gospel. Sad, indeed, is their delusion! Awful their condemnation! Light is come into the world, but they love darkness rather than light, because their deeds are evil.

DEAR SIR, *January* 30, 1808.

FROM the country south of Lake Erie, where I have been travelling lately, I send this to ————, in the hope it may reach you by the mail. I am at present blessed with good health, and find my circumstances agreeable in many respects, though in a wilderness country, and among people of corresponding manners and habits. But an event has taken place that revived the memory of our acquaintance, and induced me to communicate it.

Almost from our first acquaintance I have heard you, on most occasions, express DEISTICAL SENTIMENTS, which I partly adopted, from the personal attachment I always felt for you, and partly from my own natural taste for every thing spiced with *wit*. On these hints I improved by degrees, until I acquired a habit of thinking, that whatever was *unseen* and unknown to the senses, was *merely ideal*. The being of a God, I could not, or dared not deny; but with respect to his communication with his creatures, or their duties to him, I had no system for myself. I generally argued against the divinity of the Scriptures—sought for contradictions in it—endeavoured

to account for the miracles there recorded, by natural causes, by *deceptive* arts, and credulity, or design in the relaters of them: and I constantly represented the believers of it, as *weak*, *deceived*, *ignorant*, or *hypocritical* people. This had become habitual. I knew indeed that real Christians were happier than other people; more virtuous, moral and good; and possessed an unknown something, that was the *cause* of it. But, alas! I had no *will* to seek *that* cause, or taste for the kind of happiness it produces. This *habit* was so confirmed, that *all* the adverse fortunes of my life, nor *any* of them, could shake it. My natural fortitude was all the support I had or sought for, in those poignant, long continued, and heart sinking afflictions, I have informed you of. Obstinate and stupid as a mule, I either denied an over-ruling providence, or accused it of injustice, of wanton cruelty. I shudder at the recollection of the black catalogue of blasphemous words, criminal actions, murdered time, deadly examples, and——I cannot enumerate what evils, consequent to this habit of thinking. But in the midst, or rather the full career of all this, divine grace was interposed in such a manner, as to change that habit; inspire a *detestation* of it; and *create* a taste for the exalted, the divine pleasures of the Christian!!! I consider this as the wonder of wonders, and expect you will regard it in the same light. However, if you are not disposed to rejoice, I think your *natural* philanthropy will be gratified to learn, that your friend is possessed of a new source of the most rational happiness. This change was not produced by the least degree of fear, of evil, either present or to come. There were no means more than such, as had constantly occurred almost every day of my life. Nothing like religion was visible among the few inhabitants of the country: there was no visible cause for it; nothing *wonderful but the thing itself.*

As my friendship to you is increased; and as you was a means of my wandering through a dreadful labyrinth of human reason, tending to deprave the heart and affections; I think it my duty, if possible, to return you good for evil. I speak from positive knowledge, when I declare, that religion *is a reality;* that if you are unacquainted with it, you are a stranger to the great God who made you; the long-suffering, bountiful God, who has preserved you, and still supports you; and a stranger to real happiness. My feelings are incapable of full communication; but I warn you, I adjure you, by all the attributes of God the Father, before whom your unclothed spirit must soon appear; by the blood of the Redeemer, and by all the influences of the Holy Spirit of sanctification, that you *awake from your death-like sleep*, and from your dreams of infidelity. Consider, if not past consideration, whether you have ever received any soul satisfaction, any happiness adequate to its thirst, from deism, or any other attainment. Surely not. Religion, the religion of the Gospel, if you will receive it, will fill every desire with glory, grace, and love. It is written "*Thou* shalt worship the Lord thy God, and him only shalt thou serve." May the Holy Spirit of truth quicken you with *life*, give you the white stone and new name, and put a new song in your mouth, even praises to our God for Redeeming love. So prays for thee

——— ———.

To Mr. *****.

P. S. It is improbable I shall see you, until we meet at the general assembly of the human race; and with what joy unspeakable and full of glory, if we shall be reconciled to our father and filled with love to his perfections. I intend to write you again, when I can give you a direction for a letter from you, which I shall desire you to write.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XIII.

Officers, &c.

THE *uses* of the Christian ministry, which was our first point, are, in several respects, so blended with its *qualifications*, which is our

2d point; that we cannot treat of the one without demonstrating the other.

It is the business of a Christian minister to instruct his people in what they are to believe concerning God, and what duty God requires of them. His *first* qualification, therefore, is *piety*.

We are sinners. The characteristic principle in the religion of sinners, that, without which it is absolutely worthless to them, is SALVATION by a REDEEMER. Remove this—take away the incarnation and atonement of the Lord Jesus Christ—give us any thing as the ground of our hope but *redemption through his blood, the forgiveness of sins according to the riches of his grace*, and there is no more Christianity. Now for men, calling themselves ministers of the Lord Jesus, to omit the cross where he *gave himself for us, an offering and a sacrifice to God of a sweet-smelling savour;* or to debase the doctrine of the cross so that it shall cease to be our exclusive trust for the pardon of our sin, is to lay the foundation of their ministry in treason to the Son of God. The doom of such unfaithful servants will be marked

with peculiar severity and horrour. The Lord, the righteous judge, will require at their hands the blood of their fellow-sinners; and they shall perish with the perdition of those who *crucify him afresh, and put him to an open shame.*

Less fearful, indeed, but sufficient to strike our souls with alarm and dread, is the condition of one who preaches to others a gospel which he has not believed to his own salvation. What drudgery! what wearisomeness! to proclaim a Saviour whom he does not love! Display the precept and the penalty of the law, he may. Declare the doctrine of the cross, he may. Expound the Scriptures, in general, he may. Defend the truth against its adversaries, he may. But how *can* he give to every one his portion of meat in due season? How *can* he feed the sheep? How feed the lambs of Jesus Christ? How sympathize with the children of godly sorrow? How accompany the pilgrim through the valley of the shadow of death? How bind up the broken-hearted? How comfort others with the consolation wherewith he himself has been comforted of God? For these, the most benignant offices of the evangelical ministry, talent however great, and learning however profound, if not sanctified by the grace, if not imbued with the Spirit, of Christ, are good for nothing. In speculation a believer, in the efficient principles of character an unbeliever, their possessor will pronounce his own judgment. Leaving to apostates their whole pre-eminence of wo, he will find nothing enviable in his "portion among the hypocrites, where there shall "be weeping, and wailing, and gnashing of teeth."

Let those who are already in the ministry look to their personal interest in the Lord Jesus Christ, "lest, having preached the gospel to others, they "themselves be castaways." Let young men who aspire to the sacred office, give all diligence, in the

first place, to "make their calling and election sure." Let those to whom pertains the introduction of others into the ministry, endeavour, by all such means as do not imply the judging of a man's state without external evidence, to ascertain the fruits of faith in their candidates for the pulpit. Let parents and friends be extremely cautious in destining a child, or a relative, at a very early age, to the ministry of reconciliation. Let him first, as a condemned sinner, "*receive* Christ Jesus the Lord;" and then, as a saved sinner, "*walk* in him," before he "profess to testify the gospel of the grace of God."

But let us not be quoted as countenancing, by any thing we have now said, the arrogance of certain preachers and "gifted brethren," who set themselves up as exclusive judges of grace in their neighbours; and, with the most offensive self-sufficiency, go about praying for "unconverted ministers." It would do such men no harm to commune now and then with their own hearts; complying with the advice of Paul to the fastidious teachers at Corinth, who "sought a "proof of Christ speaking in him. Examine "*yourselves*, whether *ye* be in the faith," lest they fall eventually, under the reproof administered to those bloated religionists "which say, *stand by thyself*, "*come not near to me, for I am holier than thou.*"

Piety, however indispensable to the ministry, is not, of itself, an adequate preparation. A man may be a very good man, and yet a very incompetent teacher. The apostle Paul has positively required that he be "apt to teach*;" i. e. have the *faculty* of communicating instruction.

This comprehends

(1.) A *good natural capacity.*

We do not mean that every one who is admitted

* Διδακτικος. 1 Tim. iii. 2.

into the ministry ought to be a man of *genius*. Whatever be suggested by individual vanity, or the partial fondness of friends, genius is so extremely rare, that if it were essential to public office, the Christian pulpit, the bench of justice, the university-chair, or the senatorial seat, would very seldom be occupied.—When it does appear, it is misunderstood, fettered, tortured, and, as far as possible, crushed, by vulgar dulness, by scholastic pedants, by that medium race, the mere men of letters—we wish we were not compelled to add—and, too often, by small Theologians. It will, however, force its own way: and as its proper object and work lie out of the ordinary routine of official life, it cannot enter into the standard of fitness for official employment. On genius, therefore, it is vain to insist, for it cannot be had. But a good natural capacity is much more common, and should be peremptorily required. He who is not apt to learn, will never become apt to teach. Most people imagine that education is to do every thing, and nature nothing. But what is the province of education? Not to *create* faculties, but to call them forth. Natural capacity is the material with which education works: It is the soil which she cultivates, and where she sows the seeds of instruction. Expend your utmost labour and skill upon a brick, and you shall never impart to it the polish of marble. Why? simply for this reason, that it is a brick, and not marble. Let a lad be tolerably stocked with brain, and his improvement in the hands of an *able* preceptor will repay every care, expense, and toil. But if that important article be wanting, it is a *hiatus valde deflendus*—there is no method of supplying such a lamentable lack. One would think that this is so evident as to be a mere truism. And yet, evident as it is, the incessant introduction into the ministry of men whose natural incapacity renders themselves and their office

contemptible, shows that it is practically disregarded. We may not dissemble—the interests in jeopardy are too precious to admit of temporizing—It is too notorious to be denied—the very Christian ministry seem determined to try, upon the largest scale, that most absurd and hopeless experiment, the education of a blockhead for public usefulness! The instances, we believe, are comparatively few in which the powers of a youth are put to any reasonable test in order to ascertain whether, in point of intellect, he is really worth training up for the ministry. College diplomas, considering the dishonourable facility with which they are granted, are but suspicious pledges of either knowledge or talent. Some years ago, a young man who had been originally a maker of brooms, and had "studied divinity," as it is termed, for two or three sessions, was exhibiting a specimen of his improvement before a foreign Presbytery; and acquitted himself so little to their satisfaction, that they judged it necessary to remand him to his first vocation, as more commensurate with his abilities. This decision was announced by a venerable old minister, in the following manner:—"Young man: It is the duty of "all men to glorify God. But he calls them to glo- "rify him in different ways, according to the gifts he "bestows on them. Some he calls to glorify him by "preaching the gospel of his Son; and others, by "making besoms, (brooms.) Now, it is the unani- "mous judgment of this Presbytery, that he has not "called you to the ministry, since he has not qualified "you for it; and, therefore, that it is your duty to go "home to your father, and glorify God by decent in- "dustry in making besoms."

The mode of the old gentleman was, to be sure, somewhat original; but his spirit ought to pervade the church. Would to God he had dropped his mantle, and that it had been borne on the wings of

the wind across the Atlantic. If every preacher incompetent, from a gross defect of natural capacity, were put to the same trade with the young Scotchman, how great would be the increase of brooms!

ANECDOTE.

Matthew Mead, an eminent non-conformist, was politely addressed by a nobleman, "I am sorry, Sir, that we have not a person of your abilities with us in the established church: they would be extensively useful there." "You don't, my lord, require persons of great abilities in the establishment." "Why so, Sir; what do you mean?" "When you christen a child, you regenerate it by the Holy Ghost. When you confirm a youth, you assure him of God's favour, and the forgiveness of his sins. When you visit a sick person, you absolve him from all his iniquities: and when you bury the dead, you send them all to heaven. Of what particular service, then, can great abilities be in your communion?"

SELECT SENTENCE.

Sinful man, saved in Christ, always was, and always will be, a mystery. But where is the mystery of our being saved by an inherent righteousness?

[*Adam.*

REVIEW.

ART. III.

The excellence of the Church: a Sermon, preached at the consecration of Trinity Church, Newark, New-Jersey, by the Right Reverend Bishop Moore, on Monday May 21, A. D. 1810. By John Henry Hobart, D. D. An Assistant Minister of Trinity Church, New-York. Published by request. New-York, T. & J. Swords, pp. 41. 8vo.

THE "ministry of reconciliation" is the standing ordinance of heaven, for the edification of the Church; and its principal work is to preach the everlasting gospel. To this employment, ministers are commissioned by him who hath all power in heaven and on earth, and in this they act as ambassadors for Christ. We must, therefore, dissent from those who endeavour to degrade the services of the pulpit, by representing "reading the liturgy" as of greater importance than delivering the message of the living God. *Doctor* Hobart has, indeed, a better right than we have, to judge of what is suitable for an Episcopal congregation; and yet we cannot admit, that it is a part of the "excellence of the Church," to raise the reading desk above the pulpit. Of so very little importance does preaching the gospel of God appear to Dr. Hobart, that he declares it to be not only *inferior* to the liturgy, but a thing, which the Church may, without very great inconvenience, *dispense with* altogether—which, however corrupted, ought to be no cause of *separation* from that Church—which is but a *secondary part* of divine service—and, in fact, *no part* of the public worship of God. Entertaining

such sentiments respecting the work of preaching, we are surprised that Dr. H. should ever enter the pulpit. He certainly did well to apologize for this sermon. We shall present the reader with the author's own words: "The occasion must be my apology: for an *apology* I deem necessary; deprecating as I do, whatever seems to advance in importance the exercises of the PULPIT over the devotions of the DESK*.—Let them LIVE on the evangelical truths contained in the LITURGY—let them offer *through* the sober, yet animating, FORMS OF THE LITURGY, their prayers and praises; and according to ITS evangelical offices, commune with their God—and they will be NOURISHED AND STRENGTHENED to everlasting life, though instructions from the pulpit should NEVER greet their ears†.—Were the ministers of the church LESS ATTENTIVE TO CHRISTIAN SUBJECTS, than they are known to be, yet if the prayers are purely Christian, the DISCOURSES of its ministers should not impel us to SEPARATION. And the reason is this—Preaching is but a SECONDARY part of divine service. Among those protestant sects particularly, who have no established liturgy, a preference is given to PREACHING above PUBLIC WORSHIP‡." Dr. Hobart does not say, above the *other parts* of public worship. This would be an admission, that preaching is a part of that worship. But, in order effectually to degrade the pulpit, he makes a distinction which excludes the preaching of the gospel entirely, from the public worship of God. A distinction, not of a part, from the other parts of the same whole, but of one thing, from another §.

* Page 30. † Pages 32, 33. ‡ Page 33.

§ Dr. Hobart may hereafter deny the correctness of this interpretation. It is the gentleman's habit to assert, and

We are humbled and pained in reading such sentiments, from the pen of a professed minister of Jesus Christ, who ought to magnify his office. God forbid that they should be ever generally received by our Episcopalian brethren. Such sentiments are not a necessary part of their own system. Admitting that reading the liturgy is an acceptable mode of prayer, even then, it is not more awful or important than preaching. To deliver the message of God to

then, in some future publication, to explain, to qualify, and half deny his own words. He does this, also, in a style of high dissatisfaction with those who are not candid enough to understand *his* expressions in a different sense from that, which such words, when employed by others, uniformly convey. We recollect many instances of such management; and we shall mention one of them. Dr. Hobart had asserted, that it would appear from certain reasons which he offered, that *the devout participation of the Holy Eucharist is indispensably necessary to our salvation**. He was understood as saying that communion in the sacrament of the Supper was essential to salvation: and that without this none *could* be saved. But the Doctor was displeased at being so understood. He never believed that participation of the Lord's Supper was a condition of salvation at all, for he readily grants that thousands will be saved without it. And although he wrote, that it is indispensably necessary to our salvation, and proved it too, by a series of reasoning; as he only wrote this for Episcopalians, he is nettled at others, for imagining even that he meant what he both wrote and proved. From the Doctor's style of writing, we should suppose that he uniformly aims at the *double entendre*. He is never plain or precise. But how does he get over this? Not at all. He never can get over it. But he goes about it, and about it, in a very diffuse apology of thirty-eight octavo pages†; from which we can only gather, that he believes that we can be saved without the sacrament, and yet that he is correct in affirming it to be an indispensable condition of salvation. In short, he says, he meant that Christians are bound in duty to communicate at the Lord's table. But this explanation comes too late. Hundreds will read the text, who will never

* Com. Al. page 182. † Hob. Apol. pages 49—86.

man, and to explain to sinners the salvation of God, is not less solemn, than to bear the message of men to God, and to plead for sinners an interest in his salvation. Knowledge of the divine will is first; and upon this is founded an expression of our desires to God. If our faith be wrong, our prayers cannot be acceptable; for, "without faith it is impossible to "please him."

We must also record our protest against the charge

read or understand the explanation. Besides, the connexion will not admit this explanation. Dr. Hobart drew an inference from premises, which, if true, will bear the inference. "*When we firmly believe that the power of God accompanies the due administration of his ordinances; that through them* ALONE *we can become* UNITED TO THE REDEEMER, AND INTERESTED IN THE RENOVATING AND SAVING *efficacy of his atonement and grace, the devout participation of the Holy Eucharist will appear* INDISPENSABLY NECESSARY *to our salvation**." In vain, therefore is the inference qualified, until the argument is denied. "We firmly believe, that through them *alone* we CAN become united to the Redeemer, and interested in the saving efficacy of his atonement and grace." Now could any one suppose that this assertion means, there is *another* way in which we *can be saved*, or imagine that *this way* is "unavoidable error?" The explanation is therefore inadmissible. Salvation is the *gift of God*. The *condition of salvation* are the terms on which God confers his gift. But *duty* belongs to man. Indispensable condition of salvation cannot, therefore, mean the same thing as obligation to duty. If it does, then are works and grace, law and gospel, confounded. The error is published, and the correction is, alas! inadequate. This reminds us of the following anecdote:—Baldwin the barber entered the house of a sick man, on the river Delaware, and gave himself out for a skillful phlebotomist. He was employed to bleed the patient, and opened instead of the vein an artery. He procured puff-ball to stop the hæmorrhage. He blew the dust in the eyes of the attendants, and placed the arm under the blanket. The barber made his escape, and the patient died.

* Com. Al. page 182.

which Dr. H. prefers against the body of Episcopalians, upon the score of practical religion. We are not persuaded, that they are entirely opposed to prayer meetings, and Christian conference. Nay, we are certain, that many Christians friendly to Episcopal order, do, both in their families and in the circle of their pious friends, pray *fervently*, and without the "Book of Common Prayer," and converse *feelingly* upon the doctrines and duties of Christianity. We sincerely regret, that their ministers should endeavour to discourage prayer and religious conference. Is it not enough to prostrate the pulpit before the desk? Must religion also be banished from every private society? Let Dr. Hobart speak: "Our church has thus made the most ample provision for the devotions of her members assembled in the congregation, under their authorized ministers. Private associations for this purpose she *dare not* countenance. Among other communities of Christians, for aught she knows, they may be harmless; they may prove edifying. But experience, raising a warning voice in the sad pages of her history, proves, that within her bosom, they have been the nurseries of enthusiasm and spiritual pride; the engines by which ambition, cloaked under the mantle of extraordinary sanctity, has excited against her sober order, the rage of ignorant fanaticism, and whelmed in ruin her fairest forms.*"—— We stop for breath. This is a frightful picture. Never did we behold such a group of living creatures in so narrow a space. The scene resembles what is fancied by a man in a violent fever. The disordered brain covers the curtains of the sick-bed with living angry forms; and the patient is terrified at the creatures of his own frenzy.

This is a specimen of the eloquence of Dr. Hobart; very unlike the eloquence, however, which the Roman orator recommends. Is enim est elo-

* Page 28.

quens qui et humilia subtiliter, et magna graviter, et mediocria temperate potest dicere. Nam qui nihil potest tranquille, nihil leniter, nihil definite, distincte potest dicere, is, cum non præperatis auribus inflammare rem cœpit furere apud sanos, et quasi inter sobrios bacchari temulentus videtur.

In one sentence, Dr. Hobart presents to our view, *experience* personified, *raising a warning voice; pages* of history personified, *sad* and weeping; the *Church* personified, as a matron, *within her bosom*—and a capacious bosom this dame must have, for it contains whole *nurseries*—nurseries swarming with very unruly children; *within her bosom they have been the nurseries of enthusiasm and spiritual pride.* These too, are, in their turn, endowed with life, and committed to the NURSERY: but they are speedily deprived of animation, and converted into *engines. Ambition* is personified, in order to employ these engines; and appears *cloaked*, but not with a cloak, or yet a surplice, but *under a mantle;* a mantle too of singular contexture—*extraordinary sanctity.* The *order* of the church is personified, *sober* order; *Fanaticism* is personified, it is *ignorant* and *angry* with this *sober order.* THE TWO UNRULY CHILDREN, spiritual pride and enthusiasm, which were first converted into an *engine*, and again simplified into stimuli, to produce *excitement*, are afterwards speedily transformed into an overflowing flood, which, "horribile dictu!" *whelms in ruin the Church's fairest forms!* And all these personifications and transmutations, take place in one short sentence.

Every thing comes alive from the pen of Dr. Hobart.

> "False eloquence, like the prismatic glass,
> "Its gaudy colours spreads on every place." POPE.

But we forbear. It was not for the purpose of criticism on the style of composition, that we

quoted the sentence, and we shall not again meddle with the Doctor's "raging" metaphors. We recommend him to Quintilian for advice. Id imprimis est custodiendum, ut quo genere cœperis translationis, hoc finias. Multi autem cum initium a tempestate sumpserunt, incendio aut ruina finiunt; quæ est inconsequentia rerum fœdissima.

The reader will ask, What hath roused the indignation of the preacher, that he thus speaks? Be not surprised, gentle reader; the terrible object which has thus distracted the preacher's soul, is a praying people. *Private associations* for devotion, *she*, (the Church,) *dare not countenance*. A praying people! What church-man can contemplate them without horror! Such associations in other Christian Churches, "may be harmless;" may even "prove edifying;" but in the Episcopal Church! kick them out! kick them out*!!

* The following anecdote of the very eccentric, but eminently pious, John Ryland, may show that praying people are supposed to be disliked by other personages besides Dr. Hobart.

Mrs. Ryland, on her death-bed, was greatly distressed about her future state; and, under the power of that temptation, was deaf to the voice of consolation. She seized a watch lying near her, and throwing it on the floor, exclaimed, in her anguish, "I shall be lost, as sure as that watch-glass is broken!" Her husband, taking up the watch, which happened not to be injured, said, in his truly unique manner: "*You* go to hell! Humph!—And what would you do there? "Why, you would begin to cry, Lord, have mercy on me! "Lord, have mercy on me! And the devil would come and "say, What's all this? Whom have we got here? Why, "this is Bet Ryland, the Methodist*. Kick her out! Kick "her out! Kick her out! We'll have no praying people "here!!"

* "Methodist," is commonly applied in England, as a term of reproach, to all who profess attachment to experimental religion.

Let it be remembered, that this sermon was preached at the consecration of a Church before the bishop, and several of his clergy, and afterwards "published by request," and it will then appear that these sentiments are not peculiar to Dr. Hobart. This discourse is but a part of the system of opposition to practical godliness, planned by professed ministers of Jesus Christ. Whence this zeal against religious intercourse among private Christians? The Apostles recommend that we should *pray always with all prayer and supplication in the Spirit;* but the Episcopal clergy forbid prayers, except by reading their liturgy. Christ and his Apostles have made preaching the gospel to be the great and distinguishing work of a Christian minister; but the Episcopal clergy degrade the pulpit in order to exalt the liturgy. Whatever may be the motive of these people, their conduct can be viewed in no other light than as an attack on practical religion itself. Preaching, and prayer-meetings, may possibly render a devout people so intelligent in matters of religion, as to become dangerous to this Church. The habits of prayer, and the Christian boldness, and spiritual delight, which are consequent upon the gift of prayer, may diminish respect for the "Book of Common Prayer." Must they, therefore, be proscribed? Must religion perish, rathan than the liturgy should be disregarded? Great is Diana of the Ephesians!

We have, indeed, long lamented that both the ordinances, preaching, and prayer, were *practically* disregarded among Episcopalians; but we were not willing to believe, that ministers would professedly endeavour to pour contempt upon them. Dr. H. is, however, constrained to allow, that among non-episcopal Churches praying societies "may prove edifying." And we well know that they do so. Welcome, then!

thrice welcome, all praying people, and ye only, into the bosom of the Presbyterian Churches! We love you as much as Dr. H. fears you. You are alone qualified to obey with comfort to yourselves, the commandments of God; "Walk about Zion, and go "round about her; tell the towers thereof. Mark "ye well her bulwarks, consider her palaces, that ye "may tell it to the generations following." This is the text of Dr. H's sermon.

The contents are,

Introd.—The king of Israel rejoicing in the local Zion—Zion is the Church—more excellent than the local Zion—Consecration of places of worship a duty—This house in Newark now holy—The principal glory consists in the services performed in it.

Subject of discourse.—The excellence of the Episcopal Church.

Arrangement of matter.—The Doctrine—Ministry—Ordinances of worship.

I. Doctrine includes two parts: Practical points—and Theoretical opinions.

1 Part.—Practical points respect the *meritorious cause* of the sinner's acceptance with God—the merits of Christ; the *conditions* of the sinner's acceptance—repentance, faith, and good works; *strength* by which these are performed—the grace of the Holy Spirit.

2 Part.—Theoretical opinions—*the result of pride and presumption*, respect predestination, redemption, free-will, grace, and perseverance.

The principal proof of the excellence of the Church is, her opinions about these five doctrines. *Predestination* is not of *persons* to eternal life; but of *communities* to be Episcopalians. *Redemption* is not of Christ's sheep; but of all the human race. On *free-will*, the Church's excellence consists in believing, that

man is *indisposed*, but not *unable* to make himself holy; *far gone*, but *not quite gone* astray; his natural corruption *deserving*, but never *receiving* punishment; and free-will is a *co-agent* with grace, and much the better agent of the two; because it produces the effect. *Grace* is *never effectual* in altering the will; but *free-will alters itself* by the aid of grace. *Perseverance*, there is no such thing. Free-will may dismiss grace at pleasure; and then, even an *Episcopalian*, who has been regenerated, and sanctified, and elected, may fall into hell fire, and there remain for ever and ever.

"Thus, then," adds the preacher at the close of the discussion of the doctrinal part, "we have reason "to be proud of our Zion."

II. In her ministry.

The excellence is in the *prelacy;* and the proof is twofold; usage, and the powers ascribed in Scripture to Timothy, Titus, and the angels of the Asian Churches. The perfection of the system is, its combining the *many*, "under *one* supreme" head; a bold idea, according to which popery must be the perfection of prelacy.

III. Ordinances and worship.

Baptism administered in this excellent Church has *efficacy*. It effectually regenerates every one who receives it, with the very same regeneration which Simon Magus had; a regeneration altogether distinct from the renewing of the Holy Ghost. This is its excellence. *Confirmation*, excellent, being sanctioned "by usage." The *Supper*, excellent; an "oblation—the spiritual body and blood of the Redeemer."

The *Liturgy* excellent, supported by the authority of Christ—practice of the Jews—and primitive usage.

The *Ceremonies* all excellent.

After this discussion and proof of the subject, the preacher makes the following reflections:

The church is evangelical—Separation from her is causeless and dangerous—Attachment to her is right.

The concluding sentence is in these words—"To whom, &c." This conclusion is by no means remarkable for its elegance.

To the Sermon are added several notes, consisting principally of extracts from Laurence. The quotations are made for the purpose of explaining the author's sentiments; and are accordingly sanctioned by his approbation. He is therefore responsible for their contents.

(To be continued.)

RELIGIOUS INTELLIGENCE.

DOMESTIC.

A Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care; accompanied with a plan adopted by the Assembly for the establishment of a Theological School, intended to increase the piety and learning of Candidates for the holy Ministry, as well as to procure a larger supply of Ministers, for the wants of the Churches.

The General Assembly of the Presbyterian church in the United States of America, to the churches under their care.

DEAR BRETHREN,

AMONG the various objects which have engaged our attention in the course of our present sessions, one of the most important is, the plan of a Theological Seminary, proposed to be established, in some convenient spot within the bounds of our Church. This plan, so far as it has been matured, accompanies the present address, and solicits your serious consideration.

We trust, dear brethren, it is not necessary to employ much argument to convince you, that the time has arrived, in which some new and vigorous exertions are indispensable for increasing the number, and raising the qualifications of candidates for the gospel ministry in our Church. When you are reminded, that the progress of population is going on in our country in a ratio at least three or four times greater than the increase of the number of ministers;—when you are apprized, that we have near FOUR HUNDRED VACANT CONGREGATIONS within our bounds; that the frontier settlements, as well as many large and important districts in the interior of our country, are, every year, calling upon us for missionary labours, which we are not able to supply; and that there is no prospect that any means of relief yet devised, will be

sufficient to preserve many parts of the Church from a most distressing famine of the word of life; we trust you will perceive the absolute necessity of using our utmost exertions for sending forth more labourers into so great a harvest.

We feel persuaded, that, if the plan which we have adopted can be carried into vigorous execution, it will tend, under the divine blessing, to *increase the number* of candidates for the holy ministry. If we are enabled, by the possession of suitable funds, not only to afford a more complete and ample course of instruction in theology than has been, heretofore, in ordinary cases, attainable; but also to afford this instruction *gratuitously*, to those who are themselves destitute of adequate pecuniary resources; we cherish the hope that these facilities will be the means of drawing into public view many ingenious and pious youth, who are at present, either discouraged from making the attempt to gain an education for the ministry, or not properly awakened to the loud and importunate demands of the Church.

But further; such a seminary as that which is now proposed, is not less calculated to *improve the education*, than to increase the number of candidates for the sacred office. Without some provision of this kind, it is, in most cases, utterly impossible to bring forward candidates for the ministry with that furniture and those qualifications for their work, which the state of society now renders in a great measure indispensable to their respectability and usefulness. It is to be hoped that we shall never cease to consider vital and experimental religion as the first and most indispensable qualification in every candidate for the holy ministry. All attainments without this, would unquestionably be, not only inadequate, but pernicious. Yet it must also be admitted, that piety alone cannot qualify a man to be a teacher of the gospel; especially in circumstances where the literary and scientific attainments of many avowed infidels, and the general improvement of almost all descriptions of people, will render it impossible for the religious teacher to maintain weight of character, and permanent influence, if his knowledge be scanty, and his literature circumscribed.—The minister himself, in such a situation, will feel, and be disconcerted by, a sense of his inferiority, and will neither speak with confidence in himself, nor in such a manner as to beget and preserve confidence in the minds of others.

Influenced by these considerations, it has been the universal custom of the Protestant Churches in Europe, and of none more than of that Church from which we derive our

origin, to encourage a learned and pious ministry, and to institute schools for the purpose. These schools, particularly in *Scotland and Holland*, have been cherished, with the greatest care, ever since the time of the glorious reformation, and have been attended with the happiest consequences; nor would it be difficult to prove that they have had a most important efficacy in preserving the influence of evangelical truth in those countries. Churches in this country derived from those of Scotland and Holland, and still more recently, our congregational brethren in Massachusetts, have undertaken similar institutions, and have already begun to reap fruits of the most promising kind. Unless we imitate their laudable example, the consequences will probably be, that, in a few years, while they rise and flourish, we shall decline, and fall into a state of discouraging weakness and inferiority.

Impressed with these convictions, and placed in these solemn circumstances, the Assembly have resolved, in the name, and as they trust, with an humble reliance on the aid of the great king of Zion, to go forward, and attempt the execution of the plan which will be herewith submitted to your consideration.—They have preferred the establishment of a single school, to the erection of a greater number, because, after comparing the reports from the several Presbyteries, and the sentiments of commissioners to the Assembly from the various parts of the Church, there appeared every reason to believe that the former plan would be most acceptable and most generally approved; and also because they are of opinion, that this plan, by concentrating the strength and resources of the whole church, will furnish a more complete system of education, and tend more than any other, to promote the purity, peace, harmony, and vigour of the Presbyterian body in the United States.

And now, dear brethren, it depends, under God, on your patronage and liberality, whether the plan proposed shall be carried into execution, and if executed at all, whether with languor, and comparative inutility, or with vigour and effect. To support several Professors; to provide an adequate library; and to furnish the means of giving gratuitous instruction and boarding to a large number of poor and pious youth, will require large funds. For obtaining these, we have no human dependence but your liberality. And accordingly, to solicit contributions in different portions of the Church, we have appointed agents, who are directed to report the result of their solicitations to the next General Assembly.

We call upon you, christian brethren, as the professed disciples of Christ, to consider the important crisis, and the momentous object, which are now brought to your view.—You acknowledge that you are not your own, but that you are bought with a price, and are bound to glorify God in your bodies and spirits, which are his.—If it be so, *your silver and your gold are the Lord's;* and you are under obligations to employ them in such a manner as will most effectually promote the glory of Him, by whose bounty they were given you.—With this great principle in view, consider the pressing calls of large and flourishing Churches, who solicit in vain for ministers to break to them the bread of life. Consider the loud and affecting cries of many destitute settlements, which know nothing of those precious privileges with which you are surrounded. Consider the honour of the Church, with which you are connected; the interests of religion for which you profess to feel; the infinite value of immortal souls, who are perishing for lack of knowledge; the authority of that God who commands you to compassionate them; and the guilt which you will contract if the health of the Church should languish, or souls perish, by your negligence or parsimony. Consider these things; and then say, whether you can consent to withhold a portion of your substance, when called upon to aid in one of the most important concerns ever presented to your consideration.

Brethren, we leave this subject for your solemn and prayerful deliberation.—Praying that He who has the hearts of all flesh in his hands, may dispose you to do that which is well pleasing in his sight, and honourable to your Christian profession; and that grace, mercy, and peace, may be multiplied unto you, from God the Father, and from the Lord Jesus Christ, we are, in the bonds of the Gospel, your friends and brethren.

Signed by order of the Assembly,

JOHN B. ROMEYN, Moderator.

THE PLAN OF THE THEOLOGICAL SCHOOL, &c.

The Presbyteries were called upon to state what they had respectively done with respect to the recommendation of the last Assembly, relative to the establishment of a Theological school.

The committee appointed to present to the Assembly a plan for the establishment of a Theological school, reported, and the report was laid on the table.

The committee appointed further to consider the subject of Theological schools, reported, and the report, being read and amended, was adopted, and is as follows, viz.

That after maturely deliberating on the subject committed to them, they submit to the Assembly the following results.

1. It is evident, that, not only a majority of the Presbyteries which have reported on this subject, but also a majority of all the Presbyteries, under the care of this Assembly, have expressed a decided opinion in favour of the establishment of a Theological school or schools in our Church.

2. It appears to the committee, that, although, according to the statement already reported to the Assembly, there is an equal number of Presbyteries in favour of the first plan, which contemplates a single school for the whole Church; and in favour of the third plan, which contemplates the erection of a school in each Synod; yet, as several of the objections made to the first plan, are founded entirely on misconception, and will be completely obviated by developing the details of that plan; it seems fairly to follow, that there is a greater amount of Presbyterial suffrage in favour of a single school, than of any other plan.

3. Under these circumstances, the committee are of opinion, that as much light has been obtained from the reports of Presbyteries, on this subject, as would be likely to result from a renewal of the reference; that no advantage will probably arise from further delay in this important concern, but, on the contrary, much serious inconvenience and evil; that the present Assembly is bound to attempt to carry into execution some one of the plans proposed: and that the first plan, appearing to have, on the whole, the greatest share of public sentiment in its favour, ought of course to be adopted.

4. Your committee, therefore, recommend, that the present General Assembly declare its approbation and adoption of this plan, and immediately commence a course of measures for carrying it into execution, as promptly and extensively as possible; and for this purpose, they recommend to the Assembly, the adoption of the following resolutions.

Resolved,

1. That the state of our Churches, the loud and affecting calls of destitute frontier settlements, and the laudable exertions of various Christian denominations around us; all demand that the collected wisdom, piety, and zeal of the Presbyterian

Church be, without delay, called into action, for furnishing the Church with a large supply of able and faithful ministers.

2. That the General Assembly will, in the name of the Great Head of the Church, immediately attempt to establish a seminary for securing to candidates for the ministry more extensive and efficient theological instruction, than they have heretofore enjoyed. The local situation of this seminary is hereafter to be determined.

3. That in this seminary, when completely organized, there shall be, at least, three professors; who shall be elected by, and hold their offices during, the pleasure of the General Assembly, and who shall give a regular course of instruction in divinity, oriental and biblical literature, and in ecclesiastical history and Church government, and on such other subjects as may be deemed necessary. It being, however, understood that, until sufficient funds can be obtained for the complete organization and support of the proposed seminary, a smaller number of professors than three may be appointed to commence the system of instruction.

4. That exertions be made to provide such an amount of funds for this seminary as will enable its conductors to afford gratuitous instruction, and, where it is necessary, gratuitous support, to all such students as may not themselves possess adequate pecuniary means.

5. That the Rev. Drs. Green, Woodhull, Miller, and Romeyn; the Rev. Messrs. Archibald Alexander, James Richards, and Amzi Armstrong, be a committee to digest and prepare a plan of a theological seminary; embracing in detail the fundamental principles of the Institution, together with regulations for guiding the conduct of the instructors and the students; and prescribing the best mode of visiting, and of controlling and supporting the whole system. This plan is to be reported to the next General Assembly.

6. That the Rev. Messrs. Jedediah Chapman, Jonas Coe, William Morrison, James Carnahan, and Mr. Isaac Hutton, of the Synod of Albany; the Rev. Drs. Samuel Miller, Philip Milledoler, John B. Romeyn, and Aaron Woolworth; the Rev. Messrs. James Richards, David Comfort, and Isaac Vandoren, and Col. Henry Rutgers, of the Synod of New-York and New-Jersey; the Rev. Drs. Ashbel Green, John M'Knight, and James Muir; the Rev. Messrs. Nathaniel Irwin, John Glendy, Archibald Alexander, John E. Latta, John B. Slemons, John B. Patterson, and James Inglis, and Mr. Robert Ralston, of the Synod of Philadelphia; the Rev. John D. Blair, William Williamson, Samuel Houston, Samuel

Doake, and Benjamin Grigsby, of the Synod of Virginia; the Rev. Samuel Ralston, James Guthrie, William Speer, and James Hughes, of the Synod of Pittsburgh; the Rev. Robert G. Wilson, James Blythe, Archibald Cameron, and Joshua L. Wilson, of the Synod of Kentucky; the Rev. Drs. James Hall, and Henry Kollock, and the Rev. Messrs. Malcham M'Neir, James M'Ilhenney, and Andrew Flinn, of the Synod of the Carolinas—be, and they hereby are, appointed agents, to solicit donations in the course of the current year, within the bounds of their respective Synods, for the establishment and support of the proposed seminary; and if any of said agents should be unable or unwilling to act in this case, it will be his or their duty to inform the Moderator of his or their Synod, for the time being, who is hereby authorized, if he think proper, to appoint a substitute or substitutes, as the case may require. These agents are to report to the next General Assembly.

Resolved, That the members of this Assembly generally, and all the clergy of our denomination within our bounds, do aid the exertions of those who shall go on this business.

7. That, as filling the Church with a learned and able ministry without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people; so the General Assembly think it their duty to state, that in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the Churches under their care, that, in forming and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a *nursery of vital piety*, as well as of sound theological learning, and to train up persons for the ministry, who shall be lovers, as well as defenders, of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God.

8. That as the constitution of our Church guarantees to every Presbytery the right of judging of its own candidates for licensure and ordination; so the Assembly think it proper to state, most explicitly, that every Presbytery and Synod will, of course, be left at full liberty, to countenance the proposed plan or not, at pleasure; and to send their students to the projected seminary or keep them, as heretofore, within their own bounds, as they may think most conducive to the prosperity of the Church.

9. That the professors in the seminary shall not, in any case, be considered as having a right to license candidates to

preach the Gospel, but that all such candidates shall be remitted to their respective Presbyteries to be licensed as heretofore.

10. Resolved, finally, that Dr. Samuel Miller, and Rev. James Richards, be a committee, to prepare a draught of an address from this Assembly to the Churches under our care; calling their attention to the subject of a Theological School, and earnestly soliciting their patronage and support, in the execution of the plan now proposed.

Certified by

JACOB J. JANEWAY, Stated Clerk.

REPORT of the Trustees of the Missionary Society of Connecticut to said Society, convened at Ellington on the third Tuesday in June, 1810.

REV. FATHERS AND BRETHREN,

Your Trustees have the happiness to lay before you a report, exhibiting great encouragements to continue, and as far as practicable, to increase your charitable attention to our destitute *friends* and *neighbours* in the new settlements.

In this report, only a general view of the condition and prospect of your missions can be given. For an account in detail, of the number and names of your missionaries, together with the particular fields of labour allotted them, of the books distributed, of the expenditures of the Society, and of the state of the Funds, we must refer to the printed Narrative for the year 1809, copies of which are transmitted for distribution among the brethren of the Society.

The attention of your Trustees has been directed to fields of missionary labour according to the necessities of the people, the prospect of usefulness, and the ability of the Society.

Wherever it appeared, from correct information, that missionaries were needed, the most probable mode of benefitting them has been sought. And none, whose circumstances called for help, have been left without attention, if it were in our power to afford them assistance.

You will rejoice with us to learn from the communications

of your missionaries, and of others, that we may indulge the pleasing thought, that through the guidance and blessing of God, the charity of the friends of Zion in this State has been husbanded to good effect. The people ready to perish for lack of vision, have been furnished with the good word of God, and multitudes have hopefully been delivered from the power of darkness, and translated into the kingdom of God's dear Son. Churches have been organized in various places, which, under God, have been nourished by this Society. Error has been restrained, and truth disseminated. "The "Missionary board," says one of your labourers, "have great reason to rejoice in the smiles of a gracious God on their endeavours to spread the gospel. Many in this wilderness, are rejoicing in the mercy and grace of God, through their instrumentality."

From the commencement of your attention to these destitute regions, the Lord has signally approved your labours of love. They have been crowned with great success. But his favourable notice of those places, which are visited by your missionaries, has, during the year that is past, exceeded that of any other preceding. Such is the general attention of the people to the word, that in all places, with scarce an exception, your missionaries are welcomed with joy, assemblies are speedily collected on very short notices, the word is heard with eager attention, and the people invoke blessings on the benefactors who send them the richest gift of God. In many places in the wilderness, especially in New-Connecticut, the goings of the Lord the Spirit are glorious. A special, solemn attention to the divine things is awakened. Refreshings from the presence of the Lord have been experienced. And multitudes are hungering for the bread of life, and thirsting for the waters of life. In these places it has been the joy of your missionaries to labour more abundantly, while it is your consolation to have sent them there.

The success which has so signally attended missionary labours, the growing desire of the people to hear the word of life, the gratitude they express for the gospel, the continual emigrations made into the wilderness forming new settlements, and above all, the opening prospect of establishing a rich revenue of glory to God, have appeared to your Trustees to be loud calls for greater exertions. In these reviving appearances, we have heard the call from the wilderness, "Come over and help us." In these we have seen the indications of Providence, and obeyed the call according

to the utmost of our ability. During the past year, missionary labour has increased, beyond that of any former year. More has been expended of the capital of our Funds, than in any former year. As opportunity to do good was presented, it was a pleasure to improve it.

In the faithful improvement of those seasons which the Lord furnishes, we feel a confidence in him that future means of carrying into effect your charity, shall never be wanting. The silver and the gold are the Lord's, in his hands are even the treasures under the power of darkness. The hearts of the rich to furnish supplies when they are needed, and the hearts of the strong to labour in his service, are all in the hands of the Lord. The earth is the Lord's, and the fulness thereof. All things are at his disposal. To accomplish the purposes of *his* grace, means can never be wanting. With peculiar pleasure do we recognize these familiar truths, the foundation of our hope, in the beginning and progress of our Society, and in the present prospects we enjoy. Hitherto the Lord hath helped. By his care we have been nurtured from small beginnings, and have acquired our strength. We have seen how the hearts of the liberal, devising liberal things, have been opened and enlarged, and gratefully acknowledge the goodness and grace of God therein. The same liberal spirit is still cherished. By donations of the pious at home, and by contributions abroad in the new settlements, much is done at present. In these we are taught that in due season the hearts of the people will be found open to contribute, and are only waiting for your application to them. With what cheerfulness, with what enlargedness will they contribute, when these fruits of their charity, which daily appear in the wilderness, are considered! The hearts of thousands rejoice in unison with you, when they hear that the wilderness is indeed putting forth to blossom as the rose, and the desert is preparing to become as the garden of God. They have remembered them in prayer and in deeds of charity, and they continue to remember them.

Whilst we dwell with pleasure on these encouraging prospects, attending your benevolent exertions, our joy is increased when we look around, and behold the zeal which animates the hearts of the people of God in every quarter. For years past have the affections of the pious been enlarging toward the destitute, and still are they devising liberally for their relief. Missionary Societies, both in Europe and America, are prosecuting their objects with growing diligence, while the spreading glory of the Gospel rejoices the hearts of multitudes who were in darkness, in the region and shadow of death. Nor is the charity of the pious unmindful

of the wants of those which are around them. Religious Tract Societies, and Domestic and Foreign Bible Societies, are formed, and forming, in various parts of Christendom, to supply those at home, who are too careless or too poor to purchase these books for themselves, and to supply those abroad who have not such means of instruction. The hearts of many are thus made to rejoice in the possession of the word of salvation, while the charitable are abundantly rewarded in witnessing their joy. Societies which provide for the education of indigent pious youths, who are desirous to devote themselves to the gospel ministry, are also forming in various parts, and meet with great encouragement.

In view of these things, we congratulate our brethren, and rejoice with them in the evidence they afford that the kingdom we have received, is an everlasting kingdom which cannot be moved. It is our happiness to be employed in promoting the interests of such a kingdom. Our labour cannot be vain in the Lord. We behold with joy this time of great favour to Zion, we see her arise and shine in the light which hath come, and in the glory of the Lord which hath risen upon her, and unite with the Society in praise to God who hath heard our prayer. Surely Zion enlargeth the place of her tent, she stretcheth forth the curtain of her habitations, she is breaking forth on the right hand and on the left, and is preparing to inherit the fulness of the Gentiles. The blessed season is fast approaching, when the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

May our united prayers and exertions for the prosperity of Zion continue and increase in fervour and diligence. May we all be endued with wisdom and grace effectually to advance the Redeemer's kingdom. May the shaking of the nations speedily usher in the joyful day, when the kingdom of the Saviour shall be established universally, and all on earth partake of its righteousness, and peace, and joy in the Holy Ghost. May *his* gracious presence, who is King in Zion, be with the Society in their present session; his Spirit guide them in all their deliberations; and may his blessing enrich their hearts, and crown their labours with abundant success. In the name of the Trustees,

Hartford, May 9, 1810. ABEL FLINT, *Sec'ry.*

THE following report of the Committee appointed to prepare an account of the state of religion in the Churches under the superintendence, and in connexion with the General Association, was read and approved:

"The General Association have attended, with mingled

emotions of anxiety, gratitude, and joy, to the accounts given by the several members, respecting the state of religion in the Churches. Their anxiety springs, not from the prevalence of any particular error, or the progress of vice in any unusual degree, but merely from the consideration, that while a gracious God is so signally interposing by his blessing, on his own appointed means, to save perishing sinners, so many remain unmoved and impenitent. But while this body lament over the blindness and unconcern of those, who disregard the tender of life made through the Redeemer, they find abundant cause of thanksgiving to the great head of the Church; in the order and peace of our Churches; in the union of sentiment on religious doctrines, prevailing both among the ministers and Churches of our communion; in the general increasing attention to the means of grace; and especially in the outpouring of the divine Spirit, in copious effusions, in many parts of the vineyard.

"Since the last session of this body, it has pleased the king of Zion to display, in several places, his mighty power and glorious grace, in calling dead sinners to life, and bringing them to a saving knowledge of himself. The ingathering to the fold of the divine Shepherd has been such, as to demonstrate his tender care of the flock, his faithfulness in extending the arm of saving love to those given him in the covenant of redemption; to fill with lively joy the friends of Zion; and to animate them in the duties of their high vocation*.

"We are happy to observe that a spirit of grace and supplication appears still to rest, in an unusual degree, on many of our Churches, and that peculiar attention is paid to the religious instruction of children and youth; and we earnestly hope that the means of obtaining divine blessings will more and more engage the attention and warm the hearts of the people of God. We notice with pleasure the increasing resources and efforts of the Bible Society: and are enabled to state that the Narrative of the Trustees of the Missionary Society presents a favourable view of the extent and fidelity of missionary services, and the blessing of God as resting upon them.

"With respect to the Churches in our connexion, it will rejoice the hearts of the friends of the Redeemer to know, that in various large sections of our sister states, the Holy Spirit is diffused in a manner before unknown. Great ac-

* The number of persons received into the Churches, in connexion with the General Association, in this State, during the last year, amounts to about 1600.

cessions have been made to the Churches, and God appears to be lifting up a standard against such errors as dishonour the grace and the Son of God. The blessed Saviour is evidently granting his smiles upon his own cause, in the provision making for the education of those, who are to fill the places of the present watchmen on the walls of Jerusalem, when they are laid in the dust; and by the dews of Heaven descending from time to time, on the schools of the prophets. Bible and religious Tract Societies have increased in number, and Christians seem to feel the importance of exertion in the cause of their divine Lord and Master.

"Let the protection and prosperity of Zion be ascribed to the living God; let saints put unshaken confidence in him who hath graciously said, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom;* and let them unite in their prayers, that the work of grace may be triumphantly carried on, through our land, and the knowledge and love of the Saviour spread through the world."

ORDINATION.

At a meeting of the Presbytery of New-Brunswick, in the first Church of Amwell, on the 20th June, Mr. Jacob Kirkpatrick was solemnly ordained to the holy office of the Gospel Ministry, by prayer, and with the laying on of the hands of the Presbytery. The Rev. Dr. Woodhull, of Freehold, preached the Ordination Sermon, in the presence of a large concourse of people, assembled on the occasion, and presided at the Ordination. A charge to the newly ordained minister, was given by the Rev. Mr. Hunt, at Bethlehem.

On the same day, Mr. Stephen Boyer, was licensed by the Presbytery to preach the Gospel of Christ, as a probationer for the holy ministry.

On Monday morning, the 9th of July, the corner stone of of a new Presbyterian Church was laid in Spring-street, in this city, by the Rev. Dr. Miller. The ceremony was opened with prayer, by the Rev. Dr. Rodgers; and an appropriate address given by the Rev. Dr. Milledoler. The building is 60 feet in length, and 80 in breadth.

The editors feel a pleasure in announcing to the public the establishment of a Religious Tract Society in this city. They cannot but hope it will meet with a general and liberal support, as the object is important, and its execution calculated to do good extensively to the souls of men.

A large and respectable committee are appointed to solicit and receive subscriptions. The terms, each person

subscribing two dollars, becomes a member of the Society; and entitled to receive that amount in Tracts, at the rate of 15 cents per hundred 12mo pages; and ever after retains the privilege of purchasing at that rate, to any amount.

There has been a selection made by the committee of various kinds, and above 20,000 already published, at the TRACT DEPOSITORY, by Mess. Williams & Whiting.

The very low rate of obtaining them will recommend the mode of subscribing to those who feel the importance of the object. Persons in town or country may become subscribers, and receive the benefits, by sending their names and orders to the Society's Depository, 118, Pearl-street.

All profits accruing on sales, are devoted to a perpetual fund for publishing new Tracts, and extending the object of the society.

To non-subscribers the Tracts are sold, in bundles of 100 each, and 450 pages, assorted, containing nine kinds, at one dollar.

Account of the Death of Sir Philip Sydney.

SIR PHILIP SYDNEY, was the universal favourite of the age in which he lived, and the most accomplished personage in the History of his country. He died at Arnheim, in 1586, of a wound he received on the plains of Zutphen, in a skirmish with the Spaniards. The following account of his last moments, is taken from Dr. Zouch's history of his life. This account the editors of the Quarterly Review have been pleased to call "more fanatic than historical, and more tedious than fanatic." The Christian reader may easily judge what their views of religion are, and what degree of credit can be attached to their reviews of religious works.

"AFTER he had received his deadlie stroke, being come back into the camp, and lying in a tent, he lift up his eyes towards the heavens, not imputing it unto happ or chaunce, but with full resolution affirmed, That God did send the bullet, and commanded it to strike him.

"Being advertised that a man so chastened should humble himself, and seek to assuage the anger of God, and to be reconciled to him, he fixed his eyes upon the heavens, confessed and acknowledged his guilt, and returned thanks to God, that *he did not stryke him to death at once; but gave him space to seek repentance and reconciliation.* Hereupon, he did not only enter into a deep consideration of those things wherein he had offended God; but also with great remorse sought how to turn away his displeasure, and to mitigate his anger.

"Eight days after he was stricken, at which time he sent for Mr. Giffard, the guilt of sin, the present beholding of death, the terror of God's judgment-seat, which seemed in hot displeasure to cut him down, concurring, did make a fear and astonishment in mind, which he did overcome, after conference had, both touching the doctrine and exam-

ple of the scriptures in that matter, where it was proved unto him that the great servants of God were astonished with horror and fear of God's wrath in their grevious afflictions: otherwise how should they be taught obedience and reverence to stand in awe of their Father? How should they be made conformable to Christ in suffering, if they should feel no terrors of God's wrath in their soul for sins?

"After much serious conversation on the design of God in afflicting the children of men, with greate cheerfulness he did often lift up his eyes and handes, giving thanks to God that he did chastise him with a loving and fatherlie coercion, and to his singular proffitt, whether the soul live or die.

"Being advertised that David and other holy men of God, *in time* of their extreme danger, did call to God for help, and solemnly vowed to sett forth the praises of God, when he should deliver them—that he should do the like, it were very good—that is, to vow, with an unfeigned heart and full purpose, if God should give him life, to consecrate the same to his service, and to make his glory the mark of all his actions. To this he answered, in words expressive of his unfeigned repentance, and of his firm resolution not to live, 'as he had done, for he had walked in a vague course.' And these words he spake with great vehemence both of speech and gesture, and doubled it, to the intent that it might be manifest how unfeignedly he meant to turn more thoughts unto God, than ever before.

"Continuing thus, certain days, very desirous of conference out of the Holy Scriptures, he requested that some godly book might be gotten to be read unto him, which might, as he said, increase mortification, and confirm his mind.

"He did also sundry times complain, that his mind was dull in prayer, and that his thought did not ascend up so quick as he desired: For having before, in manful sort intreated the Lord with fervent prayer, he thought he should at all times feel that fervency, and was grieved when he found any thought interrupting the same, 'and for the power of God's word how great knowledge is there,' said he, 'and how little do men feel the power and working of the same, which is inward.'

"At another time, lying silent, of a sudden he brake forth into expressions, denoting his sense of the wretchedness of man, 'a poor worm,' of the mercies of God—of the dispensations of Providence, that reacheth unto all things: and this he did with vehement gesture, and great joy, even ravished with the consideration of God's omnipotency, providence, and goodness, of whose fatherlie love in remembering to chasten for his good, he now felt, adding, how unsearchable the mysteries of God's word are.

"He did grow weaker and weaker in body, and thereby gathered that he should dye, which caused him to enter yet into a more earnest consideration of himself, what assurance he had of salvation: and having by the promises of God, and testimony of his grace, which he felt working in him, gathered his assurance of God's favour unto eternal life, and made him perceive that he did chasten him as a most kind father to fashion him to his will; he said that he feared not to dye, but he was afraid lest the pangs of his death should be so grevious, that he might loose his understanding; and this fear did much disturb him.

"Being demanded whether he did not desire life merely to glorify God, if he should now give him his life, which were in a manner all one as to raise him from the dead, he answered; 'I have vowed my life unto God; and yf the Lord cut me off, and suffer me to live no longer, then I shall glorify him, and give up myself to his service.'

"The night before he died, towards the morning I asked him how he did? He answered: 'I feel myself more weak.' 'I trust,' said I, 'you are well and thoroughly prepared for death, yf God shall call you.' At this he made a little pause, and then he answered—'I have a doubt; pray resolve me in it. I have not slept this night: I have verie earnestlie and humblie besought the Lord to give me some sleep; he hath denied it: this causeth me to doubt that God doth not regard me, nor heare any of my prayers: this doth trouble me.' Answer was made, that for matters touching salvation or pardon of our sins through Christ, he gave an absolute promise; but for things concerning this life God hath promised them but with caution: that which he hath absolutely promised, we may assuredly look to receive, craving in faith that which he hath thus promised. 'I am,' said he, 'fully satisfied and resolved with this answer. No doubt it is even so: then I will submit myself to his will in these outward things.' He added further; 'I had this night a trouble in my mynd: for searching myself methought I had not a full and sure hould of Christ. After I had continued in this perplexitie awhyle, how strangelie God did deliver me! for it was a strange deliverance which I had. There came to my remembrance a vanity in which I delighted, whereof I had not rid myself. I rid myself of it; and presently my joie and comfort returned.'—Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himself. His fear that death would take away his understanding, did continue. 'I doe,' said he, 'with trembling hart most humbly intreat the Lord, that the pangs of death mayn't be so grevious, as to take away my understanding.'

"It was proved to him by testimonies, and infallible reasons out of the Scriptures, that, although his understanding and senses should fail, yet that faith which he had now, could not fail, but would hold still the power and victory before God: yea, in that respect all one, as if he had his senses and understanding. At this he did, with a chearful and smiling countenance, put forth his hands, and slappt me softlie on the cheeks.—Not long after, he lift up his eyes and hands, uttering these words—'I would not chaunge my joye, for the empire of the worlde!' for the nearer he saw death approach, the more his comfort seemed to increase.

"And after this, for the space of three or four hours, he did still call to be spoken unto out of the word of God. As long as it was not grevious to him to speak, he would make answer; and if any testimonie alledged seemed hard, he would ask the meaning, and if there were any interruption of speech, he would, by and by, call and say, 'I praye you speak unto me still,'—in the midst of these speeches, which were for the confirming of faith to gather an assurance of God's law, touching the vanity of this life—the victory of Christ over death—and the glory which the body shall have at the resurrection—and that present felicity which the soul should be admitted to by the holy angels.

"As the light of a lamp is continued by pouring in of oyl, so he sought to have the burning zeal and flame of his prayer, upon which his heart was still bent, cherished by the comforts of the holy word; accounting it a great injury, if we did not seek to give wings to his faith to carry up his prayers speedily, uttering grief when he felt any thought interrupting him.

" And although he had professed the gospel, loved and favoured those which did embrace it, entered deeply into the concerns of the church, taken good order and very good care for his family and soldiers to be instructed, and to be brought to live accordingly, yet entering into deep examination of his life now in the time of his affliction, he felt these inward motions and workings of—(The words following obliterated in the manuscript from which Dr. Zouch copied this account)—sorrow for his former conduct.

" Having made a comparison of God's grace now in him, his former virtues seemed to be nothing: for he wholly condemned his former life. For there being a learned man which could speak no English, he spake to him in Latin. Among other things he uttered this—that godly men in time of extreme afflictions did comfort and support themselves with the remembrance of their former life, in which *they had glorified God.* ' It is not,' he said, ' so in me. I have no comfort that waye; all things in my former life have been vaine ! vaine ! vaine !

" Perceiving that death did approach, he did, with a few short speeches, for it was too grevious for him to speak much, exhort his brethren in a loving manner, giving instruction in some points, and to learn by him, that all things here are vanity.

" His speech failing, he made sign with his hand to be still spoken to, and could less endure that I should make any intermission ; even as one that runneth a race, when he approacheth unto the end, doth straine himself most vehemently; he would have the help that might be to carry him forward, now in the very end of his race to the goal.

" It now seemed as if natural heat and life were almost utterly gone out of him, that his understanding had failed, and that it was to no purpose to speak any more unto him. But it was far otherwise: I spake thus unto him ;—' Sir, if you heare what I saye, let us by some means know it, and if you have still your inward joy and consolation in God, hould up your hand.' With that he did lift up his hand, and stretched it forth on high, which we thought he could scarce have moved, which caused the beholders to cry out with joy, that his understanding should be still so perfect, and that the weak body should so readily give a sign of the joy of the soul. After this, requiring of him to lift up his hands to God, seeing he could not speak or open his eyes, that we might see his heart still prayed, he raised both his hands, and sett them together on his breast, and held them together after the manner of those which make humble petitions: and so his hands did remain, and even so stiff, that they would have so continued standing up, being once so sett, but that we took the one from the other.

" Thus his hearing going away, we commended him to God divers times by prayer, and at the last he yielded up his spirit into the hands of God, unto his most happy comfort."

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. IX.] SEPTEMBER, 1810. [Vol. III.

A Sketch of the Life and Character of the Rev. THOMAS ADAM, Rector of Wintringham, Lincolnshire, England.

THE Rev. Thomas Adam was born at Leeds, in the West-Riding of Yorkshire, Feb. 25, 1701; his father, Mr. Henry Adam, was of the profession of the Law, and Town-Clerk of that Corporation. He married Elizabeth, daughter of Jasper Blythman, Esq. Recorder there, by whom he had six children, Jasper, Henry, Thomas, Catherine, Elizabeth, and Sibyl.

Our author, Thomas, was first put to the public Grammar-School in that town, under the care of the pious and worthy Mr. Thomas Barnard, then head master of that school, and afterwards to the school at Wakefield; from whence, about the usual time of life, he went to Christ's College, Cambridge. But, after he had resided there about two years, he removed to Hart-Hall, (now Hertford College,) in Oxford, under the care of that famous disciplinarian, Dr. Newton, (head of that seminary, and its founder as

a college,) for whose memory in that capacity he ever retained the highest respect.

By the interest of an uncle, a person of some eminence in the profession of the law, and who had been of singular service to the family of the patron, about the year 1724 he was presented to the living of Wintringham, in Lincolnshire, of which he continued rector fifty-eight years; but not being of age to take possession, it was held for him by a friend for about a year.

Not long after he settled at Wintringham, his uncle, who seemed much set upon the advancement of so promising a nephew, urged him greatly to come up to London, *to show himself*, as he termed it, concluding this to be the most likely way to recommend him to the favour of those who were most able to advance him in the world: but when Mr. Adam understood that his view was to put him in the way of more preferment, he was so far from embracing this advantageous proposal, that he thought it his duty to decline the invitation in as civil a manner as he could, at the same time returning for answer, *that it was incumbent upon him to be with his flock at Wintringham;* an answer which gave great offence to his uncle, as it frustrated all his well-meant schemes for his promotion and advancement in the church.

Nor did he ever afterwards depart from the same disinterested determination, to refuse all additional preferment.

When Dr. Thomas was promoted to the Bishopric of Lincoln, our author, whose good behaviour at the university had gained him the esteem of his governors there, was strongly recommended by them to his peculiar notice, as one whom he would find more especially deserving, amongst his clergy, of his attention and regard. And it is very probable that we find him, in consequence of this, appointed to preach

before his lordship at Gainsborough, at his primary visitation there. But how much soever the bishop might be at any time disposed to befriend him, he gave him to understand that he was perfectly satisfied with what he at present had, then not quite *l.* 200 per annum, nor ever meant to engage in any second charge.

Not many years after his coming to Wintringham, Mr. Adam thought proper to change his state of life, by marrying Susannah, the eldest daughter of the Rev. Mr. Cooke, vicar of the neighbouring parish of Roxby, by whom he had one only daughter, who died in her infancy; and, after having lived together with much comfort during thirty years, or more, in the year 1760, he was called upon to resign this dearest earthly treasure into his hands from whom he had received her. He was greatly affected by this loss, but bore it with a truly Christian resignation.

There is nothing in his history, after this period, which calls for particular notice. An uninteresting sameness of events must almost necessarily attend a life passed in the obscure shade of country retirement. We shall therefore dwell upon those parts of his character as a minister and a Christian, which may furnish some considerations not unworthy of regard and imitation.

From the account which has been already given of Mr. Adam's faithful attachment to his parish at Wintringham, and his determined refusal of all additional preferment, it is natural for the reader to suppose that he was peculiarly diligent amongst his people, and instant in season and out of season, for the conversion and salvation of their souls. But this does not by any means appear to have been the case *at that time:* for, though he was very exact and regular, in the discharge of all the public parts of his office, and his sermons had even then a zeal and fervour in them be-

yond the generality; yet, as he himself afterwards observed to a particular friend, "neither his life nor his doctrine could be of any peculiar use to them, for he lived in a conformity to the world, and his doctrine was *contrary to the cross of Christ**."

We find in his private reflections a remark of his own, which will fully show his judgment of the case on the review of it many years afterwards.

"Intrusion into the ministry of worldly ends, and absolute unfitness for it;—in great ignorance of Christ;—great unconcern for the salvation of souls;—consequent sloth and remissness;—squandering a large income in sensual pleasure, and when I was something awakened, doing what I did in self-dependence and self-seeking, How awful!"

How long it was after his entrance into the ministry, before it pleased God to give him a clearer insight into his own state, and the nature of his calling, we cannot exactly determine; though it seems probable that his conscience soon began to be not fully satisfied. All that we can gather on this head with certainty, is, that he received his first impressions of a serious kind from the writings of the mystics, particularly from the works of Mr. Law, which appears to be further confirmed by the peculiar intimacy which he is well known to have had for many years, in the middle part of his life, with some ministers of these sentiments.

In this state he continued several years, greatly harassed in his mind and conscience; and though now more earnest respecting both his own soul and

* Lest this expression should appear in any degree obscure to some of our readers, we would observe, that what Mr. Adam meant by it, was, that he was not preaching Christ crucified, as the foundation of hope for pardon and justification with God, but man's righteousness, thus making the cross of Christ of no effect.

those of his people, yet a stranger to real peace, and full of continual doubts and fears. He saw indeed the law to be holy, just, and good, but found, after all his utmost care and endeavour to fulfil it, he fell so short of its demands, and was so sinful, that he was continually under its righteous condemnation.

It was not till about the year 1748, that his mind gained any effectual relief. While he continued a disciple of Mr. Law, though growing in a conviction of his sinfulness, and becoming more strict and serious, yet still he could gain no solid peace of conscience. All his strictest mortifications, or multiplied exact performance of duties, were over-ruled by the more strict law of God, whose divine spirituality he could not attain to perfectly, nor save himself from its just condemnation. In this situation, therefore, his soul was in great distress; and that which served to heighten it the more was, that he saw the word of God, instead of giving him any ground of comfort against his fears, was, on the contrary, in many places fully against him. Amongst the rest, *the Epistle to the Romans* was particularly offensive and distressing to him in this view. He perceived that it evidently struck at, and overthrew the very foundation of his hope, and, (as he then supposed,) made no account of a life of superior piety and godliness. As he was at this time ignorant of God's righteousness, and of any other way of salvation than by the merit of his own goodness, the levelling strain of the apostle was, in a a very high degree, grating to his self-righteous pride. He could not bear to see those that were esteemed good men treated only as sinners, and all their best righteousness passed by as of no account towards their justification. Hence he was sensible that St. Paul taught a very different doctrine from that which he held and preached; and that they were directly contrary to each other in the important article of

man's justification and acceptance in the sight of God: for being possessed of much good sense and unfeigned honesty of heart, (a leading feature in his character all through life,) and being truly desirous to know, and to teach his people the real truth of God's word, he would not suffer his conscience to be pacified and laid asleep with the too common way of persuading himself that both he and the apostle meant, in reality, the same thing, though they evidently appeared so opposite; neither could he bear the thoughts of being a teacher of false doctrine to the people committed to his charge, and that in a point of such essential consequence. Like a worthy and diligent minister of God, therefore, and a faithful pastor of his flock, he was determined to take all possible pains to inform himself clearly on the subject: to this end he applied himself, with all his power, to every probable source of information. Hammond, Whitby, Grotius, with other of the most eminent commentators, were consulted with the utmost care and attention;—but all in vain. These gave him no relief*. He found they understood the case no better than himself, and was amazed to see men of sense and understanding take pains to impose upon themselves

* From much experience and observation, it was the advice of Mr. Adam, to young divines especially, not to be too forward in taking their sense of the Scriptures from Commentators. And we will venture to assert the justice of the caution.—If it be asked, Where then can we can go in cases of difficulty? It is answered—Where Mr. Adam went, i. e. *to God in prayer;* comparing one part of the word of God with another, and humbly looking to *him* for his teaching and direction. Let this be duly tried, and we doubt not its success will prove the soundness of the observation. A clear insight will then be often given into the true sense by such a satisfactory solution as no comment can afford, and our faith stand not in the wisdom of man, but in the power of God. Psalm cxix. 18. John vi. 45. James i. 5.

and others, by labouring to no purpose, with much expense of learning and argument, to reconcile things so diametrically opposite, and to unite two systems which it is the professed design and intention of the apostle to oppose to each other, and to show their necessary and irreconcileable contradiction. Rom. xi. 6.

In this situation of things he went on for some time, determined not to give up the point without obtaining full satisfaction; though to all appearance no nearer than when he first began, and even perplexed more and more. He could not suppose indeed that St. Paul could be wrong, being persuaded of the divine inspiration which attended his writings, or that things which he had written, were indeed unintelligible, much less that he would really inculcate or encourage licentiousness of life. Like a truly sensible man he began to suspect that the fault must be in himself, and in the system which he had adopted, and that he had not properly considered the Apostle's doctrine with all its connexions and relations: leaving therefore the bewildering guidance of commentators and expositors, he betook himself to the fountain of all knowledge, beseeching God and himself to teach and direct him*.

* While our author's mind was thus affected, many of his friends and acquaintance feared lest he was going out of his senses, through too great study and care about religion.—This is nothing uncommon. The little attention which most people give to their souls, and the slight views which they have of the evil of sin, together with their lamentable ignorance of the great truths of God's word, make them form that suspicion of all who begin seriously to consider the infinite importance of these things, and to feel their weight; whereas it is only the just and natural effect of a right conviction of sin.—What should call for our distressing grief, if sin against God does not? Or what should engage all our anxiety equally with a concern how we may obtain pardon,

One morning in his study, being much distressed on the subject, he fell down upon his knees before God in prayer, spread his case before the Divine majesty and goodness, implored him to pity his distress, and to guide him by his *Holy Spirit* into the right understanding of his own truth. When he arose from his supplication, he took the Greek Testament and sat himself down to read the six first chapters of the epistle to the Romans, sincerely desirous to be taught of God, and to receive, in the simplicity of a child, the word of *his revelation;* when, to his unspeakable comfort and astonishment, his difficulties vanished;—a most clear and satisfactory light was given him into this great subject;—He saw the doctrine of justification by Jesus Christ alone, through faith, to be the great subject of the gospel—the highest display of the divine perfections;—the happiest relief for his burdened conscience;—and the most powerful principle of all constant and unfeigned holiness of heart and life. He was rejoiced exceedingly; found peace and comfort springing up in his mind; his conscience was purged from guilt, through the atoning blood of Christ, and his heart set at liberty to run the way of God's commandments without fear, in a spirit of filial love and holy delight; and from that hour he began to preach salvation *through faith in Jesus Christ*

and recover the divine favour? Our author was lost here.—The means which he had tried were ineffectual. His own soul and his people's were at stake; and till this great difficulty was solved, it is no wonder that his mind could find no rest. Whoever consults the Scriptures will find, that there is nothing new in such circumstances. Psalms vi.—xxxii.—lxxvii.—cxxx.—with many other parts, will show a similar situation of things in the minds of the true servants of God in those times, nor has it been otherwise in any age of the church; and we may venture to assert, that *this madness*, (if such it be called,) is far wiser than the wisdom of the world.

alone, to man by nature and practice lost, and condemned under the law, and, as his own expression is, *Always a sinner**.

His sermons, though before animated by an honest zeal, were no longer mere lectures of morality, or filled only with legal condemnation. While all godliness in principle and practice was duly enforced, the enlivening display of that glorious Saviour, whose worth and excellence he had now tasted, and who was become all his salvation and all his desire, seasoned every discourse.

Those excellent and searching lectures on the Church catechism†, which have met with the general approbation of good men, and have passed through several editions, and which discover, in so eminent a manner, the able divine and the experienced Christian, were the early fruit of this alteration in his views of Christianity. A happy evidence of the great benefit which he had hereby received, and of his earnest zeal and ability to communicate it for the advantage of others.

About the time that this change took place, he stumbled, (to use his own expression in the case,) on some of the writings of that famous champion of the reformation, Martin Luther. If he had seen these in his former state, when he was well contented with his own righteousness, we may justly suppose he would at once have rejected them with the utmost disdain

* In gratitude to God for his great mercy in opening his eyes, as well as to assist such of his fellow-creatures as might be in his case, he afterwards, in the year 1771, published a paraphrase of the eleven first chapters of the Epistle to the Romans, (in which all the doctrinal part is contained,) where the reader will find the whole scheme of our redemption laid open in a most clear and masterly manner, with many excellent improvements and observations.

† The Catechism of the Church of England.

and abhorrence, as the very quintessence of Antinomianism; and however he might reverence St. Paul, as being an inspired Apostle, would have made no hesitation to have spurned them from him, as contrary to the gospel of Christ, and subversive of all true godliness. This many, doubtless, have done through want of the same divine teaching respecting their real state, of which Mr. Adam was now happily become the subject. But his mind being now brought down, and, by the discipline of the law convincing him deeply of his sinfulness, even in his best state, he was so far from being offended at the boldness of expression* and freedom of sentiment which he there met with, that he perceived them to be the very thing which his soul wanted, and the doctrine of St. Paul,

* It will readily be allowed, that there are in the writings of Martin Luther some expressions, which seem to savour of Antinomianism, and from which imputation it would be very difficult to defend them against a critical scrutiny:—But that they were never meant in that light is evident, not only from their admitting of a very different sense when candidly considered with their context, but from Luther's writings against the Anabaptists of his times on this very account.

The genius and temper of the writer must be considered, as well as the age in which he lived, and the fundamental errors which he combatted. He was a plain blunt man, and had an aversion to those softenings which are so fashionable in the present day, and thought they would injure the force of what he said, and make it less pointed against those errors which he had it in his heart to demolish. And although such bold strokes may give offence to those that feel nothing of his real want of a Saviour; yet they that know the urgency of their case like Mr. Adam, will find them the only remedy that can reach their disorder. And while the cold enervated exactness of the wise and prudent affords them no relief, this will be a balm to their wounded consciences, and the richest cordial to their fainting souls. And may we not add, that the divine blessing which has in all ages attended Luther's works, is no inconsiderable argument in favour of their truth and soundness?

and that however many may affect to admire the one, who yet at the same time reject and make light of the other, they must, in reality, stand or fall together; since they both speak one and the same thing, and all the objections which are prudentially brought against the reformer, lie equally, in all their force, against the inspired Apostle also, and against the doctrine which he so strenuously inculcates.

This celebrated writer, therefore, was always his peculiar favourite, and often would he, with much thankfulness to God, and gratitude of heart, acknowledge to his friends the singular help which he found from his writings, particularly from his excellent comment on the epistle to the Galatians, highly recommending it to their serious perusal, for its admirable use, and truly evangelical doctrine.

In this blessed and happy faith of the gospel he went on from this time to the very end of his days, growing in grace, and in the knowledge of his Lord and Saviour Jesus Christ, and adorning the doctrine of God his Saviour in all things, by his truly Christian life and conversation. Nor did increasing years, experience, and reading, give him any ground to alter the opinion which he had now espoused, or to depart from it in any degree; but, on the contrary, he was daily confirmed more and more both in the truth, and in the necessity of these doctrines, while he found them, in sickness and in health, a sovereign cordial to his heart, and the alone, but all-sufficient support of his soul. This testimony he fully bore to them in his last illness, frequently repeating to his friends around him, *I find my foundation able to bear me.*

His departure was full of that serenity and peace which arise from a true acquaintance with Christ and his salvation. His body, worn out with the repeated attacks of his disorder, and with increasing years and

infirmity, gradually sunk into the arms of death, while his soul winged its happy flight into the bosom of that blessed Redeemer, who had long been his portion and his all.

On the 31st day of March, 1784, and in the 84th year of his age, he departed without a groan, and sweetly fell asleep in Jesus.

Thus lived and died this eminent servant of Jesus Christ, full of days, and full of grace; gathered as a shock of corn in its season into the garner of his heavenly master. May we have grace to follow his good example, and may the holy Spirit lead us on by the same way, to the same rest which remaineth for the people of God.

His character as a scholar, was very respectable. He had learning without ostentation, and, to a good acquaintance with the Greek and Latin classics, joined a considerable knowledge of Hebrew and the writings of the Fathers. But, though a man of taste, and well able to distinguish himself in the circle of letters, he made it a point of conscience to lay aside the scholar when he addressed his people, and studied to accommodate himself to the capacity of the meanest of his hearers, that none might be unedified.

His views of the ministry were serious and honourable. We have already seen how far he was from looking upon it as a profession of advantage, in the answers which he gave to his Uncle, and to the Bishop of Lincoln. He could not bear to see or to hear of the prostitution of the sacred character to such low and unworthy ends. A minister of Jesus Christ appeared to him a person devoted to the service of God and the souls of men, and, therefore, not at liberty to live after his own will, and spend his income as he would that of an estate; but, as this is appropriated to him out of the substance of the people for the labour of their souls, he is in all duty

and conscience bound to reside amongst them, to lay himself out for their good, and attend to their benefit and instruction. "Meditate upon these things,—give thyself wholly to them," was his standing motto for a minister of the gospel of Christ.

His discourses are full of weighty matter, and are most honest and direct addresses to the heart and conscience. The heart, indeed, was ever his peculiar study. Being deeply acquainted with its exceeding deceitfulness and evil, his attention was always particularly directed here. Hence it was the great object of his ministry to undeceive his fellow-creatures respecting their own imagined righteousness, to detect them to themselves, to strip them of their vain pretences, and to bring them in guilty before God and their own consciences. For he well knew, that till this is done, Christ and his salvation are of little or no value. "They that are whole need not a physician, but they that are sick."

After the example of his divine Master, it was his constant endeavour to establish true humility as the ground-work of Christ's religion. Not that affected resemblance of it, which is often put on to please the world, and leaves the heart, all the time, unhumbled, and only more pleased with itself, because of this its supposed excellence; but that true lowliness of soul, which is founded in a deep sense of its sinfulness, and exceeding unworthiness before God. This was the humility which he laboured after for himself and others; a humility proceeding from a divine principle, and influencing the whole man. He pitied the high and inconsiderate profession of many who love to put themselves forward, and to be looked upon as *somebody* in the religious world, and esteemed the complaints and self-accusations of a broken and contrite heart, a far better evidence of a Christian state than

the loudest pretensions of the bold and self-confident.

The practical parts of Christianity had ever his most sacred attention and regard, and were strongly enforced as the necessary and inseparable consequence of true saving faith: For, though no man ever gloried more in the cross of Christ, or was more full and clear in maintaining the doctrine of *Christ's blood and righteousness* as the only justification and hope of the soul, yet did he ever in the strongest terms inculcate that they who have believed in God, should be careful to maintain good works. A strict and conscientious adherence to integrity and uprightness in all our dealings, and to truth and sincerity in our words, was a matter of high consequence in his estimation. Hence he entertained a very unfavourable opinion of the religion of those who could suffer themselves to deal in smuggled or prohibited goods; to neglect the duties of their station and calling; to gratify their pride, at the expense of common honesty, by living above their income; or to indulge in needless expenses, to the injury of their families, and of their ability to do good in acts of charity and benevolence.

The religious government of the tongue was likewise a subject on which he insisted very strongly, I mean as to its regulation respecting the private concerns and character of our neighbour. Nothing seemed to hurt him more than to hear any one take pleasure in speaking ill of others, or retail slanderous reports to their disadvantage; and he would frequently stop them abruptly, by observing to them, that "the roots of the tongue lie very deep;" or, with that remark, "I seldom see a fault in another, but I look for two in myself, and they generally are not far to seek."

In the distribution of his time, and the regulation

of his family, he observed the most exact order and regularity; not merely on a principle of prudence and the better conducting of his business, but through a religious sense of the importance of his time and substance, as talents received from God, and of which he was sensible he must give an account.

His dress, furniture, and mode of living, exhibited a model of the most primitive simplicity, so that in visiting him, you might imagine yourself a guest with one of the ancient Fathers rather than with a divine of the eighteenth century: nor let any suppose that this proceeded from covetousness, or a base love of money; it arose from a conviction of the exceeding evil of the waste of his talent, a disapprobation of this sumptuous manner of living, too fashionable amongst the clergy, and a conscientious care that he might have it in his power to relieve the wants of others.

In the private duties of the closet he was diligent and unremitted. These he considered, not only as a discharge of duty, but as indispensably necessary for the life and support of his soul, and as a principal means of maintaining intercourse with God, and gaining those daily supplies of divine grace, which he stood in continual need of as a Minister and as a Christian.

His caution and great candour respecting others, were also very remarkable, and highly worthy of imitation; and though he was firmly established in the Gospel-faith of salvation by Jesus Christ alone; yet was he ever ready to make great allowances for men's different views of things, and distinguished with much care between an error of the head, and one of the heart.

His curate one day asking him what he thought of one of his people, whether the person was a real Christian or not; he seemed to take no notice. Some days afterwards he called him aside, and said to him—"Sir,

you asked me the other day what I thought of the state of A. B. and would probably be surprised that I gave you no reply; but it was not through inattention. It is a point which requires much serious consideration, before we determine on the state of any person"—and then proceeded to give his sentiments with his usual candour.

This is but one instance, out of many, which might be produced, in proof of that Christian deliberation which he used in his determinations in general, and of his particular and close attention to the cardinal grace of 1 Cor. xiii. with which few were better acquainted than Mr. Adam.

The same grace of true Christian charity was eminently displayed by him in times of provocation. He was naturally of a very high and warm spirit, and evidently of very quick feelings in cases of this nature. But this served only the more fully to display the power of that divine grace which gave him such happy victory over his passions, that his meekness and humility were the admiration of all that knew him. A clergyman who lived in his family above six years, and had the opportunity of seeing him at all times, and in variety of circumstances, writes of him thus: "I don't recollect ever to have seen his temper ruffled above once or twice in all the time that I lived with him. When any thing happened of a trying or provoking kind, he used to turn upon his heel, and say nothing, 'till he had thought it over, and examined whether there was indeed a just cause far anger or not."

But this conquest of himself was not attained to but by hard conflicts, and in the exercise of much labour, watchfulness, and prayer. He was forced to dispute his ground inch by inch, and would often say, "if ever grace was grafted on a crab-stock, it is surely in me."

In this connexion it would be injustice to omit his forgiveness of injuries. That which was formerly said of Archbishop Cranmer, "Do my Lord of Canterbury a shrewd turn, and you make him your friend as long as you live," might with the greatest truth be applied to our worthy author. And often would he requite the ingratitude and rudeness of an ignorant and perverse parishioner, by taking occasion to do him some kind office as soon as possible.

But among all the graces which adorned his Christian profession, his patience and resignation under the afflicting hand of God, were most remarkable. In these he was peculiarly eminent, and exceeded by few that we have either seen or read of. It pleased God to afflict him, for many years before his death, with a disorder of a very peculiar and trying nature. But through the whole, the power of divine grace shone with a most striking splendour, while nothing but meekness and submission were to be seen in his deportment, and adoration and thankfulness heard from his lips.

His manner was rather peculiar, but it was easy to perceive it to be the result of much conscientious thought. He spake little; but what he said was full of that weight and gravity which bespoke the Philosopher and the Christian. Yet this his taciturnity, proceeding also from great natural reserve, must be considered as one of his chief defects, and had its unhappy influence in preventing his greater usefulness, both amongst his people, and his friends in general; and he himself both saw, and often lamented it in this view.

Upon the whole, as a minister, he was conscientious, diligent, and regular; faithfully attentive to his ministry, filling up his office with great integrity, and adorning it by a suitable life and conversation.

As a Christian, he was humble, serious, and de-

vout; a sincere follower of his great master; sound in the faith and hope of the Gospel, and truly exemplary in every good word and work: An affectionate husband, steady friend, kind neighbour, and indulgent master: And, to sum all in the words of the worthy clergyman, in his letter before referred to, "If his real character could be held forth, it would well deserve an attentive review and imitation. And though it may be expected that some may think light of it, and others sneer at it, as too precise and primitive, I doubt not he will one day appear great, and be numbered among the worthiest who will shine forth as the sun in the kingdom of their Father."

ANECDOTE.

I remember some years ago to have buried a corpse.—In the extremity of the audience that surrounded me I discerned a female, wrinkled with age, and bending with weakness; one hand held a motherless grand-child, the other wiped away her tears, with the corner of a woollen apron.—I pressed towards her when the service was closed.—"Have you lost a friend?"—She heaved a melancholy sigh—"The Lord bless her memory!"—I soon found the deceased had allowed her for several years six-pence per week! O my God! is it possible that the appropriation of a sum so inconsiderable, may cause a widow's heart to sing for joy, and save the child of the needy!—Who would waste a *six-pence!* Who would indulge themselves in extravagance! Who would not deny themselves, to be able to secure the blessing of them that are ready to perish!

Jay's Life of Winter.

FOR THE CHRISTIAN's MAGAZINE.

THOUGHTS ON HOSEA viii. 10.

I have written to him the great things of my law, but they were counted as a strange thing.

THE law of God, to which the prophet refers, is the whole system of religion, as contained in the Scriptures of the Old Testament, then extant. The first of these were written by Moses, and the rest, by the prophets in succession, for the benefit of the children of Israel. In them was revealed the nature of that worship which is acceptable to the Most High, and the manner in which a sinner might obtain pardon and salvation. Hence to obey God's law is equivalent to the practice of true religion; and to forsake the law, in the language of the inspired writers, is to embrace a false religion.

To this law, thus extensively understood, belonged,

1. The various precepts of Moses; namely, the moral law contained in the ten commandments, and other parts of Scripture, including all the duties which every rational creature owes to God and his neighbour: As also, the ceremonial law, or the rites of external worship, relating to priests, sacrifices, sabbaths, feast-days, washings, and the whole of the temple service: And the political law, which regulates their intercourse with each other, as members of society.

2. The doctrine of Messiah, the promised seed of the woman, in whom all the nations of the earth were

to be blessed. He is the substance of the ceremonial law, and the great subject of whom the prophet spake, to whom the pious Israelites were directed for a better righteousness than their own, and through whose atonement, shadowed forth in their sacrifices, they could only obtain acceptance with God here, and the enjoyment of everlasting blessedness hereafter.

Since the days of the prophet, Messiah has been born of a woman—born under the law. He has put away sin by the sacrifice of himself on the cross, and brought in everlasting righteousness. The ceremonial institutions of the Jewish economy, having received their fulfilment, have been abolished; like shadows they have passed away, when the good thing to come signified by them, had appeared. The Jewish polity has been annihilated in the ruin of their city and nation, for their rejection of Messiah. The law of God, then, as written to us, excludes the Jewish rites of worship, and their peculiar civil ordinances. All the moral duties enjoined on that people, and all the directions relative to Messiah, are still in force. These are revealed in a more perfect and clear manner, in the Scriptures of the New Testament, which is an explanation and confirmation of those of the Old.

The whole system of religion, therefore, as contained in these Scriptures, both of the Old and New Testament, save those religious ceremonies and political regulations, which are abolished, constitutes at present the law of God. To it belong,

1. Directions concerning the worship of God in public and private.
2. Exhortations to faith and repentance.
3. Instructions as to the manner of acceptance with God, through Christ.
4. Commandments to live godly in Christ Jesus.

5. Promises to obedience, and threatenings to disobedience.

This law, in every part of it, both as it respected the nation of Israel, and as it regards us Christians, is not of human, but divine, origin. God hath written it—it is his work. Part he is said to have written with his own hand, viz. the ten commandments, on two tables of stone. These commandments he spake audibly unto Israel from Mount Sinai, so that their authority could not be doubted. The rest of the law was written by his servants, according to his direction, and under the guidance of his Holy Spirit. Thus at different times, Moses was commanded to write in a book what the Lord dictated. Thus also, God commanded Isaiah, Jeremiah, Ezekiel, Daniel, Habakkuk, and John the Evangelist: "All Scriptures is given by inspiration from God; for holy men of God spake as they were moved by the Holy Ghost."

Thus God hath written to his ancient people and to us, his law, which contains no mean or trifling matters, but great things, matters of the utmost moment, of infinite importance to us. Hath God revealed any thing to his creatures? we may conclude that it must be worthy of himself. He is a Great Being—King of kings, and Lord of lords; glorious in holiness, fearful in praises, and doing wonders. His law is like himself, the transcript of his perfections, stamped with his image. Every part of it is great; i. e. it is excellent—it is interesting—it is divine. It unfolds to us the eternal council of peace between the Father and the Son, concerning the world of mankind. We learn from it, the origin of all things; who made them, and how he made them. God created the heavens and the earth, by the word of his power, in the space of six days, out of nothing. The works of his hand, we read, he

still upholds and governs, directing them steadily to that end, for which he made them. Here we have recorded the narrative of stupendous miracles, wrought for the promotion of the divine glory among men. Affecting providences are detailed, in which the faithfulness of God to his people, and his wrath towards the ungodly, are strikingly illustrated. Doctrines are revealed, sublime in their nature; perfectly consistent with the principles of right reason, yet exceeding the powers of man to discover, and practical in their effects; changing the heart, and reforming the life. The way of salvation through a crucified Redeemer, and all the benefits which he has purchased for those who believe in him; such as calling, pardon, acceptance, cleansing, adoption, and perseverance, are fully made known to us. Prophecies delivered ages back, are here preserved, for the confirmation of faith, and the conviction of unbelief. Life and immortality is brought to light, and the glorious reward of righteousness, together with the awful punishments of wickedness, are unveiled to view. Are not all these particulars truly great things —important matters?

Even the positive institutions of religion, those lesser parts of the law, display the same excellence; as "the eagle, wonderful in his soarings, shows in his very stoops, the power of his wing." The establishment of a Gospel ministry; attendance on public and private worship; observance of the Lord's day in a holy manner; administration of the sacraments, and exercise of spiritual discipline; all lead our attention to salvation by the blood of the cross, and teach us to die unto sin, and walk before God in newness of life. They all, by the divine blessing, promote growth in Christian knowledge, and in the grace of our Lord Jesus Christ. Not less important in significancy and moral influence, thus are the rites of the Gospel, than those of the law were.

Truly, then, the things of religion are great: great in themselves, and great in comparison with other things. Where will you find so clear, consistent, and rational an account of creation and providence, and salvation for sinners, as is contained in the law of God? In the writings of pagan sages, if you except some few moral precepts, you meet with the eternity of matter, the formation of the world by chance, the superintendence of fortune over the concerns of men, and a most wretched perversion of the law of nature in many of its most important parts. Among modern philosophers,

> "Some drill and bore
> The solid earth, and from the strata there,
> Extract a register; by which we learn,
> That HE who made it, and revealed its date
> To Moses, was mistaken in its age.
> Some, more acute and industrious still,
> Contrive creation; travel nature up
> To the sharp peak of her sublimest height,
> And tell us whence the stars; why some are fixed,
> And planetary some; what gave them first
> Rotation; from what fountain flowed their light."

The different theories of the earth, as they are called, which have been invented to account for the existence of all things, stamped as they are with absurdity, fully prove that these men, on scientific subjects, will "strain at a gnat and swallow a camel," rather than accredit revelation. Not wiser are they on the subject of providence; accounting for every fact in the natural and moral world, wholly by the agency of second causes; as if second causes could produce so much harmony and order, without the power and wisdom of a supreme and infinite first cause animating and directing them. On the subject of duties, they call good evil, and evil good; confounding the eternal distinctions between virtue and vice; es-

tablishing every man's own ideas the standard of right and wrong. As to the pardon of sin and acceptance with God, wretched teachers are they. Rejecting the only name given under heaven among men, whereby they can be saved, they leave us the sport of doubts about the future, dissatisfied with every thing, and believing nothing.

How pre-eminent in consistency, in agreeableness to fact, in moral excellence, in transforming power, is the law of God!—the whole system of religion as contained in the Bible. What it reveals is great; what it commands is great; what it promises is great; what it threatens is great. Every thing in it is great, grand, dignified, and divine. *All* who receive it in sincerity, are ennobled by it. Its object is to exalt Jehovah, and to make wretched sinners happy in life, and blessed in eternity. And yet this law was rejected, slighted, contemned, and violated by the ten tribes. Its great things were counted by them as a strange thing.

The meaning of the expressions used, will be sufficiently illustrated in the following particulars: First, Men count this law a strange thing when they consider it as no way regarding them. Thus it was to Israel like a foreign law. They viewed it as the law of Judah, but not of Israel. Its penalties, of course, did not, according to their ideas, reach them, or its promises affect them. Thus men still count it a strange thing, when they do not feel its importance to themselves, nor realize the danger of disobedience unto it. They hear it preached, and perhaps read it too, without examining themselves by it; considering it addressed to others, and not to themselves. The great things it contains, in their eyes, are too abstract, too far removed from the common occurrences of life, to have any influence on human happiness. They do not apply them to their

own cases—do not bring them home to their consciences, as matters in which they themselves are personally interested. Thus they remain careless about the laws, and totally negligent of suitable improvement under it.

Secondly; Men count this law a strange thing, when they remain ignorant of it, with full opportunity of knowing it. This is a necessary consequence of the preceding remarks. They who regard religion as a thing foreign to them, will soon become perfect strangers to it. Thus it was with the Jews in the days of good Josiah. Under his father's wicked reign, the knowledge of true godliness had almost become extinct. The book of the law had been lost; but now it was found, and its contents filled the king and his court with consternation. Equally ignorant were the ten tribes, in the days of the prophet Hosea, during the reign of Jeroboam, the son of Joash. Thus men still count it a strange thing, when they do not read it, or attend on its preaching; when they are unacquainted with its great things, and no way desirous of learning them; when they are satisfied with a superficial knowledge of religion, and take no pains to increase it; when they rather lose what they know, than acquire more. If they were as familiar with it as with other matters, they would not be so ignorant of it. In all cases, they who know not the law of the Lord, count it a strange thing: for a wayfaring man, though a fool, may understand it if he will study it.

Thirdly; Men count this law a strange thing, when they do not love it or esteem it. Thus Israel cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. What we know not we cannot love, nor can we esteem that in which we feel not some personal interest. They who realize the value of God's law, and understand it well, count

it their greatest delight. Oh, how I love thy law! said the Psalmist; and with him will all believers join. They who cannot, are strangers to its excellence, its preciousness; and for them, as long as they continue thus, its great things are written in vain. Seeing, they do not see them; and hearing, they do not hear them. Their hearts are alienated from God, and their affections placed on what he hates and condemns. They do not approve of his law—object to some parts—doubt of others; receive this, and reject that; are pleased with a part, and dislike the rest. Alas! they count it a strange thing. They feel no attachment to it—find no pleasure in it.

Finally; Men count this law a strange thing when they do not obey it. Did they love it, they would fulfil it; but because they hate it, they first cavil with it, and then reject it. These be thy gods, O Israel, said Jeroboam the son of Nebat, which brought thee up out of Egypt; and the people worshipped the calves at Bethel and Dan, though God had forbidden idolatry, and declared that HE brought them up, out of the house of bondage. Thus men still act directly contrary to the will of God as revealed in his word. Some, whilst they profess to know God, in works deny him; being abominable and disobedient. They corrupt his worship; abandon his ordinances; disobey his commandments; and attempt to unite God and mammon: others, not a few, wholly reject this law, loving darkness rather than light, because their deeds are evil. They consider it a cunningly devised fable, which deserves no credit, nor respect.

These are some of the ways, in which men count the law of God, and its great things, a strange thing. Dreadful folly to do so! Aggravated crime! How justly were the ten tribes punished! And all they who act like them, may look for the divine displeasure.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XIV.

Officers, &c.

WE have stated the *first* requisite in a Christian minister to be piety; i. e. according to the large theological sense of the term, a principle of true religion, or devotedness of heart and life to the love and service of God in Christ.

We have stated his *next* qualification to be *aptness to teach.* This we have shown to contain,

(1.) A good natural capacity; or such a degree of native talent as is susceptible of the proper cultivation.

Some who have accompanied us thus far, will stop short here, and discover a willingness to dispense with acquisitions which were formerly considered as essential to a well-ordered ministry. "Piety," they say, "will keep a man straight upon the main arti-"cles of truth; and strength of mind, though rough "and unpolished, will enable him to impart them to "others in a plain but impressive manner. This," they will add, "is vastly superiour to the drowsy "discourse of hundreds who have been through col-"lege, have studied divinity, and pass for great "scholars."

We protest, once for all, against learned dulness. Little as we delight in solecisms and uncouthness, we

will pardon the maulings of Priscian's* head by the club of untutored power; we shall esteem ourselves repaid for an injury to syntax, or for a rugged illustration, by nature's pathos and vigour; when we should lose our patience with solemn insipidity, or doze under the influences of a leaden diploma; nor deem it any recompense for the loss of our time, that we were put learnedly to sleep. Yet, bad as this is, it is still worse to suffer the insipidity without the poor consolation of some literature to qualify it—an affliction of much more frequent occurrence than the other.

But by what sort of artifice do men cozen their understanding into such argumentation as this?—"Talent without education is better than stupidity with "it; therefore, talent ought not to be educated!!" Here is a colt of excellent points and mettle; He is worth a score of you dull, blundering jades, that have been in harness ever since they were able to draw; therefore, he will do very well without breaking! It is surprising that so many, otherwise discreet persons, will maintain that to be wise and good in the Church of God, which they know to be absurd and mischievous in every thing else. In fact, talent, instead of being exempted from the necessity of cultivation, is alone worth the trouble, and needs cultivation in proportion to its strength. Talents are born, knowledge and skill are acquired. God creates the one; he has left the other to be obtained by experience and industry. No talent can coin facts; and without facts it will run to waste.—Without information it has no materials to work upon; and without discipline it will work wrong. The

* PRISCIAN, a famous old grammarian. Hence one who violates the rules of grammar, is said to *break Priscian's head.*

power of doing evil is in exact proportion to the power of doing good. Petty minds produce petty harms and petty benefits. The errours of great minds are great errours, and draw after them deep, wide, and lasting consequences. It is of unutterable moment that they be set right in the beginning. This, in so far as depends upon human exertion, is the province of cultivation, which, of course, makes the

(2.) Part, of "aptness to teach."

What ought it to embrace in a minister of Jesus Christ? We may distribute it into two branches; the *first* consisting in literary acquirement; the *second*, in intellectual and moral discipline.

When we consider, that the Scriptures are written in languages which have not been spoken for ages—that they contain a succinct epitome of human history, in reference to the plan of grace, from the beginning to the end of time: going backward to the origin of nations, and forward to their extinction: marking, by the sure word of prophecy, the various fates of various people, as well as the principal dispensations of providence toward the Church—that they relate events which cannot be vindicated against plausible objection, without painful research into the phenomena of our globe—that they are full of allusions to the works of God and of man—that they exhibit human character under all its varieties, intellectual and moral; individual and social—that their illustrations of truth, and formulas of speech are borrowed from objects equally strange to our habits and conceptions; from the face of the country; from the soil; from the climate; from the governments; from the idolatry; from the literature; from the state of domestic society; from the manners of the East—that the language of prophecy is wholly peculiar; being a system of symbols, which, though as certain in themselves, and as reducible to fixed laws of interpretation as any alphabetical language

whatever, are perfectly unintelligible without the study of those laws——When we consider these things, it is impossible not to perceive that the study of the Bible allows of the widest range of learning; and that without a respectable portion of it no man can "rightly divide the word of truth."

Acquaintance with the *original tongues* is indispensible.

God has delivered his word to us in *Hebrew* and Greek, which being now, as they are commonly called, *dead* languages, are not liable to the fluctuations of a living one. These are the ultimate and the unalterable standard of truth, by which every doctrine must eventually be tried. Excellent versions the Churches have; versions, from which all that is to make us "wise unto salvation," may be learned by the humblest peasant or labourer, as certainly as by the accomplished scholar; versions, undoubtedly susceptible of improvement; but which the licentious spirit of the times gives us very dubious promise of replacing with better. *Timeo Danaos*—We invariably suspect these *amended Bibles*, which the Iscariot-bands of professed Christianity are labouring, on both sides of the Atlantic, to thrust into the hands of the unlettered and the simple*.

* There is a late most audacious attempt to explain away the *whole gospel* of our Lord and Saviour Jesus Christ; absolutely stripping it, with the single exception of the doctrine of the resurrection, of every principle which makes it "glad tidings" to a sinner; substituting, in the room of "redemption by the blood of Christ," a barren morality, little, if any better than that of the Pagans, who were "without Christ, without hope, and without God in the world†;" and straining into the "cup of salvation" the distilled venom of Socinian blasphemy. This fatal draught is handed about with incessant assiduity, and put to the lips of the unthink-

† Eph. ii. 12.

But the excellence of versions does not supersede the necessity of studying the originals. The very fact, that God has preserved them by a care hardly short of miraculous, would, of itself, establish our position. Why were they committed to dead languages at all? Why thus carefully preserved amidst the ruined literature of the world, and the moral midnight of the "dark ages?" To be thrown, neglected, into a corner? To be kept as a curiosity to feed the worms, and amuse the antiquary? To be decried by gabbling impertinence; or give the ministers of religion an opportunity of displaying their sense and spirit, by treating as unworthy of *their* study, and as beneath *their* notice, those *original* volumes which their God has not thought it beneath him to consign, for their use, to the safeguard of his wonder-working providence? For ourselves, we doubt not that his chief design in permitting the Hebrew and Greek tongues to die away; in protecting the remnants of classical literature, and causing it to revive, was that his blessed book might be read in the original; and that his Church might be able to assert and maintain his truth inviolate, by having direct access to the fountains themselves. And as little do we doubt that the cry which modern times, and especially modern infidels have raised against classical literature, and in which some Christians and Christian ministers have unwittingly joined, is a deep, though to many an unsuspected stratagem of hell, to bring the original Scriptures into gradual disuse; and, then, by dis-

ing, that they may "sleep the sleep of death." All this under the modest and respectful guise of, "*an improved version of the New Testament.*" The precedent of such treachery was set long ago. Its author is "gone to his own place." But the "improved version," with its accompaniments, show that his treason has not perished with him. "Betray ye the Son of man with a kiss?"

crediting the versions, to involve Christianity in embarrassment and shame.

Independently on the argument to be derived from the extraordinary preservation of the sacred records, there are other demonstrations of the necessity of studying them in the original.

All human works partake of human infirmity; and are marked with characters of the age in which they are achieved. The remark is universally applicable, because the fact is universally true; and must be so, as it involves a contradiction, or something like one, to suppose it otherwise. The state of the sciences, the style of the fine arts, the very form of handwriting, at a particular period, are stamped with characters by which the date of performances in them can frequently be ascertained, with sufficient precision, many centuries afterwards. If a man write a book which has familiar and frequent references to different subjects of human knowledge, these references must be regulated by the general state of that knowledge; and if it labour under any material defects, must participate in those defects. No enormity of genius, no distance of views and discoveries, like those of Bacon and Newton, beyond the sphere of his contemporaries, will enable him to escape, in *all* things, the common imperfection.

Now the best versions of the Bible are but human works. Stupendous works, indeed, are some of them, all things considered, but still human. They bear strong traces of the state of knowledge upon many subjects at the time when they were made. The effect is, that innumerable passages of Scripture are incorrectly rendered. The vast extension of physical science, of acquaintance with Eastern customs, and even of philology, within the last fifty years, has established a multitude of Scriptural facts; has cleared up a multitude of obscurities; has recti-

fied misrenderings and misinterpretations which no integrity or perspicacity could once avoid; has decisively refuted the objections of enemies. The process is still going on, and will continue to go on. For it is the wonderful property of the book of God, that it has never yet been detected in a mistake, even when speaking on those subjects of which the knowledge was either partially or not at all possessed by the penmen. Its enemies have often charged it with ignorance and errour; but a closer investigation has invariably proved the ignorance and the errour to be their own*.

* VOLTAIRE, more malignant than CELSUS, more impudent, if possible, than PAINE, and more witty, past peradventure, than all the rest of the goodly brotherhood put together, lost no opportunity of reviling the Scriptures. And if a plump, round lie were now and then necessary to his purpose, as he was not over-nice in his means, he did not permit the want of it to interrupt his "useful labours." Once on a time he made a grand discovery, which was to dock off from the age of the book of Proverbs a handful of centuries, and so prove the book itself to be spurious. He found this good fortune in Chap. xxiii. 31. which the Latin Vulgate renders, "cum splenduerit in *vitro* color ejus," i. e. "when its colour," (wine,) "is brilliant in the *glass*." Now, drinking-glasses, being, according to Mons. Voltaire, a "very recent invention†;" and being mentioned in this text, it follows that the book of Proverbs is *still more recent*, or it could not have mentioned them. Unhappily for the "grand" philosopher, the Hebrew original says nothing about *glass*; but simply "cup," so that all Mr. V's. argument can prove, at the utmost, is, that the Vulgate *translation* is later than Solomon; a most rare discovery! See an admirable work entitled *Lettres de quelques Juifs a M. de Voltaire*. Tom. III. p. 324. a performance which plays with the flippant infidel even as grimalkin playeth with an unlucky mouse; and of which the strong sense, superiour learning, grave irony, and blistering wit, threw Voltaire into as great a rage, as Beattie's "*Essay on Truth*," threw the gentle

† Dict. Philos. Art. Salomon.

But it is always difficult, and often impracticable, to push our advantages without a knowledge of the original. Under such a privation, the expounder or the advocate of revealed truth must trudge painfully on, yielding a blind credence to the assertion of another; and if, upon any occasion, the fidelity or the competency of his guide should happen to be suspected by himself, or impeached by others, he has no escape from the misery of suspense, or the shame of defeat. But when his acquaintance with the original enables him to measure all criticisms and glosses by that authoritative test, he can take his ground with a promptitude, and keep it with a confidence, second in value only to the ground itself.

Again. All living languages fluctuate. Old words become obsolete; new ones are coined; and of those which remain in vogue, multitudes gradually change their meaning, so as to convey in popular and even classical usage, ideas very different from what they expressed a century before. This fluctuation is extensive and rapid nearly in proportion to the varieties of industry, the competitions of skill, and the intercourse of nations. Eastern versions of the Bible suffer the least. The Eastern habits and languages being, for obvious reasons, more stable than those of the West. But from the changes which have passed upon the languages of Europe, the vernacular versions, understood according to the present acceptation of their terms, frequently put into the mouth of the sacred writer propositions most

David Hume. The point of their satire remains unblunted, and their reply to Voltaire unanswerable; notwithstanding the epithet of "pedant" applied to their author by Mons. Voltaire's distressed editor, fortified, too, by a philosophic quibble. Vid. *Oeuvres de* VOLTAIRE, Tom. XLIII. p. 131. 8vo. 1785.

foreign to his sense; and lead the unwary reader into false and hurtful conclusions. Strong examples might be adduced from our English Bible; but our limits forbid the detail.

Further. The art of printing has multiplied books, we had almost said, into a nuisance. The multiplication of books has, in its turn, vitiated the art of printing. It has sunk from an employment for talents and erudition, into a mere mechanical craft. The voracious demand for books rendered this unavoidable. United with the boundless circulation of the Scriptures, with the quick succession of editions, and with the low price at which the copies must be furnished for common use, it has increased the number of typographical errours beyond all count. Some of these are of such a nature as to pervert the meaning of the passage, yet to preserve grammar and sense, and to defy correction from the context. Let us mention a curious instance. In 1 Cor. vi. 4. The apostle says, "If ye have judgments of things pertaining to this life, set them to judge who are *least* esteemed in the Church!" One of the editions has it, "set them to judge who are *best* esteemed." A glance at the original detects the mistake. But, setting this aside, no man could tell with certainty, whether we should read "least" or "best;" and a hundred critical arguments might have been mustered to show that the wrong reading is the better.

Besides; there are many things, and those of importance, in every language, which disappear, or rather never appear in a translation. We know that this is doubted, denied, and even laughed at by many. We cannot help it. It is the privilege of ignorance to laugh; of insincerity, to misrepresent; and of captiousness, to doubt. Leaving them in the possession of their several honours, we combine the suffrages of all candid scholars. There is a colouring, a viva-

city, a vigour, a comprehension, a pungency of idiom, a felicity of reference in the structure of a word or the peculiarity of a phrase, which never can be transferred. There is a clear opening of sense to an eye practised in the original, which a thick cloud mantles the moment it passes into a version. There is a precision of construction obvious to a scholar of taste, the causes of which are more a matter of feeling than of argument; and though perfectly decisive, are too delicate to be perceived by the uncultivated sense. Yet, in their effects, they tinge and beautify the whole discussion of a subject.

In conclusion. The adversaries of evangelical truth and hope, are much addicted to the practice of assailing our faith through the medium of criticism. What they want in solidity, they make up in boldness and in show. When you press them with the *subject*, they will criticise all your heavy matter away into the thin air of *metaphor;* little concerned if, in following up their principle, they criticise God himself into a figure of speech. When you press them with a plain text, they will flout at the translation, abuse the translators, and hear nothing but the *original.* When you produce the original, as little to their comfort as the translation, they smell a corruption in the text, and it must be purged by *manuscripts; any* manuscript being good enough to amend or discard an *orthodox* expression. When the manuscripts are rebellious, which commonly happens, unphilosophical Christians as they are, they must receive the castigation of *critical acumen*, i. e. the guesses of an Arian or Socinian mender of the Bible, are to sway our consciences in the question of heaven and eternal life; or we are to be degraded from the rank of *rational* believers to the pitiable plight of bigots, fanatics, and simpletons.

To repress this effrontery, and to shield the community from the assaults of this rabid fury; as well as to meet the several exigencies enumerated above, there is no effectual means but the living teacher skilled in the original tongues, and imbued with the correspondent learning. The times awfully demand it. And if such employment does not require a separate profession for the ministry, and able and educated men in it, there is not, and cannot be, a human occupation to which every human being is not always and every where equally competent.

SELECT SENTENCE.

Some men speak much of the imitation of Christ, and following his example; and it were well if we could see more of it really in effect. But no man shall ever become like unto him by bare imitation of his actions, without that view, or intuition of his glory, which alone is accompanied with a transforming power to change them into the same image.

Owen.

REVIEW.

ART. IV.

The excellence of the Church: a Sermon, preached at the consecration of Trinity Church, Newark, New-Jersey, by the Right Reverend Bishop Moore, on Monday, May 21, A. D. 1810. By John Henry Hobart, D. D. An Assistant Minister of Trinity Church, New-York. Published by request. New-York, T. & J. Swords, pp. 41. 8vo.

(Continued from p. 459.)

IT is not the intrinsic value of this discourse, that induced us to pay particular attention to it. Its importance, in our estimation, is derived from circumstances of another description. The station which Dr. Hobart occupies, as a minister of Trinity Church, and as the foremost of those who have stood forth to assure the world, that *they* possess *learning and talents adequate to the defence of the Episcopal cause*, confers upon himself and his writings an importance, in public estimation, which it does not become us to overlook. We take an interest in every thing which can influence the religious opinions of men; and we are encouraged to hope, from the improvement which Dr. Hobart has made under the hands of the critics, that we shall be able to render him, in the course of time, at least consistent with himself, and a little more cautious in his assertions.

The sermon under review, furnishes us with some foundation for this hope. In page 23, where he ex-

hibits the proof of the excellence of the prelatical ministry, he rests his cause upon two arguments, 1. *Inability* to account for a change in antiquity, from Presbytery to prelacy; and, 2, the supposed *prelatical powers* of Timothy, Titus, and the angels of the seven Churches of Asia. He must, accordingly, have given up as untenable, the arguments, formerly urged with great confidence, from the three orders of the Jewish priesthood; from the ministry of Christ, the twelve, and the seventy; from the ministry of the apostles, elders, and deacons; and from the prelatical powers of James at Jerusalem. So far, good! The Doctor now presents the hierarchy resting upon two pillars; and these are not more strong than those which have already given way. The first, Doctor Hobart's *inability* to account for a change, is an *argumentum ab ignorantia.* It may last until he shall be induced to acquire for himself a knowledge of antiquity, from the original sources of information; and cease to trust to misquoted and misapplied passages, found in the controversial writings of men, interested in the defence of the English establishment. A knowledge of the Holy Scriptures, than which, nothing better becomes a divine, is the only effectual remedy for the opinion that Timothy and Titus, and the Asian angels were diocesan bishops. But this is not the place for the argument.

Dr. H.'s text is Psalm xlviii. 12, 13. and it is used by way of accommodation. It should have been the first care of the preacher to do justice to his text, by explaining its meaning. For it is essential to correct sermonising, that the "mind of the Spirit," in that part of the word which is selected as the subject of discourse, be perspicuously declared; otherwise, the preacher incurs the charge of *handling the word of God deceitfully.* Every workman who needeth not to be ashamed, must know how to divide

aright the word of truth. Regardless, however, of the rule which requires that the subject of the sermon should be found in the text, Dr. H. undertakes to discuss the excellence of his own Church—"*of our* Church." This is an offence against the laws of the pulpit; the more inexcusable, as it does not at all appear perfectly obvious, without explanation, that David ever contemplated the application of the text, either to the "39 articles," or to the "book of common prayer."

In the bold designs of genius, there is always something which extorts our admiration; and did we not feel some veneration for the word of truth, we should allow Dr. H. the praise of daring enterprise. It is assuredly a more arduous task to prove the superior excellence of the Episcopal Church, than to illustrate the duty recommended in the text by the king of Israel.

As we are bound to accompany the preacher, we must now, like him, take our leave of the text, and attend to his description of

The excellence of our Church
In her doctrine,
In her ministry,
In her ordinances and worship.

The discussion of these three topics, occupies twenty-five pages of the sermon; and sixteen of them are devoted to the doctrine. It is the principal design of the preacher, both in the sermon and the notes, to prove that the doctrine of the Church of England is not Calvinistic. Upon this ground he rests the proof of its excellence. He assumes as the basis of his reasoning, that Calvinism is a very bad thing; and that whatsoever is opposed to it must be good.

His argument reduced into the form of syllogism would appear as follows:

Whatever is not Calvinistic must be excellent,

The articles of the Church of England are not Calvinistic,

Ergo, the Church is excellent in her doctrine.

Dr. Hobart does not even attempt to give us any other proof of the excellence of the thirty-nine articles, than their anticalvinistic tendency; for his *practical points* are of the same cast with his *theoretical opinions*. Although we are not prepared to admit, that whatever is opposed to the doctrines usually called Calvinistic, must be true; yet we shall not attempt to disprove the major proposition of the above syllogism. But neither are we prepared to jump with the preacher into his conclusion. We dispute the truth of the minor proposition. We believe, that the doctrine of the articles, although not so explicitly declared as the doctrine of the Confession of Faith, is, so far as the Calvinistic and Arminian controversies are concerned, the common faith of the Reformed Churches. In order that the reader may judge for himself, we shall, after making a few remarks, present him with the words of the Articles and those of the Confession of Faith side by side. He will then perceive the doctrine of both to be the very same, only more obscurely expressed by the Episcopal Church. This difference is readily accounted for. Presbyterians are plain people. We write in order to be understood. Our object is to exclude, not convey a double meaning.

Dr. H. acknowledges, that if the *Articles* of the Church be Calvinistic, the *ministry* of their Church *merit* reproach. "*Churchmen are continually told, that the Articles of the Church are Calvinistic. The assertion, therefore, ought to be refuted, in order that her clergy may be vindicated from the reproach**."

* Page 13.

Should we succeed in proving that these Articles are Calvinistic, the Doctor himself, not we, must be considered as the defamer. He admits, that their clergy, in such case cannot be vindicated. Far be it from us to dispute the correctness of the admission.

The Thirty-nine Articles were formed by a convocation, in the beginning of Queen Elizabeth's reign, from the forty-two Articles of Edward VI. originally drawn up by Cranmer and Ridley. The original compilers, and those who reviewed and adopted them, were all agreed in sentiment about the doctrines of grace, with Mr. Calvin and the other reformers on the continent. This continued to be the case with the Church of England until the *time* of Archbishop Laud. To him, his biographer, Dr. Heylin ascribes the praise of rendering fashionable in England the Arminian creed*. Heylin understood the Articles otherwise than Dr. H. explains them. Although himself an Arminian, he says of the 17th article,—" In this definition there are *these* " things to be observed, 1. That predestination doth " pre-suppose a curse or state of damnation in which " *all mankind* was presented to the sight of God. 2. " That it is an act of his from everlasting. 3. That " he founded it, and resolved for it in the man and " mediator Christ Jesus, both for the purpose and " performance. 4. That it was of *some special ones* " *alone*, elect, called forth, and reserved in Christ, " and not *generally extended* to all mankind. 5. " That being thus *elected* in Christ, they *shall be* " *brought* by Christ to everlasting salvation. Leaving reprobation to be gathered upon logical infer- " ences from that which is delivered on the point of " election, for *contrariorum contraria est ratio*†."

* Cyprianus Anglicus, pages 38, 39. † Introd. p. 20.

Compare this with the words of Dr. Hobart*. "The 17th Article, then, may be interpreted of the election of Christians *in general* to the privileges of the Gospel, all of which will be forfeited if they do not—make their calling and election sure."—"The *only election* declared in Scripture, the election of Christians as a collective body to the *privileges of the Gospel*†."

The truth is, reprobation is necessarily implied in election. What is not *chosen* is *rejected.* If *some* are elected, *others* must be rejected; and the compilers of the Articles, knowing this, esteemed it unnecessary to express it. One fact puts it beyond dispute that the convocation which formed the Thirty-nine Articles, were as high Predestinarians as ever Calvin was. A few men, at the head of whom was Thomas Talbot, conceived themselves persecuted by the Church, because they did not adopt such decisive terms respecting the decree of reprobation as was then customary. These divines were not Arminian in sentiment, as appears from their petition. They were confessedly a very small number compared with their opponents; and they supplicate a *toleration* to express their sentiments. The Calvinism of the Church of England, while forming her Articles, must have been high-toned indeed, when a party in the Church must use, in an humble supplication, such words as these: "That God doth foreknow "and *predestinate* all good and goodness; but doth "*only* foreknow, and *not* predestinate any evil or "sin.

"Yet, to their great grief and sorrow, because they "do hold, contrary to a *great number of their brethren, the Protestants*, that God's holy predestination is no "manner of occasion or cause of sin—whereby any

* Introd. p. 20. † Pages 15. 17.

" part of mankind shall be predestinate of any un-
" avoidable necessity to commit sin.

" For this cause, they be esteemed of their breth-
" ren, the Protestants, for fautors* of false religion,
" and are *constrained* hitherto to sustain at their
" hands the *shameful reproach and infamy of Free-*
" *will-men, Pelagians, Papists, Epicures, Anabap-*
" *tists*, and enemies unto God's *Holy Predestination*
" and providence.

" Please it your gracious Fatherhoods, that none
" of these punishments which the clergy have in
" their power to execute, shall extend to those who
" do hold predestination, as is above declared; ex-
" cept it be duly proven, that they maintain, that
" man, of *his own natural power*, is able to think,
" will, or work of himself, *any thing* that should in
" any case *help* or *serve* towards his own salvation,
" or any part thereof†."

These petitioners had a better opportunity than either Dr. H. or his oracle, Dr. Lawrence, had of knowing the creed of the Fathers of the Church of England, and they represent it as, not only Calvinistic; but as Calvinism, pushed to an extravagant length, and scarcely granting toleration to moderate Calvinism‡.

These Fathers of the Church, a little time before the convocation assembled to settle the doctrine of the Church, expressed themselves very decidedly in their declaration and confession of faith presented to Queen Elizabeth. Fully expressing their agreement with the Articles of the convocation under King Ed-

* Favourers. † Strype, An. vol. 1. p. 249.

‡ We use the word *Calvinism*, in this connexion, as a generic term; not confining it merely to the sentiments of John Calvin, but as the representative of those doctrines which are the opposite of the *five Arminian points*. To *Calvinism*, properly understood, the epithet extravagant does not belong.

ward, they speak of predestination in these words:—
"Seeing some men of late are risen, which do gain-
"say and oppugn this truth, we cannot utterly pass
"over this matter with silence, both for that the
"Holy Ghost doth so often make mention of it in
"the Scriptures, especially in St. Paul's Epistles;
"which argueth it to be a thing both fruitful and
"profitable to be known. And also being occasion-
"ed by the same reason which moved *St. Austin* to
"write of this matter of predestination*."

Did Dr. Hobart know that these men, in a body, so solemnly appealed to Augustine as *their example*, when from the pulpit, he, in the name of the God of truth, taught the people of Newark that they rejected the example of Augustine? And if he did know it—

Dr. H. says, *Her wise and temperate reformers avoided those extreme opinions by which Augustine controverted the Pelagian heresy*†. His reference to *Augustine* was rather unhappy.

Having seen what the *Creed* of the Church of England was, before the adoption of her Thirty-nine Articles, and what it was at the very time of their adoption, we shall also see what it was afterwards until the time of Laud.

The Puritans, jealous Calvinists, never disputed the *orthodoxy* of the Church on these doctrines. Calvin's Institutions were read publicly in the schools of theology, by order of the convocation. When Barret, in the University of Cambridge, opposed Calvin's doctrine of predestination, he was examined and condemned, first before the Vice-Chancellor and Heads of colleges, and afterwards before the Archbishop, who enjoined it on him to *confess his ignorance*, and not teach the like doctrines for the fu-

* Strype, Hist. Ref. Vol. I. p. 118. † Page 21.

ture*. Unhappily, the *ignorance* of Barret, had the Archbishop lived in the present day, would have been found to have crossed the Atlantic! !

In order to suppress effectually every attempt at innovation, and to maintain the Calvinism of the Church, the "Articles of Lambeth" were drawn up. These articles, which are purely Calvinistic, were signed by Archbishop Whitgift, the Bishops of London, and Bangor, the Archbishop of York, and several other learned divines; and they are declared to be, *not new laws, but explications of the doctrine professed in Church of England, and already established by the laws of the land.* These articles are the Church of England's own explanation of her own doctrines. We shall now exhibit in one view the agreement of the Articles with the Confession.

Agreement in Doctrine between the Articles and the Confession.

Confession of Faith.	*The 39 Articles Illustrated.*	*By the Articles of Lambeth.*
Chap. VI. 1. *Our first parents,* being seduced by the subtilty and temptation of Satan, *sinned* in eating the forbidden fruit. They, being the root of mankind, the *guilt* of this sin was imputed, and the same death in sin, and *corrupted nature* conveyed to all their posterity. 6. Every sin, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal.	IX. Original Sin standeth not in the *following* of Adam, but it is the *fault and corruption* of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil; so that the flesh lusteth always contrary to the spirit; and therefore, in *every person,* born into this world, it *deserveth God's wrath and damnation.*	IX. It is not in every one's *will* and power to be saved.
	X. The condition of man, after the fall of Adam, is such, that	VIII. No person *can* come to Christ, unless it be given him, and

* Heyl. Laud lib. 1. Heyl. Presb. p. 343. Neal vol. 1. p. 497.

Confession of Faith.	*The 39 Articles Illustrated.*	*By the Articles of Lambeth.*
Chap. IX. 3. Man, by his fall into a state of sin, hath wholly lost *all ability of will* to any spiritual good accompanying salvation; so as a natural man, being *altogether averse* from that good, and dead in sin, is *not* able, *by his own strength*, to convert himself, or to prepare himself thereunto.	he *cannot* turn and prepare himself by his own *natural strength* and good works, to *faith* and calling upon God: wherefore we have *no power* to do good works, pleasant and acceptable to God, without the *grace of God*, by Christ preventing us, that *we may have a good will*, and working with us, *when* we have that good will.	unless the Father draw him; and *all* men are not drawn by the Father that they may come to Christ. VII. Saving grace is not communicated to all men.
Chap. III. 1. God from all eternity did, by the most *wise and holy counsel of his own will*, freely, and unchangeably *ordain* whatsoever comes to pass: yet so, as thereby, neither is God the *author of sin*, nor is *violence offered to the will* of the creatures. 3. By the *decree* of God for the manifestation of his own glory, *some men and angels* are *predestinated unto everlasting life*, and others fore-ordained to everlasting death. 6. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. 7. The *rest* of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he *extendeth or withholdeth mercy as he pleaseth*, to *pass by;*	XVII. Predestination to life, is the everlasting purpose of God, whereby, (before the foundations of the world were laid,) he hath constantly *decreed* by his counsel, secret to us, *to deliver from curse and damnation those whom he hath* CHOSEN in Christ OUT *of mankind*, and to bring them by Christ *to everlasting salvation*, as vessels made to honour. Wherefore *they* who be endued with so excellent a benefit of God, *be called* according to God's purpose by his Spirit working in due season: *they through grace obey the call: they be justified* freely: *they be made Sons* of God by adoption: *they* be made like the image of his only begotten Son Jesus Christ: *they* walk religiously in good works, and at length, by God's	I. That God from eternity has predestinated some persons to life, and reprobated others to death. II. The moving, or efficient cause of predestination to life, is not foreseen faith or good works, or any other commendable quality in the persons predestinated, but the good will and pleasure of God. III. The number of the predestinate is fixed, and cannot be lessened or increased. IV. They who are not predestinated to salvation shall be necessarily condemned for their sins. V. A true, lively, and justifying faith, and the sanctifying influence of the spirit, is not extinguished, nor does it fail, or go off either finally or totally.

Confession of Faith.	*The 39 Articles, Illustrated.*	*By the Articles of Lambeth.*
and to ordain them to dishonour and wrath *for their sins* to the praise of his glorious *justice.*	mercy, *they attain to everlasting felicity.*	

The reader must now judge for himself. We feel no apprehensions from the result. If we are reproached for believing the doctrines of grace, those who take delight in holding them up to scorn, ought to recollect, that in so doing, they revile the Fathers of the Church of England, as well as the Presbyterians. If it be calumny to represent the Church of England as Calvinistic in her doctrine, it is a calumny to be imputed to the whole body of the Protestant clergy, at the accession of Queen Elizabeth; to the very convocation which formed the 39 Articles; to both the universities of Oxford and Cambridge; and to the archbishops and bishops of the Church, who declared her doctrine in the Lambeth Articles. And if it be a salvo to the consciences of modern Episcopalians, when they subscribe the 39 Articles, to bring home the charge of slander upon these dignitaries of the Church, for calling the Articles Calvinistic, why should we disturb them? We do not expect to make Dr. Hobart a Calvinist, but we admire the confidence with which he asserts that the Fathers of the Church of England avoided the expressions of Augustine and Calvin. If it is his principle, let him continue an Arminian confessor of Calvinistic Articles: let him be *Vicar of Bray**.

* The Vicar of Bray, a true *Churchman*, being a Roman Catholic in the reign of Henry VIII.; and a Protestant under Edward VI.; a Papist again under Queen Mary; and a Protestant in the reign of Queen Elizabeth; was reproached for paying so little respect to the solemnities of the religious profession. "Whatever be my religion," replied the vicar, "I have never changed my *principle*," which is, "*to be the Vicar of Bray.*"

[*To be continued.*]

ART. V.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. New-York, T. & J. Swords, 1806. pp. 210.

(Continued from p. 394.)

THE sentiment that Prelates are superiour to Presbyters, not by any divine appointment, but merely by the prevalence of custom, extended, among the Latins of the fourth century, much further than Father JEROME. He himself tells us, that the Presbyters of his day not only *thought* so, but *knew* so; and, assuming this as an incontrovertible fact, he grounds upon it an admonition to the Bishops to recollect their origin. "Let them know," says he, "that they are above the Presbyters more by the "custom of the Church, than by any institution of "Christ." Considering him as an honest witness, which is all we ask, and our Episcopal friends will not deny it, he asserts, without qualification, that the

NOTE.—In the last part of our review of these Essays, we very heedlessly fell into a chronological errour, of some moment. We stated, that in the fifth century, when Jerome was dead, the Presbyters cowed, &c. Epiphanius did bluster at no ordinary rate, concerning the divine right of Episcopacy. The fact is, that Epiphanius died before Jerome. Of course, our remarks, which are founded upon a contrary supposition, are out of place. The correction of our errour is more material to the reader, than any explanation of the manner in which we came to commit it.

Presbyters, i. e. the *mass of Christian clergy*, in his time, were convinced, upon satisfactory proof, that the authority exercised over them by the prelates, limited, as it *then* was, and nothing like what they *now* claim, had no warrant whatever, either in the word of God, or even in apostolical tradition! We repeat it; the great body of the Christian clergy, according to JEROME, were aware of this!! Here, since they call for *facts*, here is a fact more ponderous than all the facts of Episcopacy put together; a fact which there is no frittering away, not even by the force of that vigorous criticism which inverts persons and tenses; transmutes Hebrew verbs into others with which they have no affinity; and changes the very letters of the Hebrew alphabet; so that a ז *(zain,)* is charmed into a נ *(nun,)* and, by this happy metamorphosis, the throat of an ill-conditioned argument escapes from suffocation* !

The testimony of JEROME is corroborated by a contemporary writer of high renown, and an unexceptionable witness in this case, as being himself a Prelate; we mean AUGUSTIN, the celebrated Bishop of Hippo. In a letter to JEROME, he has these remarkable words:—

"Although, according to the names of honour "which the *usage of the Church has* NOW *acquired*, "the office of a Bishop is greater than that of a Pres- "byter, yet in many things Augustin is inferiour to "Jerome†." The sense of this acknowledgment is thus given by a distinguished Prelate of the Church of England, as quoted by Ayton:—"The office of

* *Churchman's Magazine* for May and June, 1810. on Exod. xxxiii. 19. p. 178.

† Quanquam secundum honorum vocabula quæ *jam Ecclesiæ usus obtinuit*, episcopatus presbyterio major sit; tamen in multis rebus Augustinus Hieronymo minor est. *Ep.* 19. *ad* HIERON.

" a Bishop is above the office of a Priest, not by the " authority of the Scripture, but after the names of " honour which, through the custom of the Church, " have now obtained*."

The concession is so clear and ample, that Cardinal BELLARMINE, with all his ingenuity, which was not a little, had no other evasion, than to pretend that these words *are not opposed to the ancient time of the Church;* but to the *time before the Christian Church; so that the sense is, before the times of the Christian Church these names,* Bishop *and* Presbyter, *were not titles of honour, but of office and age; but now they are names of honour and dignity*†.

Quibbles were scarce when a distressed cardinal could muster up nothing more plausible. As if names of *office* were not names of *dignity!* As if AUGUSTIN, in the very act of paying a tribute of profound respect to JEROME, should think of giving him a bit of grammar lesson about the words " Bishop" and " Presbyter!" Verily, the Jesuit was in sore affliction; and had he uttered all his soul, would have exclaimed, like a certain *Arminian* preacher, when hard pressed by Scriptural reasoning;—" O argument, " argument! The Lord rebuke thee, argument!

Not much happier than the cardinal, nor much less anxious for such a rebuke to argument than the Arminian preacher, will be those critics who shall maintain that AUGUSTIN's words regard only the *names* of office, without any opinion on the powers or rank of the offices themselves.

1. Such a construction makes the Bishop assert a direct falsehood; the *terms* were in use from the beginning of the Christian Church; and, therefore, could not have been introduced by her customs.

* JEWEL. Defence of his apology, p. 122, 123.

† *Jameson's Nazianzeni querela*, p. 177, 178.

2. If, by saying that he was superiour to Jerome "according to the names of honour which the Church had obtained by usage," Augustin meant that he enjoyed only a *titular* pre-eminence over that Presbyter, he either insulted Jerome by flouting at him with a lie in the shape of a compliment, or else the Prelates in his day had only a *nominal*, and not a real, power over the Presbyters. The second is contrary to fact; and the first is too absurd for even a troubled cardinal.

If, on the other hand, it be alleged that Augustin, in flattery to Jerome, seemed to claim only a titular precedence, while he was conscious, at the same time, of enjoying an essential superiority, and that by divine right, the disputant will turn himself out of the frying pan into the fire; for he exhibits the venerable father as acting the knave for the pleasure of proving himself to be a fool. So paltry a trick was not calculated to blow dust into the eyes of Jerome. The distinction might appear ingenious to some modern champions of the hierarchy, as it is much in their manner; but could never degrade the pen of the Bishop of Hippo. He is contrasting his *official* superiority over Jerome, with Jerome's *personal* superiority over himself. The former is the superiority of a Bishop over a Presbyter, which, he says, has grown out of the custom of the Church. The compliment to Jerome consists in this—that while the office which sets him above Jerome was the fruit, not of his own deserts, but of the Church's custom, those things which gave Jerome *his* superiority, were personal merits. The compliment is as fine, and its form as delicate, as the spirit which dictated it is magnanimous.

But our concern is with the *fact* which it discloses. Turn Augustin's words into a syllogism, and it will stand thus:

Augustin is greater than Jerome, according to the honours which have been created by the custom of the Church.

But Augustin is greater than Jerome, as a Bishop is greater than a Presbyter.

Therefore, a Bishop is greater than a Presbyter by the custom of the Church.

Here, now, is Augustin himself, a Bishop of no common character, disclaiming, unequivocally, the institution of Episcopacy by divine right,: For he refers the distinction between Bishop and Presbyter not only to a merely human original, but to an original the least imperative; to one which, however potent it becomes in the lapse of time, is at first too humble to arrogate authority, too feeble to excite alarm, and too noiseless almost to attract notice. He calls it the creature of *custom*. What shall we say to this testimony of Augustin? He was under no necessity of revealing his private opinion. He had no temptation to sap the foundation of his own edifice; to diminish the dignity of his own order.—All his interests and his prejudices lay in the opposite direction. Yet he speaks of Episcopacy as the child of custom, in the most frank and unreserved manner; without an apology, without a qualification, without a caution. He does this in a letter to JEROME, the very man to whom, upon *modern* Episcopal principles, he should not, would not, and could not have done it—the very man who had openly, and boldly, and repeatedly attacked the whole hierarchy; whose sentiments, reasonings, and proofs, were no secret to others, and could be none to him—the very man, whose profound research, whose vigorous talent, and whose imposing name, rendered him the most formidable adversary of the prelature, and threatened to sway more decisively the public opinion, than a thousand inferiour writers—the very man, therefore, whom it became

his duty to resist. Yet to this man does Augustin, the Bishop, write a letter in which he assigns to Episcopacy the very same origin which Jerome himself had ascribed to it——*human custom ! !*

Was Augustin ignorant? Was he treacherous? Was he cowardly? Was he mad? To write in this manner to Jerome! and to write it with as much composure, and *sang froid*, as he would have alluded to any the most notorious fact in existence! *No. He* was not ignorant, nor treacherous, nor cowardly, nor mad. But he spoke, in the honesty of his heart, what he knew to be true; and what no well-advised man would think of denying. Such a concession, from such a personage, at such a time, under such circumstances, is conclusive. It shows, that in his day, the Bishops of the Latin Church did not dream of asserting their superiority to Presbyters by divine right. They had it from the custom of the Church, and so long as that custom was undisturbed, it was enough for them. Among the Greeks, the blundering, and hair-brained Epiphanius set up the claim of a *jus divinum;* but his contemporaries were discreet enough to let him fight so foolish a battle single handed.

To JEROME and AUGUSTIN we may add PELAGIUS, once their intimate friend, and afterwards, on account of his heresy, their sworn enemy. "He restricts all Church officers to *priest* and *deacon**: "and asserts, that *priests*, without discrimination or "restriction, are the *successours of the apostles*†."—He has more to the same purpose; reasoning as JEROME reasoned, from the Scriptures; and coming, as did SEDULIUS, PRIMASIUS, and others, to the same result; viz. the identity of Bishop and Presbyter‡.

* In Rom. xii. † In 1 Cor. i. ‡ Not having access to these writers, we quote from *Jameson's Nazianzen:* p. 176, 177.

Let not the *heresy* of Pelagius be objected to us. Our Arminians will not surely cast opprobrium upon the name of this, their ancient sire. For our parts, we, with Augustin, hold him in detestation, as an enemy of the grace of God. But his heresy does not vitiate his testimony in the present case. Fiercely as he was attacked by Jerome and Augustin, his opinions on the subject of Prelacy made no article of accusation against him as a heretic. Could it have been done with any show of reason, we may be certain it would not have been spared. But the silence of his Prelatical antagonists, on that head is a proof both of the justness of our foregoing comments on AUGUSTIN'S letter, and also of the general fact, that the Bishops were conscious of their inability to meet the question of their order upon the ground of divine right.

There are two considerations which clothe our argument with additional force.

The *first* is, that all *able* heretics, as PELAGIUS confessedly was, in their assault upon the Church of God, direct their batteries against those points in which they deem her to be the least defensible.—Rightly judging, that it is good policy to make a breach, no matter where. Only unsettle the popular mind as to any one object which it has been accustomed to venerate, and the perversion of it with regard to many others, is much facilitated. If, in this policy, *Pelagius* and his coadjutors attacked the authority of the Bishops, they seized upon the defenceless spot; and the bishops were beaten without a struggle. It is easy to perceive what an immense advantage was gained by the heretics in their grand conflict, when their opponents were put fairly in the wrong on an incidental point, but a point which, in itself, touched the very nerves of the public passions.

The *second* consideration is, that persons of such

different conditions, and such hostile feelings, could never have united in a common opinion upon a deeply interesting topic, had not the facts upon which their union rested been perfectly indisputable.

Here is Presbyter and Prelate; the monk of Palestine, and the African Bishop; orthodoxy and heresy; Augustin and Pelagius; all combining in one and the same declaration—that Episcopacy has no better original than the *custom of the Church!* Nothing but truth—acknowledged truth—truth which it was vain to doubt, could have brought these jarring materials into such a harmony; these discordant spirits into such a concurrence.—Stronger evidence it is hardly possible to obtain; and it would be the very pertness of incredulity to demand. Yet there are writers who do not blush to look us in the face, and assert that the testimony of the primitive Fathers is *universally* in favour of Episcopacy, as having been established by Christ and his apostles*!!

Does the sun shine? Is the grass green? Are stones hard? Another shove, and we shall be in Dean Berkeley's ideal world!—If every thing sober and solid is to be thus outfaced, there is nothing for it, but to abandon fact and demonstration as chimeras, and to take up what was once the ditty of a fool, but is now the best philosophy,

Παντα κονις, και παντα ΓΕΛΩΣ, και παντα το ΜΗΔΕΝ.

* Essays, p. 135.

[*To be continued.*]

RELIGIOUS INTELLIGENCE.

FOREIGN.

AFRICAN MISSION.

[Continued from page 184.]

MESSRS. KICHERER and EDWARDS leaving Capetown, May 22, proceeded to Rodezand, where Mr. Voss was then minister. Here they met a hearty welcome, and were set apart to the work of the ministry.

On the 25th of June they left Rodezand, laden with the presents of their friends. Their journey sometimes lay through very difficult passes of the mountains, so that it was necessary to add fourteen oxen to their own, in order to climb the steep ascents. Sometimes they travelled for many days without the sight of a human being, surrounded only by steinbocks and ostriches. Here and there they found a cultivated spot; and were hospitably entertained by the farmers, who occasionally gave them sheep and other stores. At other times they slept in the open desert, exposed to the danger of lions and tigers, which greatly abound in that country. The narrative, which will shortly be published, contains an account of some special deliverances from the attacks of lions, which were wonderfully providential.

About the end of July they passed the last inhabited house of Rockfield, and found the country almost without a blade of grass. The eggs of the ostriches, however, contributed to their comfortable support. After travelling seven days without meeting a human creature, they arrived at a place where a few Boschemen resided, three of whom came to them. Next day they were visited by about twenty more. At length they reached the spot intended for their abode, which they called Happy Prospect Fountain; and immediately began to build a house and plant a garden.

Here they commenced their labours, among thirty or forty people, first teaching them to spell Dutch. The Lord was

now pleased to send them a man and his wife, who, understanding the language both of the Hottentots and of the Dutch, became very useful to them as their interpreter, &c. The people among whom he laboured were chiefly Boschemen; the most savage and ferocious of that country. The doctrine of a Supreme Being was entirely unknown to them; they did not know they had immortal souls; but were, in most respects, "like the beasts that perish." Their habitations are generally among the rocks, where they dig a small round den, about three feet deep, which they sometimes cover with reeds. Here they spend most of their time in sleep, except when roused by hunger, when they sally forth in quest of some wild beasts; but when unsuccessful in this attempt, they make shift to subsist upon snakes, mice, or wild onions; and such is their idleness, that rather than be at the pains of seeking food, they will live several days together without it!

The people being in general afraid to come near an European, Mr. Kicherer was under the necessity of tempting them at first, by giving them a little tobacco; of which they are extravagantly fond. He would then take the opportunity of showing, that the great difference between the Christians and themselves, in the superior comforts enjoyed by the former, was occasioned by their knowledge of God; of whose nature and perfections they would hear with great astonishment.

At first, Mr. Kicherer attempted to preach to them systematically;—but he found little effect from this. He then had recourse to the method which the Moravians found the most useful, simply preaching the love and death of Jesus Christ, and inviting them to come to him, that they might have life.—He would tell them, how happy he found his own heart when the love of God was shed abroad in it; and would advise them to go aside and pray that the Lord would teach them, and that he would cause them by his Spirit, to know whether he was his messenger or not.

For a considerable time he remained in painful uncertainty, whether his labours were blessed to the real conversion of any of his hearers. Yet, in this situation he was enabled to leave the matter with God,—desiring to be faithful, whether successful or not. From that time, his labours were greatly blessed. He had the most undoubted evidence of the solid conversion of many souls. One of the first of these was a man, called John, who was brought under deep conviction of sin; for he had been a most notorious offender. He lived but about five or six months after; during which time his

experience was wonderful. His heart was wholly taken up with the love of Christ, so that he could scarcely bear to speak of worldly things: and he died rejoicing in the Lord, saying to his teacher, "I die, depending on the blood and righteousness of Christ; I go to heaven, and there I will wait for you."—His son, who came from a distance to see his dying father, was also converted, obtained his liberty from his master, and is now usefully employed as a schoolmaster in the settlement.

Mr. Kicherer would sometimes take a walk in the fields, and find, scattered here and there, prostrate on the ground, several of his congregation; and some with a child in each hand, pouring out their souls to God in the most lively and copious strains. Thus was he encouraged to go forward amidst his arduous labours. Before he left Zak River to visit Europe, he had baptized about thirty-four adult persons, and fifty children. He had a stated congregation of about six hundred persons, in a great measure civilized, and dwelling together.

(To be continued.)

OBITUARY.

The Editors regret, that circumstances beyond their control have prevented them from receiving the details of the following account at an earlier period.

DIED, at Newtown, Long-Island, March 12, the Rev. NATHAN WOODHULL, pastor of the Presbyterian Church in that place, aged 53 years.

Mr. WOODHULL was born at Brookhaven, Long-Island. He received the rudiments of his education in the common schools of that town. In 1775, he graduated at Yale College; and for the six succeeding years followed farming and merchandize. In 1779, he received his first religious impressions, and determined to devote himself to the ministry of the word. Having studied divinity under the Rev. John Davenport, at Oyster Ponds, on the east end of Long-Island, he was licensed by the Presbytery of Long-Island, in June, 1784, to preach the Gospel. In December, 1785, he was ordained pastor of the congregation at Huntington, which situation he left in December, 1788, on account of divisions in the congregation. In 1790, he became pastor of the congregation in Newtown, where he remained to his death.

From infancy, his health was infirm: and after entering college, he was prevented from proceeding in his studies, for one whole year, during a considerable part of which, his life was considered in danger. During his settlement in Newtown, he expected every year would terminate his labours. It was not an unusual thing for him to go from his bed to the pulpit; but more frequently from the pulpit to his bed.—Four different times he has fainted in the pulpit. But notwithstanding this ill health, he was enabled to preach to his people with less interruption than falls usually to the lot of more healthy ministers. His ministerial labours among his people had, for some months previous to his death, been considerably greater than usual, and their attention seemed somewhat awakened to the concerns of religion. This gave him new zeal, and made him more engaged in his public administrations, anxiously longing and hoping for an ingathering of souls.

He was taken ill on Saturday, the 24th February last, with a fever, which continued, with little abatement, to his death. His lungs, which for many years appeared to be affected, suffered most during his sickness. His breathing was difficult, and a distressing cough, with copious expectoration, attended him to the last. He decidedly, from the first, declared his opinion, that he should never recover. He was not, however, alarmed; for he knew in whom he believed. After being ill about a week, under the firm conviction that his sickness was unto death, he made his will, and mentioned the spot where he wished his body to be interred. After this, he seemed released from earth, and he conversed, almost exclusively, on the concerns of eternity. . . . . .

He had for many years been subject to temporary and partial derangement of mind, especially when fatigued or indisposed. During his last illness, however, his mind was greatly composed and serene, seldom clouded, notwithstanding high fever. He repeatedly expressed his thankfulness to God for this great goodness; as also for the full experience he had of the consolations of those truths which he had preached to others. He blessed God, in that he had enabled him to preach these truths with plainness, and, he trusted, with faithfulness. In his petitions to the throne of God, which were constant, he always commended his dear flock to the care of the great Head of the Church; praying that the truths they had heard from his lips might not be like water spilled on the ground. He often spake in strong terms of the abundant fulness and all-sufficiency of the atonement made for sin by the blood of Christ, and blessed God for the gift of faith, by which he hoped to lay hold of that "inheritance which is incorruptible and undefiled, and which fadeth not away." . . .

His bodily sufferings, though at times extreme beyond expression, he bore with Christian fortitude and patience. Frequently, on being asked if his hiccup, which was almost incessant, distressed him much, he answered, "Yes; but it is all right; my sufferings are the effect of sin, but they are infinitely less than my deserts. Glory, glory, give glory to God, who orders and disposes of all things in infinite wisdom, and who cannot err; the same yesterday, to-day, and for ever!"

On requesting a friend to read some comforting texts of Scripture to him, he added, "Not that my faith is in the least shaken, but it cannot be too strong, or firmly fixed."

Wednesday night, previous to his death, his bodily pain

and distress became very extreme. He desired some select passages of Scripture might be read to him. Among others, the 14th chapter of John was read, some part of which he repeated with great emphasis, and expressed much inward satisfaction. In broken accents he prayed with much ardour, for resignation to the divine will, and for support in his last struggles, that his passage from time into eternity might, if consistent with the will of heaven, be speedy and easy. He began to repeat Watts' Hymn, "Oh! if my Lord would come and meet."—His hiccup interrupting him so much, he could proceed no further than this line, he desired a friend to repeat it for him.—He appeared almost in transport with the following verse:—

"Jesus can make a dying bed
"Feel soft as downy pillows are,
While on his breast I lean my head,
"And breathe my life out sweetly there."

In the course of the night he desired his attendants would sing a hymn. He made several attempts to join them. His voice, however, being broken, and much interrupted by hiccup, he could not proceed, but appeared delighted by the singing of others. He afterwards desired a friend to pray with him. He considered his last moments to be drawing near, and requested his family should be called up. He addressed each, individually, as they drew round his bed, and in a strain of piety and devotion adapted to the solemnity of the occasion, earnestly importuned them to seek first the kingdom of God and his righteousness, assuring them that every other needed blessing would be added to them. The scene was indeed a most interesting one, more readily conceived than described.

Toward the close of the day, on Saturday, being in very great distress, and apprehensive that his dissolution was rapidly approaching, after requesting his family should be called in, and they, with a number of his friends, were seated around him, he called for a sermon which he had partly committed to paper just before his confinement, intending to have delivered it the next Lord's day. The subject was the *Faithfulness of God:* he desired a part of it should be read, which being done, he addressed them in these words:—

"These sentiments, (alluding to what had been read,) my dear children, I desire you to cherish in your memory, and let them sink deeply into the hearts of each one of you, as the

sincere sentiments of your dying father; who, in his last moments, can testify to the faithfulness of his God. You have heard, that he will faithfully reward, with the joys of heaven and eternal life, all those who love him, and diligently seek him. Remember, also, that he has threatened eternal death and everlasting misery, to all those who know not God, and desire not the knowledge of his ways. Let me assure you, his faithfulness is equally pledged for the execution of his awful threatenings and righteous judgments, as for his promises of everlasting happiness to those who love him. True, he is a God of mercy; but remember, he is also a God of *justice:* and whilst he rewards the righteous, will also punish the wicked. Accept the pardon which he tenders you in the gospel of his Son; embrace the Lord Jesus, who suffered and died on the cross, that you might be ransomed from your sins; no longer slight the offers of salvation; delay not the concerns of your precious souls to a dying hour; presume not too much on the forbearance of God: his mercy, though infinite, cannot extend to the impenitent."—After closing his admonition, he requested a near and dear friend, who had been much with him, to pray with him. This being done, he raised his hands, and with uplifted countenance, and voice much interrupted by hiccup, addressed the throne of grace in a most ardent and affectionate prayer. First he commended his fellow creatures generally to God; next his dear congregation; then his wife and children; and last, his own soul. The following are a part of his closing words:

"O blessed Jesus! wholly and confidently relying on thine *atoning blood*, I come to thee, dear Jesus; I have nothing to bring; no merits to plead, but thine! I come, presenting thee my naked, *naked* soul; take it, O my God! take it to thyself, for Jesus' sake!"

A short time after this, he asked one of his physicians if he thought it likely he would continue through the night? the doctor replied, I think it not improbable. He then said, "'Tis my desire, if consistent with God's will, to depart on the Lord's day."

On the sabbath before his death, he requested his daughter to turn to Watts' 189th Hymn, B. 1. entitled, Hope in the Covenant. As she read, he repeated with much emphasis, and especially the last verse. He frequently, through his illness, desired to have passages of Scripture read, sometimes selected by himself, sometimes by others, and always expressed much comfort in them.

Being asked if he feared to meet death, he replied, "I fear only its pangs, which have been a dread to me through life." He frequently charged his physicians to conceal nothing from him, and when they discovered his last change approaching, not to fail announcing it to him. He often inquired of them, "have you no good news to communicate to me?"—"Do you see any prospect of my speedy release?" Frequently he observed, "I desire I may have patience to wait the time appointed for me; yet I cannot but long to depart, that I may be with Christ." The evening previous to his departure, when his pulse began to falter, one of his physicians asked him, "Would it afford you comfort, if you could consider this as the last night of your sufferings here?" He eagerly caught the import of the question, and apparently almost transported, exclaimed,—"Oh, I should rejoice in the prospect! Come, Lord Jesus, O come quickly!"—Early the next morning his room was thronged with his friends and parishioners of both sexes, most of them in tears; he readily recognized each individual, and when he could no longer speak, he tenderly embraced several of them in his dying arms, and kissing each, bade them adieu.

He evidently retained his recollection and reason, until within a few moments of his last gasp, and while his hands or lips could move, he appeared to be in prayer.

He expired at 12 in the morning, of Tuesday, 13th March, 1810. His congregation at all times were affectionate and kind to him; were deeply impressed with his last sickness, and peculiarly attentive to him during the whole course of it. After his death, they requested the family to permit them to pay their last solemn respects to his memory, by interring his remains at their own charge.

A sermon was delivered at his interment, by Dr. Milledoler, from Matthew, 24th chapter, 45, 46, and 47th verses, to a very crouded audience.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. X.] OCTOBER, 1810. [Vol. III.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by John Chappel Woodhouse, M. A.

CHAP. III.

THE TESTIMONY OF IRENÆUS, AND OF OTHER FATHERS IN THE CHURCH BEFORE HIM, OF IGNATIUS, OF POLYCARP, OF THE WRITER OF THE EPISTLE DESCRIBING POLYCARP'S MARTYRDOM, AND OF PAPIAS.

(*Continued from* p. 430.)

HAVING ascertained the time in which the Apocalypse was written, we may proceed to review the *external* evidence, which affects its authority. For we shall now be enabled to appreciate such testimony, by considering its approximation to the time when the book was published.

In the examination of this evidence, Michaelis has chosen to begin with that of Eusebius. But Eusebius wrote at an interval of more than two hundred

years from the time when the Apocalypse first appeared. In his days, doubts had arisen concerning the authenticity of the book—doubts which had no foundation on any *external* evidence, but which had been suggested by some writers from a consideration of its *internal* marks and character. The subject appears to have been in debate among the Christian critics in these times. Eusebius hesitated where to place the Apocalypse; whether among the undoubted books of the inspired Canon, or among those which were accounted spurious. He promises further information when the debate should be concluded; but we do not appear to have received it from him*.

I will begin, then, where we have more decided and authentic information; from Irenæus, whose competency to decide on this question we have considered. There are other testimonies, which, in point of time, are antecedent to this of Irenæus, but none so comprehensive, so positive, and direct. We shall review these with more advantage, after the consideration of this important evidence.

Irenæus, the auditor of Polycarp, and of other apostolical men, who had conversed with St. John, had the best means of information concerning the authenticity of the Apocalypse; and from the zeal which he shows, to discover the true reading of the passage in the Apocalypse, (by appeal to ancient and authentic copies, and to the testimony of apostolical men,) we may justly conclude that he took equal pains, and the same judicious methods, to assure himself concerning the writer of the book†. But Irenæus, in many passages, ascribes this book to "*John the Evangelist, the disciple of the Lord,*—

* Euseb. H. E. lib. iii. c. 24, 25.

† Irenæus, lib. v. c. 30. Euseb. H. E. lib. iii. c. 18.

"*that John who leaned on his Lord's breast at the* "*last supper**." There are twenty-two chapters in the book of Revelation, and Irenæus quotes from thirteen of them, producing more than twenty-four passages, some of considerable length. The candid and judicious Lardner, after an examination of this evidence, says, "His, (Irenæus',) testimony for this "book is so strong and full, that, considering the "age of Irenæus, he seems to put it beyond all "question, that it is the work of John the Apostle "and Evangelist†."

The testimony of Irenæus may be supposed to extend from about thirty or forty years after the date of the Apocalypse, to about eighty years after the same period, viz. the year of our Lord 178, when he is said to have published the books which contain this testimony‡. But during this period of eighty years, other writers appear to have quoted, and acknowledged the Apocalypse. We will now, therefore, take a retrospect of their quotations and allusions, which will give additional weight to the testimony of Irenæus; while, from a recollection of his evidence, theirs also will derive support.

Ignatius is mentioned by Michaelis as the most ancient evidence that can be produced, respecting the authenticity of the Apocalypse. He lived in the apostolical times, and died by a glorious martyrdom in the year 107, as some writers state, though others have placed this event a few years later. He is commonly supposed to have made no mention of the Apocalypse; and this his silence, amounts, in the opinion of Michaelis, to a rejection of the book. "If Ignatius," says he, "had seen and acknow-

* Irenæus, lib. iv. 37. 50. 27.
† Cred. Gosp. Hist. art. Irenæus.
‡ See Cave and Lardner.

"ledged the Apocalypse as the work of John the "Apostle, he would probably, when he wrote his "Epistles to the Christian communities at Ephesus, "Philadelphia, and Smyrna, have reminded them of "the praises, which, according to Rev. ii. 1—7. 8— "11. iii. 7—12. their Bishops had received from "Christ, more particularly when he addressed the "Church of Ephesus; because, in his Epistle to "that Church, he particularly reminds them of the "praises bestowed on them by St. Paul."

The connexion of idea and train of thought, expected from Ignatius upon this occasion, is indeed *natural*, but it is not *necessary*; so that the want of it will not amount to any proof that Ignatius had never seen, or that he rejected, the Apocalypse. Ignatius was not a Bishop of any of the Seven Churches to which it was addressed, nor of any of the Churches in Asia properly so called, but of Antioch in Syria; and his familiarity with so obscure and mystical a book, would depend much upon his own turn of mind, and bent of study. We know that many eminent divines of our own times have been very little conversant with the Apocalypse; and we know that many of those, who are conversant with the book, are little inclined to quote it in their sermons and popular addresses; for they appeal to those books of Scripture with which they suppose their auditors most acquainted.

Besides, we are to take into our account the peculiar circumstances under which this Father of the Church wrote his Epistles, which are the only remains of his works. He was a prisoner, upon travel, guarded by a band of soldiers, whom for their ferocity he compares to leopards*, and by them hurried forward, in his passage from Antioch to Rome, there

* Ad Romanos, sect. v.

to be devoured by wild beasts. In such circumstances, he would write at uncertain seasons, with frequent interruption, his train of thoughts necessarily broken; and his quotations, depending probably on memory alone, would be inaccurate. From these causes it has happened, that the references of Ignatius to sacred Scripture, in his hasty Epistles, may be styled allusions, rather than quotations; and to many of the sacred books he appears not to allude at all. The Epistle to the Ephesians is the only book expressly named by him. Of the Gospels, he only quotes, or even plainly alludes, to those of St. Matthew and St. John. And it will appear dubious to those who examine the writings of this Father, whether the Acts of the Apostles, or any of the Scriptural Epistles, are either indubitably quoted, or alluded to by him, except that to the Romans, the First to the Corinthians, to the Galatians, Ephesians, Philippians, and the Second to Timothy. But shall we affirm, that Ignatius rejected two of the Gospels, and fourteen other books of sacred Scripture, because no evident allusion to them can be found in these his hasty Epistles? No one will make this affirmation. The authenticity and divine inspiration of these books are supported by other and sufficient evidence: and the conclusion which Michaelis invites us to draw, from the silence of Ignatius respecting the Apocalypse, must appear rash and unfounded. It is in contradiction to the remarks of this able critic himself, in his observations on the same subject, in another passage of his work. For he tells us, after having first assigned the reasons on which he grounds his assertion, that "It is therefore no "objection to the New Testament, if it is so seldom "cited by the Apostolic Fathers; and even could "any one be produced, who had not made a single "reference to these writings, it would prove as little

" against their authenticity, as St. Paul's never hav-
" ing quoted the Epistles of St. Peter, or the Gos-
" pels of St. Matthew and St. Luke." But if this holds good, as applied to the Scriptures in general, it is peculiarly applicable to a book of mysterious prophecy, and of so late publication as the Apocalypse. And we cannot conclude, even if it should appear that Ignatius has not mentioned the Apocalypse, nor alluded to it, that " it was unknown to
" him: nor if it was known to him, that he did not
" believe it genuine; nor yet, that his silence con-
" cerning it amounts to a rejection of it." This answer to Michaelis may be applied, and I trust effectually, in case it shall be concluded that Ignatius " has passed over the Apocalypse in silence." But there are some passages in his Epistles, which may perhaps be admitted to allude to this sacred book. It may be thought, that if Ignatius had not seen the Apocalypse, he would not have used certain expressions which he has employed in the following passages. I shall present them at length, because they have never yet been produced.

Rev. i. 9.	Ignat. ad Rom. ad fin.
Εν ὑπομονῃ Ιησυ Χριστυ.	Εν ὑπομονῃ Ιησυ Χριστυ.

The text of the Apocalypse is here taken from the approved edition of Griesbach; and it is a confirmation to be added to his supports of this text, that it was thus read by Ignatius. This expression, though the idea be quite scriptural, is to be found, I believe, in no other passage of the New Testament, but in this of the Apocalypse only.

Rev. xxi. 2.	Ignat. ad Ephes. sect. 3.
Την πολιν την ἁγιαν απο τυ Θευ	Λιθοι ναυ πατρος
Ητοιμασμενην ὡς νυμφην	Ητοιμασμενοι εις οικοδομην Θευ—καῖα πυξις
Κεκοσμημενην τῳ ανδρι αυτης.	Κεκοσμημενοι ενολαις Ιησυ Χριστυ.

Here the use of the word κεκοσμημενοι, following so immediately after the words ητοιμασμενοι and θεω, and with such connexion of thought and of imagery, affords reason to suppose, that Ignatius had seen this passage of the Apocalypse. Ignatius appears to me to comment on St. John, referring this passage to the fourth chapter of the Epistle to the Ephesians, where the same images are used, and by a comparison with which it is best explained. A better illustration cannot be given of κεκοσμημενην τῳ ανδρι αυτης, than in these parallel words of Ignatius, κεκοσμημενην εντολαις Ιησυ Χριστου. The one is the mystical expression; the other is its meaning, when disrobed of the figurative dress.

Rev. xxi. 3.	Ignat. ad Ephes. sect. 15.
Και αυτοι λαοι αυτου εσονται, και αυτος ὁ Θεος Ισται μετ αυτων και, (fort. (λαοι,) και αυτος	
Εσται μετ' αυτων, Θεος αυτων.	Η εν ἡμιν, Θεος ἡμων.

Both these passages seem to have reference to 2 Cor. vi. 16. και εσομαι αυτων Θεος, και αυτοι εσονται μοι λαος, which is taken from Lev. xxvi. 12. και εσομαι ὑμων Θεος, και ὑμεις εστεσθε μοι λαος; or from Jer. xxxi. 33. και εσομαι αυτοις εις Θεον, και αυτοι εσονται μοι εις λαον. or Jer. xxxii. 38. και εσονται μοι εις λαον, και εγω εσομαι αυτοις εις Θεον. or from Ezek. xxxvii. 23. και εσονται μοι εις λαον, και εγω κυριος εσομαι αυτοις εις Θεον.

I have produced all these passages to show in what degree Ignatius can be supposed to quote from or allude to each. The expression, in the *first part* of the sentence, may be taken from any, or all of them, as well as from this passage in the Apocalypse. But the peculiar turn and form of the *latter clause* is only to be found here. And I think it probable, that Ignatius would not have relinquished the form observed in the other quotations for this mode of expres-

sion, which is very peculiar, if he had not seen and remembered it in the Apocalypse. They are, indeed, the very same words; only with that grammatical alteration which was necessary to fit them to the circumstances; that is, to the application which Ignatius makes of them to himself, and his readers.

I submit the consideration of these passages to the learned reader, who may perhaps determine, that Ignatius has not "passed over the Apocalypse in "silence."

The next writer, from whom Michaelis expects evidence respecting the Apocalypse, is the old Syriac translator. He has taken considerable pains to show, that the first Syriac translation is of great antiquity*. But whoever has read the notes of his learned translator upon this part of Michaelis' works, must be convinced that there is no sufficient evidence to show, that the Syriac version was made before the fourth century; because the first quotation from it is by *Ephrem*, who lived in that period†. In this case, it cannot be admitted as an evidence belonging to this early class.

HERMAS, or the author bearing that name, or the Shepherd, is not mentioned by Michaelis. But Lardner has produced some passages from this book, by which he was inclined to think, that Hermas "had "seen and imitated the Apocalypse." I have examined these passages attentively, but can see no such particular expressions, (such as we have observed in Ignatius,) as will lead me to conclude that *Hermas* had seen this book. There are, indeed, images and descriptions which bear some affinity to those of the Apocalypse; but the sources from

* Introd. vol. 1. part 1.

† Marsh's Notes to Michaelis' Introd. vol. 2. ch. vii. sect. 6.

which these were probably derived, may be shown in other parts of sacred Scripture. There appears to me nothing either in the imagery or expression of Hermas which will prove that he copied after the Apocalypse. But the time in which Hermas wrote, is supposed by Lardner and others, upon probable grounds, to have been before the conclusion of the first century: some name the year 75, others 92*; but, as this book was written at Rome, it is not probable that the author could, in any part of that century, have obtained a sight of the Apocalypse, which, as we have observed, began to be circulated in Asia, only about the year 97. If Hermas had seen the Apocalypse, it is to be expected that his narration would have been strongly and unquestionably tinged with the imagery and appropriate expressions of this sublime book†. If, then, Hermas wrote before he could see the Apocalypse, his silence is no evidence against its authenticity: but it is an additional proof, to be classed with those of the preceding chapter, that the Apocalypse was not published till late in Domitian's reign.

POLYCARP has not been cited as an evidence in the question before us. He is reported by Irenæus to have written many epistles. But only one of these is come down to us. And this is so replete with practical exhortations, that there is little reason to expect in it any quotations from this mystical book. We have, however, other reasons to conclude, that Polycarp received the Apocalypse as divine Scripture; because it was so received by Irenæus, his Auditor, who appeals to him and the Asiatic Churches, over one of which Polycarp presided, for

* Tillemont.

† This seems to be the case in the Apocryphal Esdras. Compare 2 Esdras ii. 42—47. with Rev. vii. 9. Also, vi. 17. 31. 58. V. 4. vii. 57, 58. ix. 38. x. 37. xi. 5. 22.

the truth of his doctrines. This apostolical man suffered martyrdom, about seventy years after the Apocalypse had been published. An account of this event is given in an interesting Epistle written from the Church of Smyrna, over which Polycarp had presided. In this Epistle, part of which is reported by Eusebius*, there seem to be some allusions to the Apocalypse, which have escaped observation. And if the Apocalypse was received by the Church of Smyrna at the time of Polycarp's death, there can be no doubt but it was received by him, their Bishop and Instructor.

In Rev. i. 15.	In the Epistle,
The feet of the Son of Man are described,	The body of the suffering Martyr is represented,
Ομοιοι χαλκολιβανῳ ὡς εν καμινῳ πεπυρωμενοι·	Ουκ ὡς σαρξ καιομενη, αλλ' ὡς χρυσος και αργυρος εν καμινῳ πυρωμενοι.

That the writer did not use the word χαλκολιβανος, may be accounted for, by his having in view, at the same time, another passage of Scripture, 1 Peter *i.* 7. where the Apostle compares the suffering Christians to "gold tried by the fire;" but why did he, after having used the word *gold*, omit the δια πυρος δοκιμαζομενου of St. Peter, to substitute εν καμινῳ πυρωμενοι? Why, but because he was led to it by this passage of the Apocalypse? besides, in Rev. iii. 18. we read also χρυσιον πεπυρωμενον εκ πυρος.

The pious and sublime prayer of Polycarp at the awful moment when the fire was about to be lighted under him, begins with these words, Κυριε, ὁ Θεος, ὁ παντοκρατωρ. They are the identical words in the prayer of the Elders, Rev. xi. 17. Κυριε, ὁ Θεος, ὁ παντοκρατωρ.

From these instances, perhaps, some confirmation

* H. E. lib. iv. c. 15.

is derived, that Polycarp and his disciples of the Church of Smyrna, received the Apocalypse.

Papias belongs likewise to the apostolical age, and is said to have been an Auditor of St. John*. This Father is asserted by Andreas, Bishop of Cæsarea, who wrote in the fifth century, to have given his testimony to the Apocalypse†; and is classed by this writer in the list of those who are well known to have testified in its favour; with Irenæus, Methodius, and Hippolitus. What writings of Papias had descended to the time of Andreas, we do not know; but to us there have come down only a few very short fragments preserved by Eusebius‡. In these we have no mention of the Apocalypse. They treat of other subjects; of the Gospels chiefly. And to two only of the four Gospels has Papias given evidence. Yet no one has doubted, for this reason, whether Papias received the other two. Yet, as Papias was then treating on the Gospels, it is stronger evidence against St. John's Gospel that he did not mention that Gospel, than that he omitted to mention his Apocalypse. The same is the case with the quotations of Papias from the Epistles of the New Testament. It is said by Eusebius, that Papias quoted from the First Epistle of Peter and the First of John, and no other of the epistles are mentioned as quoted by him. Yet no notion has thence been entertained, that he rejected the other Epistles of the Sacred Canon. "He confirms these which he has mentioned," says Lardner§, "without prejudicing the rest."

Upon the same footing stands his *silence* concerning the Apocalypse. And this silence, in these short

* Irenæus, lib. v. 33. Euseb. H. E. lib. iii. c. 39.
† Proleg. ad Apoc.
‡ H. E. lib. iii. 39.
§ Cred. Gosp. Hist. art. Papias.

fragments of his works, would be no evidence against it, even if we had no assurance that he received it as holy writ. But such assurance we have from Andreas of Cæsarea*.

Michaelis collects, from some expressions of Eusebius†, that Papias had no where cleared up the important question, "whether John the Presbyter, who "also lived at Ephesus, was the writer of the Apo- "calypse." But how can we expect such determination from Papias, when it appears that the question was never agitated in his time? Eusebius himself, in the fourth century, first started it. Dionysius of Alexandria, in the century preceding, had mentioned some other John as, *perhaps*, the author of the book: but even *he* does not mention *John the Presbyter*. Nor is there any evidence that it was ascribed to any other than to John the Apostle, by any orthodox writer

* Michaelis is willing to suppose, (p. 466,) that Andreas had no proof of what he asserts, and that he concluded Papias to be an evidence in favour of the Apocalypse, merely because Papias was a Millenarian. This is, at most, a *conjecture*, for the support of which he refers us to what is afterwards said by him of Andreas, when he comes to speak of Gregory of Nazianzum. When we turn to that passage, (p. 490,) which is designed to invalidate the testimony of Andreas by this argument, "that he who had falsely represented Gregory, "as an evidence for the Apocalypse, may be supposed to "have done the same concerning Papias," we find that *even by the admission of Michaelis*, Gregory has quoted the Apocalypse in two passages of his writings. Which quotations will he found, (when we come to examine Gregory's evidence,) more than sufficient to counterbalance the circumstance of the Apocalypse not being mentioned in his Metrical Catalogue. Michaelis, at last, leaves the question undecided. And so the testimony of Andreas remains unimpeached by him. Papias appears also by the testimony of And. Cæs. to have commented on the Apocalypse; επι λεξεως on the text. See cap. xxxiv. Serm. xii. of And. Cæs.

† Page 464.

of the Church, during the first century of its appearance in the world. The Alogi, a sect of heretics, ascribed it to Cerinthus; but no one of the orthodox, before the third century, (as far as we know,) assigned to it any other than John the Evangelist. That Papias, therefore, never entered into the merits of this question, is of no disservice to the Apocalypse. On the contrary, the little that is said by him, and by the ancient Fathers, concerning the writer of the Apocalypse, shows, that no doubts arose, in the early times, concerning the person who wrote it. All who have spoken upon the question, have asserted John the Evangelist to be its author; and they were not contradicted.

But that the Apocalypse was unknown to Papias, our author attempts also to prove from another passage of Eusebius*; who, having mentioned that Papias had reported some doctrines and parables of our Saviour, not contained in the Gospels, but learnt by oral tradition, and among these some things that are fabulous, classes among the latter his Millenarian doctrine, "That, after the resurrection of the dead, "Christ will reign in person a thousand years on "earth." "*I suppose*," adds Eusebius, "that he "acquired this notion from his inquiring into the "saying of the Apostles, and his not understanding "what they had delivered figuratively." From this passage it is inferred, that Papias was ignorant of the Apocalypse; "for why," it is said, "should he "have recourse to oral tradition for the support of "these principles, when the 20th chapter of Revela- "tion would, literally interpreted, have much better "suited his purpose?" But this mode of proving is somewhat like that which we have lately examined, which was found to rest only on a *conjecture* of

* Lib. iii. c. 39.

Eusebius. For this rests only on a *supposition* of the same writer, equally unfounded. "*I suppose*," says Eusebius, "that he acquired his Millenary no-"tions from oral tradition:" but there is no other ground for this *supposition*, than that Papias had appeared to acquire some other information, and some other fabulous notions, by this method. But, if the 20th chapter of the Apocalypse, verses 4, 5, 6, literally interpreted, would, according to the confession of Michaelis, "have much better suited *his* purpose," why may we not, with equal reason *suppose*, that he found it *did* suit his purpose? Certainly we can show, in this chapter, a passage, which, literally taken, would be a ground-work for Papias' Millenary doctrines; but neither Eusebius, nor *Michaelis*, were able to prove any such oral tradition received by Papias, upon which he could found his notions of Christ's Millenary reign on earth. But Eusebius may be mistaken in this *supposition*, because he is evidently so in another, which is contained in the same passage. He *supposes* Irenæus to have founded his Millenary notions on the tradition and authority of Papias; but Irenæus happens to have told us otherwise. For, in his fifth book against the heretics, chapters xxxii. xxxiii. xxxiv. xxxv. xxxvi. he rests this doctrine, partly indeed upon the tradition of the Elders, but chiefly on the promises of Scripture, which he quotes abundantly, producing also this passage of the Apocalypse: "In the Apocalypse, and "the Apocalypse alone," (says Michaelis, speaking of the Millenarian system,) "is this doctrine dis-"coverable, if we take all the expressions used in "the xxth chapter in a strictly literal sense: and "this is the chapter on which all the Millenarians of "modern ages have principally grounded their opin-"ions." And why, then, not Papias?

To me there appear to arise two powerful arguments in favour of the antiquity and divine origin of the Apocalypse, to be derived from a consideration of the times of Papias. 1. The Millenary doctrines appear then first to have taken that form, agreeably to the xxth chapter of the Apocalypse, which, *literally interpreted*, would supply those notions. 2. If the Apocalypse had been written after the times of Papias, after the times when he had broached these doctrines, and had not been a work of divine origin, the ingenious author of it, (who will be supposed, from this passage, to have favoured the Millenarian tenets,) would not have contented himself with that short description of the terrestrial reign of Christ, which is contained in three verses of his xxth chapter. He would have enlarged on a topic so flattering to the Christians, in the manner used by Papias or his followers, and not have left the description restricted to that brevity and obscurity which bespeak a work published before these notions had prevailed.

I may have detained the reader too long with what relates to the evidence of Papias: but it seemed to me to require a particular examination; because Michaelis, when he sums up the evidence for and against the Apocalypse, still takes it for granted, that Papias knew nothing of this book; and considers this circumstance as sufficient to balance against the express testimonies of the learned Origen, a determined Anti-millenarian, in its favour.

(To be continued.)

CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY

REV. xix. 10.

The Testimony of Jesus is the Spirit of Prophecy.

[Continued from page 28.]

WE have seen how precarious all our reasonings on divine prophecy must be, when built on no better grounds than those of human fancy and conjecture. The text supplies us with a principle, as *we* believe, of divine authority; as *all* must confess, of scriptural authority; that is, of the same authority as that on which prophecy itself stands.

This principle has been explained at large. It affirms that *Jesus*, whose person, and character, and history, are sufficiently known from the books of Scripture, *is the end and object of the prophetic system* contained in those books.

We are now at liberty to reason from this principle. Whatever conclusions are fairly drawn from it, must to the believer appear as certain truths; must to the unbeliever appear as very proper illustrations of that principle.

In general, if difficulties can be removed by pursuing and applying scriptural principles, they are fairly removed; and the removal of every such difficulty on these grounds must be a presumption in favour of that system, whether we call it of *prophecy* or *revelation*, which is thus found to carry its own vindication with it.

From the principle of the text may, I think, be deduced, among others, the following conclusions; all of them tending to clear the subject of prophecy, and to obviate some or other of those objections, which prejudiced or hasty reasoners have been disposed to make to it.

I. My first conclusion is, "That on the idea of such a scheme of prophecy, as the text supposes, a considerable degree of obscurity may be reasonably expected to attend the *delivery* of the divine predictions."

There are general reasons which show that prophecy, as such, will most probably be thus delivered. For instance, it has been observed, that as the completion of prophecy is left, for the most part, to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision, either human liberty must be restrained, or human obstinacy *might* be tempted to form the absurd indeed, but criminal purpose, of counteracting the prediction. On the contrary, by throwing some part of the predicted event into shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of heaven is avoided. This reason seems to have its weight; and many others might still be mentioned. But I argue, at present, from the *particular* principle under consideration.

An immense scheme of prophecy was ultimately designed to bear testimony to the person and fortunes of Jesus. But Jesus was not himself to come, till what is called the *last age* of the world, nor all the purposes of his coming to be fully accomplished till the *end* of that age.

Now whatever reasons might make it fit, in the view of Infinite Wisdom, to defer the execution of this scheme to so distant a period, may probably be

conceived to make it fit that the *delivery* of it should be proportionably dark and obscure. A certain degree of light, we will say, was to be communicated from the date of the prophecy; but it is very conceivable that the ages nearer the completion of it, might be more immediately concerned in the event predicted; and that, till such time approached, it might be convenient to leave the prediction in a good degree of obscurity.

The fact answers to this presumption. Prophecies of very remote events, remote I mean from the date of the prediction, are universally the most obscure. As the season advanced for their accomplishment, they are rendered more clear; either fresh prophecies are given, to point out the time and other circumstances, more determinately; or the completion of some prophecies affords new light for the interpretation of others, that are unfulfilled. Yet neither are we to conceive that those *fresh prophecies*, or this *new light* removes all obscurity; enough is still left to prevent or disappoint the efforts of presumption; and only so much additional clearness is bestowed on the prophecy, as the Revealer saw fit to indulge to those who lived nearer the time of its completion.

But this is not all: By looking into that plan of Providence, which respects Jesus, and the ends to be accomplished by him, as it is drawn out in the sacred writings, we find a *distinct* reason for the obscurity of the prophecies, relative to that subject.

We there find it to have been in the order of the divine councils, that between the first dawnings of revelation, and the fuller light of the Gospel, an intermediate and very singular economy, yet still preparatory to that of Jesus, should be instituted. This economy, (for reasons, which it is not to our present purpose to deduce, and for some, no doubt, which we should in vain attempt to discover,) was to continue for many ages, and *while* it continued, was to be

had in honour among that people, for whom it was more immediately designed. But now the genius of those two dispensations, the Jewish, I mean, and the Christian, being wholly different; the one carnal, and enforced by temporal sanctions only, the other spiritual, and established on better promises, the prophets, who lived under the form of these dispensations, (and the greater part of those who prophesied of Jesus lived under it,) were of course so to predict the future economy, as not to disgrace the present. They were to respect the *law*, even while they announced the *Gospel*, which was, in due time, to supersede it*.

So much, we will say, was to be discovered as might direct the thoughts of men towards some better scheme of things, hereafter to be introduced; certainly so much, as might sufficiently evince the divine intention in that scheme, when it should actually take place; but not enough to indispose them towards that state of discipline, under the yoke of which they were then held. From this double purpose, would clearly result that character, in the prophecies concerning the new dispensation, which we find impressed upon them; and which St. Peter well describes, when he speaks of them, as dispensing a light indeed, but a *light shining in a dark place.*

Upon the whole, the delivery of prophecy seems well suited to that dispensation which it was given to attest. If the object in view had been one single event, to be accomplished all at once, it might perhaps be expected that the prophecies concerning it would have been clear and precise. But if the scheme of christianity be what the Scriptures represent it to be, a scheme, commencing from the foundation of the world, and unfolding itself by just degrees through a

* D. L. vol. v. p. 218. Lond. 1765.

long succession of ages, and to be fully accomplished only at the consummation of all things, *prophecy*, which was given to attend on that scheme, and to furnish a suitable attestation to it, must needs be supposed to adapt itself to the nature of the dispensation; that is, to have different degrees of clearness or obscurity according to its place in the general system; and not to disclose more of it, or in clearer terms, at one period, than might consist with the various ends of wisdom which were to be served by the gradual opening of so vast and intricate a scene.

Another circumstance of affinity with this, is apt to strike us in the contemplation of the scriptural prophecies. There is reason to believe that more than one sense was purposely inclosed in some of them; and we find, in fact, that the writers of the New Testament give to many of the old prophecies an interpretation very different and remote from that which may be reasonably thought the primary and immediate view of the prophets themselves. This is what divines call the DOUBLE SENSE of prophecy; by which they mean an accomplishment of it in more events than one; in the same system indeed, but at distant intervals, and under different parts of that system.

Now, as suspicious as this circumstance may appear at first sight, it will be found on inquiry, to be exactly suited to that idea of prophecy which the text gives us of it, as being from the first, and all along, intended to *bear testimony to Jesus*. For from that idea I conclude again,

II. "That prophecies of a *double sense* may well be expected in such a scheme."

And where is the wonder that, if prophecy was given to attest the coming of Jesus and the dispensation to be erected by him, it should occasionally, in every stage of it, respect its main purpose; and, though the immediate object be some other, it should

never lose sight of that in which it was ultimately to find its repose and end?

It hath been before observed, That between the earlier notices concerning Jesus and the advent of that great person, it seemed good to Infinite Wisdom, (I speak in terms suited to the representation of Scripture,) to institute the intermediate economy of the Jewish law. Among other provisions for the administration of this law, *prophecy* was one; and, upon its own pretensions, a necessary one; for the government claims to be strictly *theocratical;* and the people, to be governed by it, were to be made sensible, at every step, that it was so. Therefore, the interesting events in their civil history were to be regarded by them, as coming within the cognizance, and lying under the control of their divine Governor: to which end a race of men were successively raised up among them to give them warning of those events, and, by this divine foresight of what was seen to be accomplished in their history, to afford a clear conviction, that they were in fact under that peculiar government.

Add to this, that the *law* itself, so wonderfully constructed, was but a part, indeed the rudiments, of one great scheme; was given, not for its own sake, but to make way for a still nobler and more generous institution; was, in truth, a preparatory state of discipline, or *pædagogy*, as St. Paul terms it, to bring the subjects of it, in due time, to *Christ**.

Jesus, then, the object of the earliest prophecies, was not overlooked in this following dispensation; which was, indeed, instinct with presages of that divine person. *It gave the shadow of good things to*

* Gal. iii. 24.—ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν.

*come, but the body was of Christ** The *legal* prophets, in like manner, while they were immediately employed, and perhaps believed themselves to be solely employed, in predicting the occurrences of the

* Coloss. ii. 17. Hence, St. Austin affirms roundly, "That, to such as consider the genius of the revealed system, the Old Testament must appear a continued prophecy of the New."—*Vetus Testamentum*, recte *sentientibus*, PROPHETIA *est Novi Testamenti* [*contr. Faustum, l.* XV.] and St. Jerome speaks of it as a generally received maxim, "That it is the manner of sacred scripture, to deliver beforehand, the truth of futurity in types"—*hunc esse morem scripturæ sanctæ ut futurorum veritatem præmittat, in* TYPIS [Hieron. T. iii. 1127.]—I know, that the ancient fathers, and from them many moderns, have exposed themselves to much and deserved censure, by pursuing this principle too minutely and superstitiously, in their mystical and allegorical comments on the Jewish scriptures. But men of sense will consider, that a principle is not therefore to be rejected, because it has been abused. For instance, that the Passover was instituted with a reference to the sacrifice of Christ, that the paschal Lamb was, in the language of St. Austin, a *prophecy*, or in that of St. Jerome, a *type*, of the Lamb of God, will seem highly credible to one who considers the aptness of the correspondence in two related parts of the same system: But, that the famous Law in Deuteronomy, concerning the marriage of a brother's widow, was *prophetic*, or *typical* of the duty, incumbent on the ministers of the gospel, to espouse the widowed church of Christ, is certainly much less clear, and will scarcely be admitted even on the authority of St. Austin. Hoc ipsum—quod uxorem fratris ad hoc frater jussus est ducere, ut non sibi, sed illi sobolem suscitaret, ejusque vocaret nomine, quod inde nasceretur: quid aliud *in figura præmonstrat*, nisi quia unusquisque Evangelii prædicator ita debet in Ecclesia laborare, ut defuncto fratri, hoc est Christo, suscitet semen, qui pro nobis mortuus est, et quod suscitatum fuerit, ejus nomen accipiat? *Contr. Faustum, l.* 32. St. Austin might, perhaps, say for himself, that he had an example of this practice in the mystical comments of St. Paul: it may be so: but an *example* followed without warrant in this instance by the learned father, and not improbably ill understood by him.

Jewish state, were at the same time, preluding, as it were, to the person and dispensation of Jesus; the Holy Spirit, which inspired them, bearing out their expression, and enlarging their conceptions, beyond the worth and size of those objects which came direotly in their view.

There is nothing in this account of *prophecy* but what falls in with our best ideas of the divine wisdom; intently prosecuting one entire scheme; and directing the constituent parts of it to the general purpose of his providence, at the same time that *each* serves to accomplish its own.

This double or secondary sense of prophecy was so far from giving offence to Lord Bacon, that he speaks of it with admiration, as one striking argument of its divinity. *In sorting the prophecies of scripture with their events*, (a work much desired by this wise author, and intended by this lecture,) *we must allow*, says he, *for that latitude which is agreeable and familiar unto divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day; and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the height, or fulness of them, may refer to some one age**.

But, that we may not mistake or pervert this fine observation of our great philosopher, it may be proper to take notice, that the reason of it holds in such prophecies only as respect the several successive parts of one system; which being intimately connected together, may be supposed to come within the view and contemplation of the same prophecy: whereas, it would be endless, and one sees not on what grounds of reason we are authorized, to look out for the accomplishment of prophecy in any casual, unrelated events of general

* Adv. of Learning, b. ii.

history. The scripture speaks of prophecy, as respecting Jesus, that is, as being one connected scheme of Providence, of which the Jewish dispensation makes a part: so that here we are led to expect that *springing and germinant accomplishment*, which is mentioned. But had the Jewish law been complete in itself, and totally unrelated to the christian, the general principle *that a thousand years are with God but as one day*, would no more justify us in extending a Jewish prophecy to christian events, because perhaps it was eminently fulfilled in them, than it would justify us in extending it to any other signally corresponding events whatsoever. It is only when the prophet hath one uniform connected design before him, that we are authorized to use this latitude of interpretation. For then the prophetic spirit naturally runs along the several parts of *such* design, and unites the remotest events with the nearest; the style of the prophet, in the mean time, so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable.

So that, with this explanation, nothing can be more just or philosophical than the idea which Lord Bacon suggests of divine prophecy.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XV.

Officers, &c.

TO a critical knowledge of the original tongues, a scribe well instructed in the kingdom of God must add an extensive acquaintance with *facts* necessary for explaining scriptural subjects.

These facts are greatly diversified in their nature, and are to be gathered from various provinces of human research. The more immediately important may be classed under the general heads of *historical* and *physical* facts.

To the historical class belong—

1. Annals; which record distinguished events, ecclesiastical, civil, political, military, commercial, &c.

2. The government, resources, and institutions of a country.

3. The biography of famous individuals.

4. Public and private customs and manners.

5. The state of the sciences, of literature, and of the arts.

The *physical* class comprehends facts relating,

1. To the system of the world—

2. To those phenomena, the study of which forms, what is commonly called, Natural Philosophy; and in which the progress will be short and slow without the help of *mathematics*—

3. To natural geography, geology, &c.

4. To the natural history of animals, especially of man.

The catalogue might easily be enlarged; for there is no department of human knowledge or skill which does not furnish something of value to a good *Divine*. The design of the foregoing specification is merely to exhibit a summary of things which embrace copious details, and with which an accomplished and well-armed theologian ought to be conversant. An adept in all of them he can hardly become; but such an acquaintance with them as shall enable him to turn their lights in upon obscure parts of the holy writings; and to dissipate the artificial darkness created by the foe, he may and should acquire.

" And can so much human learning—such vo-
" lumes of history—such long narratives of political
" things and political men—so much natural philo-
" sophy, and astronomy, and geography, and all the
" rest of it, be necessary to preach the Gospel of
" salvation? Cannot a minister prove from the Bible
" that men are lost and perishing, but he must fetch
" his argument from the story of kings and kingdoms
" whereof not one of his audience in twenty ever
" heard the names? Can he not tell them of Jesus
" Christ, without telling them of Alexander the
" Great, or Mahommed, or Genghis Khan? Can
" he not display the grace of God, without the dia-
" grams of Euclid? nor treat on scriptural symbols,
" without an algebraical equation? May not his
" doctrine be heavenly, unless he calculate eclipses?
" And must he be unable to dig for the hidden trea-
" sures of wisdom, without plunging into the belly

" of a mountain, or the bottom of the sea? Where " did the Apostles get such qualifications? What " had your human learning to do with the 'mouth " and wisdom' with which Peter and John, two *igno-* " *norant and unlearned men*, put to silence all the " Rabbis of the Sanhedrim? By what means do " numbers of the most devoted, faithful, and success- " ful labourers in the Lord's vineyard, make full " proof of their ministry, and commend themselves " to every man's conscience in the sight of God?"

Against such glowing interrogation, reason wages an unequal war. Confounding and jumbling together things which have no alliance; tacking an absurd conclusion to an acknowledged truth, and pressing the fiction home upon the untutored mind with an air of pious triumph, it cannot fail of persuading multitudes, who fancy they are convinced because they are amazed; and, arguing much more from their wonder than from their understanding, become the intractable converts of zeal without knowledge.

Our reply is short.

The Apostles furnish no precedent. All their defects were supplied by the inspiration of the Holy Ghost. What progress would they have made without it? It will be time enough to quote them when we are placed in their circumstances, and can claim their supernatural aids. Let the Spirit of God be the miraculous instructor, and we shall immediately dispense with human learning. In that case we will leave the feet of Gamaliel, and hang upon the lips of a fisherman or a scavenger. Till then, we hold ourselves excused. But it is with the worst possible grace that we are referred to the Apostles as patterns of an *illiterate ministry*, when the Holy Ghost was at the pains to teach them, *by miracle*, things of which we are confidently told the Christian ministry have no need whatever!

As little can be gained by the examples of an illiterate ministry in later times and among ourselves.

That a plain, uneducated man, of good native sense, may unfold the elementary, which are the essential, doctrines of the cross, with propriety, with interest, and with effect—that God has often used, and still uses, the ministry of such men in calling sinners to the fellowship of his Son Jesus Christ, is both true and consolatory. Nay, he has made individuals, alike destitute of information and of talent, the instruments of conversion and confirmation to other individuals of superiour minds and attainments. But we are not, therefore, to pick out all the unlearned lackbrains among Christians, and set them to instruct the men of sense and education. God's sovereignty over-rules our infirmities, our mistakes, and even our follies, for the production of good; when, without his interposition, they could have produced nothing but evil. Yet this does not alter the nature of things. It magnifies, by contrast, the greatness of God; but shows no respect to the littleness of man. Our infirmity is infirmity still; and our follies are follies still. They are not converted into strength, correctness, and wisdom—nor are they to be repeated by us—because God has graciously controlled them for our own benefit and the benefit of others. Talent is his gift; learning is obtained by the favour of his auspicious providence. His people are under a sad delusion when they affect to despise his bounty; and to honour that which it is given to destroy—we mean—*Ignorance*. He is also a sovereign. He may do as it pleaseth him. He can fit his instruments for their work. But his sovereignty is no rule of *our* action; and we must take instruments as we find them; i. e. such as *he* has made them. When we come with *our* offerings, we must bring of our *best*. As we cannot change the nature of means, we are

bound to select those which are, in themselves, best calculated to insure the end. Now ignorance is not so well adapted to instruct as knowledge is: nor can stupidity acquire or apply knowledge as talent can. God employed an ass to rebuke the madness of a prophet; but it does not follow that other asses are destined to a similar office; and are expected to bray as often as they encounter a prophet. We have no objection that modern Balaams shall be put to the same school; but we must first see the same power exerted to qualify the Teacher, and *enable* the "dumb ass to speak with man's voice;" or we shall heartily join in requiting the noise of His *Dumbness* with a sound cudgelling; the precedent in the book of Numbers to the contrary notwithstanding.

If good is effected by ignorant imbecility, the true conclusion is, that means make no difference when God chooses to act; as all difficulties are equal, that is, are nothing, to omnipotence. But we abuse our reason; injure the truth; and affront the HOLY ONE, when, from such a fact we conclude, whether formally or practically, that we are to clothe ignorance and imbecility with the authority, and assign them the duties of knowledge and power. We tacitly put ourselves on a level with God; we indirectly assert our omnipotence. Grant, as we cheerfully do, that, through the divine blessing, good has often been done, and much good too, by persons whom we should have pronounced unfit, on account of either talent or literature, or both, for the ministry of reconciliation—Does it follow, that, with the same blessing upon proper qualifications, the good would not have been much greater; especially as we do not argue on the supposition of miracles? It is a law of God's own enacting; and it is kept in operation by his continual agency, that all bodies shall gravitate, or tend in their motion, toward the center of the earth. But

will a feather, therefore, overcome the resistance of the air as easily, and fall to the ground as rapidly, as a stone, seeing they are both acted upon by the same force? God preserves, by his Spirit, the functions of the animal economy. Shall, therefore, a kitten draw as much as a horse? It is his visitation which sustains our spirits. Shall the brains of a fool perform, on this account, the intellectual exploits of genius? The analogy is perfect, because the principle is universal, pervading all the divine constitutions with which we have any acquaintance. The argument which it furnishes on the point before us, is irresistible; concluding with the force of nearly mathematical evidence, against the notion we are combatting; and demonstrating that, other things being equal, the most intelligent ministry will bring most glory to God, and most happiness to men. In the mean time, let Christian ministers and judicatories ponder solemly the *principle* of the following extract from the prophet Malachi: *Ye brought that which was* TORN, *and the* LAME, *and the* SICK; *thus ye brought an offering. Should I accept this of your hand? saith* JEHOVAH. *But* CURSED *be the* DECEIVER *which hath in his flock a* MALE, *and voweth and sacrificeth unto* JEHOVAH *a* CORRUPT *thing! For I am a* GREAT KING, *saith the* LORD *of hosts, and my name is dreadful among the heathen.* This fearful commination is levelled against the PRIESTS *who* PROFANED JEHOVAH'S *name.* And the profanation consisted precisely in their consecrating to him the *worse*, when they might have consecrated the *better*. "He that hath ears to hear, let him hear!"

But all such declamation is founded upon a supposition which is manifestly false: viz. that a minister of the Gospel has nothing to do in his official instructions, but to insist upon the simplest doctrines of the Gospel in their simplest form. That they have

been very extensively habituated to this practice where vital religion is cherished, admits of no dispute. But that the habit is a good one, admits of much. We institute no comparison between *always* preaching the simple truths of Christ, and not preaching them at all, or preaching them very seldom, and very slightly. When my own conduct is criminated, it is no justification to plead that my neighbour's is worse. The evil to which we object, solemnly and decisively object, is, the keeping Christian people in a state of perpetual childhood. God has charged us to "leave the principles of the "doctrine of Christ, and go on to perfection." He has forbidden us to be continually occupied in "laying the foundation of repentance from dead works; "of faith toward God; of the doctrine of baptisms; "of laying on of hands; of resurrection of the dead; "and of eternal judgment." Yet it is not to be questioned; the fact is clear as day, that the mass of evangelical ministers never build above the "foundation;" never get out of the principles or mere rudiments of Christianity. Take what text of the Bible they will, you always find them teaching some one or other of these "rudiments;" always working at some part or other of this foundation. We do not blame them for this; but for doing nothing else. For seldom or never rising in their instructions higher than those things which the veriest novices in religion understand almost as well as themselves. There is little consultation of the wants of different classes: little distribution of his portion to every one in due season. There is milk for babes. Good. Let the milk never be withheld: but there should be more. There is no meat for strong men. It is milk, milk, milk. This is the complaint. The effect is, that Christian knowledge is very scanty, and Christian attainments very low: so that hundreds and thou-

sands of our most pious people are ready to be tossed about with every wind of doctrine which does not blow them out the precincts of their elementary principles. There are few incitements to study the Bible. With the exception of some doctrinal passages and moral precepts, it is a book of darkness. Some parts of it are even falling into neglect, and comparative contempt.

Hence the facility with which dissentions multiply, and all manner of sects and pretenders draw away disciples after them. Such is the effect. The immediate cause we have stated. The primary and efficient cause is more remote. *It is in the* DEFECTIVE TRAINING *of the* MINISTRY *itself.* We speak it boldly; because it is a most serious, and a most seasonable, though a painful and unpopular truth. Incapacity we lay aside: but we cannot too deeply lament that where there is not this incurable malady, yet, partly from want of previous preparation, and partly from want of means to pursue their studies after entering upon their functions, the ministers themselves cannot enrich their public instructions. The Bible is not expounded; it cannot be expounded—It is not understood; it cannot be understood by men without learning, however respectable their native powers. Who can illustrate the modes of speech used by the scripture, its allusions, its similes, its parables, its symbols, unimbued with the knowledge of Eastern climate, customs, arts, and institutions? Who can trace and show the accomplishment of prophesy, without large historical inquiry? Who can repel the attacks, and wipe off the aspersions of unbelievers, if he be a stranger to those researches from which the attacks derive their force, and the aspersions their filth? The thing is impossible. In honest truth, the bible is to most of our clergy a sealed book. Their ignorance is unsuspected, because they have, for the most

part, to deal with men more ignorant than themselves. But it is not to be conceived how few are the instances in which they could satisfy decent and proper questions, compared with those which should put them to silence. Here is the true secret of that limited sort of preaching which so generally prevails in our pulpits. Our ministry cannot help themselves. They do not know any thing else. Their communications run the length of the *matter* which they have to communicate. Even the fiercest decriers of human learning never forget to display every patch and shred of it which they accidentally pick up. None more sure to turn up the bottom of their treasury than themselves. If any of them chance upon a smattering of letters, his light shall never expire under a bushel: the world shall be in no danger of losing the benefit of his lore. And though in thrusting it out upon his hearers he slander his authorities, by murdering their sense and their names together, he shall be admired as a prodigy, and revered as an Apostle. Say the ministers of religion what they will, if they employ no learning in their ministrations, it is because they have none to employ: and it is adding deception to misfortune, to play off their inability under the mask of a higher degree of spirituality of mind, and a purer desire of glorifying the divine teaching.

The evil is alarming; it is enormous. It has so overgrown our country, and is so deeply rooted, that its eradication by human effort is at best problematical. So long, and so commonly have both ministers and people been accustomed to it, that it is hard to convince many of them of its being an evil at all. The standard of ministerial character has been gradually lowered down from its once imposing elevation to the level of every voluble and boisterous prater. That

which was formerly considered as the acquisition "of children and those of weaker capacity," is now, with many, the ministerial attainment. The Churches have begun to reap the fruits of that tree which their own apathy and parsimony have nourished, if not planted. The bitter morsel has been only tasted hitherto. The meal of gall and wormwood is yet to come. Let them not deceive themselves. The period of desolation is at hand. They have been warned and entreated, years and years together, to provide for the suitable education of their ministry; and they have been deaf as adders to the voice of expostulation. Slow-paced retribution has begun her march, and will fulfil her work. Even now, the United States must be searched through for a single man fit to occupy a post of eminence or of danger; and the dearth threatens to increase. Let us not have the lullaby of, Peace, peace, when fearful facts thicken upon us every hour. If the same apathy shall continue; if strenuous exertions be not speedily, extensively, and perseveringly used, there will be no averting the ruin. Things must rush on from bad to worse, till the truth of the Gospel is corrupted, its glory obscured, and its power withdrawn, an horrour of thick darkness overspread the land.

FOR THE CHRISTIAN's MAGAZINE.

INFIDELS often boast that the men of real talent and learning are on their side. Considerations of prudence and policy conceal, they assert, the real sentiments of such men, and make them pass openly for Christians; but that, as the phrase is, they know better, and are, in heart, philosophers; in other words, Infidels, is maintained with all the confidence of an incontestible verity.

Without pressing the inconsistency of these gentlemen in treating so roughly the *motives* of others, seeing they are so exquisitely sensible to every impeachment of their own, we shall draw out of their premises, and, we think, fairly, an inference which will leave them very small cause of triumph.

The assertion is that men of talents and literature, although ostensibly Christians, are, in fact, infidels. Then they must be a pack of gross hypocrites; since they solemnly profess, and endeavour to propagate, doctrines which they do not believe. Nay, they are hypocrites of the foulest sort. They not only dupe their less discerning fellow-men, but they mock and blaspheme the most High God, in imploring his blessing upon what they verily believe to be a system of fraud and forgery. All this is evident upon the face of the representation. They must be such hypocrites if they are indeed infidels, while they pass themselves off for sincere believers. Now the inference is, that, by the infidel's own showing, there is *nothing in infidelity to make a man honest!!!* The very *principle* of his triumph is, that his friends among the Christians are a set of scoundrels. A man may be a cheat, an impostor, a deliberate, habitual liar, and yet a very good brother-philosopher!! We agree with him entirely. But, then, it is rather an awkward affair for those who proclaim themselves to be impartial inquirers after *truth!* If they can glory in the secret adherence to their cause of any who are constantly decrying it as false and pernicious: love what they will, they do not love the truth—They lay too heavy a load upon the credulity of poor human nature, if with *such* boasting in their mouths they ask our belief in their own sincerity. A fine account of a modern philosopher—a genuine inquirer after the truth! He hugs himself in his alliance to knaves

who, with what they embrace as truth in their hearts, spend their whole lives with what they renounce, as a lie, upon their lips! And, then, with very modest assurance, turns round and rails at hypocrisy and hypocrites!

But suppose that there are among the unbelievers men of honour and magnanimity enough, as we deny not there may be, to hate hypocrisy, and to disclaim all regard for such rotten professors of Christianity; still there is no disclaiming their *kindred*. They are full-blooded relations. For by the very fact of their making a *hypocritical* profession of Christianity, they are convicted of being infidels. They belong to the family, and Christianity disowns them with perfect propriety. God says of true Christians, that they are his people, "children that will not lie." Prove a man to be a hypocrite, and you prove him to be no Christian: by the very same act you prove him to be an infidel; for if he is not a believer, he is an unbeliever. As often, then, as an unbeliever charges hypocrisy upon a professed Christian, so often does he claim fraternity with a rogue. There is no getting out of the toils. Whether he hate hypocrisy or whether he do not, it comes to the same thing. Whoever makes a false profession of Christianity, does not believe it. He who believes not Christianity is an infidel: therefore all the hypocrites among Christians do really belong to the Infidels. We wish them joy of their company. The result, turn it which way you will, is one. *There is nothing in infidelity to make a man honest.* He who has probity enough to hate deception, owes that good quality to something else than his infidelity.

Q——

RELIGIOUS INTELLIGENCE.

FOREIGN.

THE CONVERSION OF THE JEWS.

THE London society for promoting Christianity among the Jews, commenced their active labours on the 25th of March, 1809—the anniversary, be it remembered, of the abolition of the slave trade. They have opened a chapel in Church-street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews:—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews:—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the vice-presidents of the infant society. A learned Rabbi, lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instructions of a respectable clergyman of the established Church, in the hope, that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to show that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases:—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread, and sometimes he had none: and although he lodged

among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices, as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father, almost starved, and almost naked, himself the picture of misery——which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent; they exhorted him to change his course of life, and attend the preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

Our readers will probably be interested by the following extract from the Report of this society. The account, we are told, is taken "from the well-authenticated narrative of Solomon Duitch, a learned Rabbi, and teacher of several synagogues in Germany; who having travelled, for seven years, from place to place, under doubts as to the truth of Christianity, at length openly professed himself a disciple of Christ, and lived and died in Holland as a minister of the Gospel. The Rev. Mr. Voss," it is added, "now employed as a missionary in the East-Indies, had been his fellow-student at the university of Utrecht; and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

"In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which, for particular reasons, I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th Nov. I had read so far of my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was

pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend, (the above-mentioned Rabbi,) about the contents of this chapter: neither could I find rest within me, till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked upon us; this put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when with tears in his eyes he spake thus to me: 'O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition, that you keep the secret, for if the least word should get vent by you amongst the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?' Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus: 'My beloved friend, you see here in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what? for his own trespasses? Oh no! it was for our iniquities, and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German book is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah;* but, alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour; and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme

blindness and prejudices of our forefathers in general, in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!' Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to describe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself, and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—*See S. Duitch's Narrative. London edition, 1771, page* 33."

THE JEWS IN LONDON.

Extract of a Letter from a Gentleman in London to his friend in Edinburgh.——London 4th June 1810.

I HAVE been here a week, and shall remain yet two weeks, to be present at the half-yearly meeting of the society for converting the Jews.

My principal, indeed my only reason for taking up my pen at this time, is to put you in possession of all that I have seen and heard with respect to this society since my arrival.

I have not the least doubt that the blessing of God has already in some measure crowned their efforts. I hear from the most respectable authority, that there is a considerable agitation in the minds of the great body of the Jews.—To

counteract the efforts of the society, they have subscribed a large sum for establishing an hospital for their own sick; a school to educate fifty boys and as many girls; and a society for visiting their sick.—This is all most satisfactory, since it proves to a demonstration, that they do not judge the efforts of the new society contemptible, seeing that they are taking such active measures to defeat their plans. I understand also that the Jews have been strictly prohibited from writing in answer to any of the society's publications.—This is another hopeful sign, as it shows that they are afraid of discussion, or perhaps they use this as an excuse for declining it.——There is a general impression on the minds of the Jews themselves, either that the Messiah is to be born, or if he has hitherto been concealed, that he is to be manifested to Israel in the course of this or the next year—and in whatever way this has arisen, it must prove favourable to the attempts now making to turn their attention to Jesus.——Thirteen Jews are to be baptized next week at the half yearly meeting. O my friend, what an interesting spectacle will this be! such a thing has not taken place since the days of the apostles! The Rev. Mr.——— a most learned and respectable clergyman of the Church of England, informs me, that he considers some of these catechumens as being already solid, judicious, and established Christians.—One of those about to be baptized, was attacked and almost killed by his unbelieving brethren lately, and the society was obliged to remove him to another part of the town.

The young Rabbi from Jerusalem being in the country, I have not yet seen him; but he is to be here before the half yearly meeting. Mr. —— is very highly satisfied with him, and thinks that there is a work of the Spirit of God on his soul. When he arrived in this country he was the proudest of men, thinking from the extent of his Rabbinical learning that there was no body like himself, but he is growing much more humble—he lately said to Mr. —— "*When I came to this country I was very proud, but I now desire to be made like a little child.*" Large offers have been made to him by the Jews to return to them, but he has remained unmoved. They wrote him a flattering letter in Hebrew, lamenting that a man of his learning should leave the Synagogue, and in a manner offering him his own terms if he would come back.—This letter I think Mr. —— told me is in possession of the society. This young man says, that in the East many of the most

learned Jews are convinced that the Messiah is already come. Some Jews in this country do not scruple to say, that this is the case with many of themselves, but that they are deterred from confessing Christ, by the fear of being persecuted.

I was in the Jews chapel yesterday, and it was indeed a feast to my soul. To see more than thirty of the infant children of Israel, hymning the praises of HIM whom they had been taught to blaspheme, was most moving and interesting. Several of the elder boys have a most interesting appearance. They seem quite happy; indeed pleasure beams on their countenances. The natural talents of some of them are of an high order, and their progress in knowledge greatly surprised Mr. ——. Two or three of them are to be educated for the Ministry. There were, I am sure, not less than fifty Jews present at the chapel yesterday evening. In general, they seemed to hear with *fixed* attention, and I saw some hear with *deep* attention and interest. Some of them were of respectable appearance. One of these sat near me; I observed him join with the congregation in singing the psalms; but in a way as if he was afraid of doing it, that is, you saw his lips move in unison, and nothing more. He came to the vestry after service, and spoke to Mr. F——, and has requested to have some conversation with him on a future day.—He confesses himself, as I understand, to be already half a Christian. I saw another boy of 17 or 18 years of age come into the Committee-room after service and request some tracts.—These were given him, and he seemed most thankful for them, &c.

LONDON MISSIONARY SOCIETY,

Sixteenth General Meeting.

ON the second Wednesday in May, (the 9th day of the month,) the first meeting of the Society, was held as usual at the Rev. Rowland Hill's Chapel, Surry Road: it was never filled at an earlier hour; and multitudes, who came rather late, returned to their habitations disappointed. The chapel was full soon after nine o'clock. Mr. Hill commenced the service by reading the prayers of the established Church; after which Dr. Smith of Homerton, prayed in the pulpit; and Dr. Collyer, of Peckham, delivered an excellent discourse, from Luke ii. 32. 'A light to lighten the Gentiles.' From which words the preacher proposed, I. To explain the import of the text; and, II. To apply its testimony to Missionary exertions. Under the first head, the character

of Jesus was considered under the image of 'Light,'—the subjects of his influences, 'the Gentiles,'—and his manifestation to the world, universal illumination, for he rises upon the nations 'to lighten them.' II. In applying this testimony to Missionary exertions he showed, that it explains the principles on which they are founded; and evinces that they proceed from Nature, Reason, Humanity, Patriotism, and Religion. He then produced several considerations, by which this society is encouraged; namely, by revelation, by experience, and by existing circumstances.—Mr. Bishop, of Ringwood, concluded the service with prayer.

In the evening of the same day, the Rev. Mr. Kelly, of Dublin, preached a very animated sermon at the Tabernacle, from Gal. iv. 18. 'It is good to be zealous always in a good thing.' The preacher made some judicious remarks on Religious zeal, distinguishing between that which is genuine and that which is spurious. The gospel was considered as a subject which well deserves the zeal of Christians; and the state of the Heathen, affording a proper scene for the exercise of that grace. The discourse displayed much knowledge of human nature, and much zeal for the propagation of divine truth. Mr. Hughes, of Battersea, prayed before the sermon; and Mr. Redford, of Windsor, after it.

On Thursday morning, the Members of the Society, and other persons friendly to the Missionary cause, assembled at Mr. Jones' Chapel, in Silver-street, the former places of meeting for the annual business having proved too small. William Alers, Esq. (the treasurer being unavoidably absent,) was unanimously called to the chair. Dr. Cracknell, of Weymouth, implored the Divine blessing by prayer. The plan of the Society was read by Mr. Platt; and the minutes of the last annual meeting by Mr. Humphrys. The report of the directors was then read from the pulpit, by the Secretary. After which, the acceptance of the report was unanimously voted; and thanks to the Directors, for their assiduous attention to the concerns of the society. The cordial thanks of the meeting were voted to Joseph Hardcastle, Esq. Treasurer, for his valuable services, and expressed in a manner which evinced the grateful sense entertained of them by the whole body. The thanks of the Society were also voted to the Secretary, for his laborious and gratuitous services. Several very impressive speeches were made by the Rev. Messrs. Bogue, Waugh, and other gentlemen. The Rev. Mr. Smart, of Paisley, delivered a judicious ad-

dress, suited to the important occasion, and concluded with prayer to God.

Tottenham Court Chapel was crowded as usual, very early; and the prayers of the church were read by the Rev. Mr. Huckwell, curate of the chapel. The Rev. Mr. James, of Birmingham, prayed before the sermon; which was delivered by the Rev. George Collison, of Hackney. This animated and appropriate discourse was founded on Psalm lxviii. 1, 2, 3, 6, 7. "God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O God! let all the people praise thee! Then shall the earth yield her increase; and God, even our own God, shall bless! God shall bless us, and all the ends of the earth shall fear him." In this prayer of the church for the heathen nations, the preacher considered, 1. The pre-eminent importance of its object,—'the diffusion of evangelical truth amongst the 'heathen, that thy way be known,' &c. 2. The propriety of its adoption arising from the explicit will of God. 3. The beauty of its principles, piety, regret of indifference, union of patriotism and benevolence, &c. 4. The glory of its accomplishment, the earth shall yield her increase, in the domestic and social relations, in personal character, and in the universal diffusion of evangelical light, &c. The Rev. Mr. Bingham concluded the service with prayer.

On Friday morning, St. Bride's church was crowded with a respectable and attentive congregation. Prayers were read by the Rev. Mr. Jones, curate of the church. The Rev. W. B. Cocker, vicar of Bunny and of Runnington, in the county of Nottingham, delivered a pleasing discourse, from Acts xvi. 9, 10. 'And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us; and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.' Several interesting remarks were made on this part of sacred history:—I. An historical exposition of the text, illustrating the progress of the gospel in Macedonia;—II. A view of the present state of vital Christianity—the deplorable condition of the heathen—the duty of assisting them—and the peculiar encouragements to attempt their relief;—III. Exhortation to prayer, and to an active support of the cause of missions; concluding with an appeal to the hearers, on the duty of improving their gospel privileges.

At an adjourned meeting of the society, held in the afternoon at the vestry of Sion chapel, the thanks of the society were voted to the several preachers, and to the ministers and other gentlemen who kindly allowed the use of their places of worship for the meetings of the society.

Sion chapel was filled very early. Some persons took their seats three or four hours before the commencement of the sacramental service. The following is the order which was observed on the occasion: the Rev. W. Kingsbury, who presided, prayed; the introductory address was given by Mr. Hunt, of Titchfield. During the administration exhortations were given by Mr. Jones, of Silver-street; Mr. Jackson, of Stockwell; and Mr. Bogue. Mr. Hill concluded the whole solemnity with prayer.

Thus ended the *Sixteenth* general meeting of the Missionary Society; which was, we are persuaded, no less interesting and satisfactory than any of the former. The grand Christian principle, "Faith, working by love," seemed to animate ministers and people on this occasion. The confluence of so many persons from distant parts of the country, as well as from the extremities of the wide metropolis, cannot now be imputed to novelty, or to any other than those Christian motives by which believers ought to be impelled, when the glory of their Redeemer is the object proposed. More than a little inconvenience and fatigue is necessarily endured in attending for so many hours in crowded assemblies; but the exercise of love to Christ and perishing men, as well as of a lively hope that He is about to take unto himself his great power, and subdue the nations to the obedience of faith, support and encourage the numerous congregations; while their liberality, notwithstanding the heavy pressures of the times, continues to grow and increase. Those who have attended year after year, still come forward to renew their delightful engagements; while others, who had never attended before, confessed, that, notwithstanding all they had read and heard of these meetings, 'the half was not told them!' Many a pious Christian retires from these animating scenes, exclaiming, 'Blessed are my eyes for they see, and my ears for they hear!'—many a minister, an elder, a deacon, or private member of a church in the country, returns to the place of his residence, enlivened with new zeal for Christ and souls, determined on attempting something, more than before, to spread the knowledge of the gospel both at home and abroad! The churches of Christ will thus be stirred up to increasing energy in the Redeemer's cause; and it will become a source

of shame and disgrace if any should refuse to come forward, in this or some other way, to 'the help of the Lord against the mighty.'

He who bows his ear to the prayers and praises of Zion, will, we firmly believe, graciously answer the petitions which ascended at these meetings from thousands of hearts, since they coincide with the object of the Saviour's own intercession:—"Ask of me, and I shall give thee the heathen for thine inheritance; and the uttermost parts of the earth for thy possession!"

ORDINATIONS.

ON Wednesday, the 9th of August, Mr. GARDINER SPRING was ordained to the work of the Gospel Ministry, by the Presbytery of New-York, (Presbyterian,) and installed Pastor of the Brick Church, in New-York. The Rev. Dr. Milledoler preached the ordination Sermon. The Rev. Dr. Miller presided, offered up the ordination prayer, and delivered the Charge to the Pastor. The Rev. Dr. Romeyn delivered the Exhortation to the Congregation.

ON Wednesday, the 12th of Sept. Mr. JAMES J. OSTRUM, was ordained to the work of the Gospel Ministry, by the Presbytery of Hudson, and installed Pastor of the United Congregations of Marlborough and New Paltz. The Rev. Mr. Isaac Lewis preached the Ordination Sermon, from Isaiah xl. 1. "Comfort ye, comfort ye my people, saith your God." The Rev. Mr. Andrew King presided, and offered up the ordination prayer. The Rev. Mr. John Clark gave the Charge to the Pastor. The Rev. Mr. John Johnson delivered the Exhortation to the Congregation.

Within five years past, thirteen ministers have been added to this Presbytery.

BALTIMORE BIBLE SOCIETY.

A Society of the above name has been formed in the city of Baltimore, similar to those of Philadelphia, New-York, and others, of which we have given information in our for-

mer numbers. On the 24th of September they organized and chose for their officers—

Rev. JOHN HAGERTY, *President.*
—— JOHN GLENDY, } *Vice-Presidents.*
—— JOSEPH G. I. BEND, }
—— JAMES INGLIS, } *Corresponding Secretaries.*
ISAAC BURNESTON, Esq. }
Rev. ALEXANDER Mc CAIN, *Recording Secretary.*
BALTZER SCHAFFER, Esq. *Treasurer.*

Other Managers.

Rev. GEORGE DASHIEL,	Mr. ABRAHAM TONERDEN,
—— J. D. KURTZ,	JAMES H. Mc CULLOCH, Esq.
—— ROBERT ANNAN,	WM. H. DORSEY, Esq.
—— FREDERIC BEASLY,	JAMES Mc HENRY, Esq.
—— JOHN HEALY,	Mr. JOHN LIVINGSTON,
—— JOHN HARGROVE,	JOHN CRAWFORD, M. D.
—— GEO. ROBERTS, M. D.	Mr. ANDREW ELLICOT,
—— LEWIS RICHARDS,	Mr. JAMES CAMPBELL.

☞ The Life and Death of the Rev. Mr. Ward, will appear in our next.

LITERARY INTELLIGENCE.

LIST OF NEW PUBLICATIONS.

Archives of Useful knowledge; a work devoted to commerce, manufactures, rural and domestic economy, and the useful arts; by James Mease, M. D. No. 2. of Vol. 1. for Oct. 1810. New-York, Williams & Whiting.

A Sermon, preached in the Presbyterian Church in Beekman-street, New-York, on Wednesday, August 8, 1810, at the ordination and installation of the Rev. Gardiner Spring, as pastor of said Church; by Philip Milledoler, D. D. pastor of the Presbyterian Church in Rutgers-st. To which are added, Dr. Miller's Charge to the Minister, and Dr. Romeyn's Exhortation to the People. The whole published at the request of the Session of that Church. New-York, Williams & Whiting.

Vol. 4th of the whole works of the Rev. John Newton, late rector of the United Parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London, published by direction of his executors, in six volumes. New-York, Williams & Whiting.

The works of Alexander Hamilton; comprising his most important Official Reports; an improved edition of the Federalist on the new Constitution, written in 1788, with the names of the authors; and Pacificus, on the Proclamation of Neutrality, written in 1793, in 3 vols. with elegant portraits of Mr. Hamilton, Mr. Jay, and Mr. Madison. New-York, Williams & Whiting.

The Psalms of David, with Hymns and Spiritual Songs. Also, the Catechism, Confession of Faith, and Liturgy of the Reformed Church in the Netherlands; for the use of the Reformed Dutch Church in North

America; printed on fine paper, and a large type; the best edition ever published in this country. New-York, Williams & Whiting.

Dr. Smith's Sermon, and Address to the Senior Class; delivered the Sunday preceding commencement, in the College of New-Jersey. New-Brunswick, J. Simpson & Co.

An Inquiry concerning the Intellectual and Moral Faculties and Literature of the Negroes; with an account of the life and works of fifteen negroes and mulattoes, distinguished in science, literature, &c. By H. Gregoire, formerly Bishop of Blois, member of the Conservative Senate, &c. Brooklyn, Thomas Kirk.

Cyropedia, or the Institutions of Cyrus, &c.; translated from the Greek of Zenophon, by Ashley. B. B. Hopkins, & Co. Philadelphia; and Williams & Whiting, New-York.

In press, and will be published, in five or six weeks, by Williams & Whiting, of New-York, An Essay on the causes of the variety of complexion and figure in the human species; to which are added, Animadversions on certain Remarks made on the first edition of this Essay, by Mr. Charles White, in a series of Discourses delivered before the Literary and Philosophical Society of Manchester, in England. Also, Strictures on Lord Kaim's Discourse on the diversity of mankind. By the Rev. Samuel Stanhope Smith, D. D. President of the College of New-Jersey; and member of the American Philosophical Society; a new edition, enlarged and improved.

Prior & Dunning, of New-York, have in the press, Poems on the Abolition of the Slave Trade; written by James Montgomery, James Grahame, and E. Benger.

Melville Horne on Missions.—We understand that a number of the Students of the Divinity College, at Andover, design to devote their lives to Missionary services. With pleasure we learn, that they intend to republish an edition of "Letters on Missions, addressed to the Protestant Ministers of the British Churches, by Melville Horne, late chaplain of Sierra Leone, in Africa." The glowing and manly eloquence, the warm, disinterested benevolence, and the ardent zeal for the extension of the kingdom of Christ, and the salvation of souls, which are conspicuous in these Letters, will cause them to be perused by Christians of every denomination, with more than common interest. They were not written to promote sectarian views, or party purposes. The grand object at which the author aims, is, "the diffusion of the Christian religion among those who *have no hope, and are without God in the world.*" We anticipate the approach of the day, when the subject, which is so eloquently and ably discussed by the chaplain of Sierra Leone, *will* attract a more general and earnest attention, in our country. There is no country on earth, on which more just and urgent claims can be made, for assistance in the promotion of Missions. There is abundance of property among us, which might be appropriated to the great object of evangelizing the heathen, without impoverishing us at all. There is wealth enough to spread the Gospel in many places, where the name of Jesus was never heard. When Christians of the present day shall possess the same feelings on this subject, that the primitive Christians did, we shall expect "the day of glory is nigh."

The price of the little volume, which we have just announced, will be only 25 cents, single; the usual deductions will be made to booksellers and others, who purchase by the quantity. We sincerely hope, that the religious public will seriously consider the great object which these Letters present, and inquire, whether there does not yet remain some important duties to the church and kingdom of Christ, which have been wholly neglected, or too partially and imperfectly fulfilled.

Subscriptions received by Williams & Whiting, No. 118, Pearl-street, New-York.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. XI.] NOVEMBER, 1810. [Vol. III.

FOR THE CHRISTIAN's MAGAZINE.

Sketch of the Life, Death, and Character of the late Rev. ISRAEL WARD, Pastor of the First Church and Society in Danbury, in the County of Fairfield, and State of Connecticut.

It has seldom happened, that the death of an individual has made so deep or solemn an impression upon the minds of those who knew him, as that of the late Rev. Israel Ward. The excellencies of his character, indeed, seem to have been universally acknowledged by persons of all classes and denominations; and his sudden and unexpected end has called forth the expressions of lamentation and regret. On this occasion, it is due to the public sentiment respecting the deceased, as well as to the claims of friendship and affection, to give a brief account of his life, death, and character.

Mr. Ward was born on the 24th day of November, A. D. 1779, in the parish since called Bloomfield, in the town of Newark, and State of New-Jersey. In early youth he is said to have possessed a fine constitution of body, and to have enjoyed almost uninterrupted health.

While yet a mere child, he discovered a strong taste and inclination for study. He seldom mingled in the sports and amusements of those of his years, but was remarkable for his docility and attention to the instructions of his preceptors.

His parents being in easy circumstances, early determined to give him a liberal education. With this view, at the age of eleven, he was put to the study of the Latin and Greek languages; and in the month of September, A. D. 1796, entered the class of *History* and Belles Lettres in Union College, in the State of New-York. Here his application to study was unremitted and severe; in consequence of which his health became considerably impaired, and his constitution received a shock, from which, it is probable, it never wholly recovered. At college, he was distinguished for regularity of habits and purity of morals, and his standing as a scholar, among his cotemporaries, is said to have been highly respectable. He was admitted to the degree of Batchelor of Arts at the public commencement in May, A. D. 1799.

It is not known, that, at this time, he had made choice of any profession. Indeed, it is understood, that his views, as to the employment of his future life, were then wholly unsettled. To this circumstance it was, doubtless, owing, in part, that in the month of October following, he consented to become the teacher of a public school. He first took charge of the academy in Hanover, in Morris County, in his native State, where he continued until the 11th day of August, A. D. 1800. Here it was that he first became acquainted with the amiable lady, whom he afterwards married, and who now lives to mourn the loss of her dearest and best earthly friend. He removed to Orange-Dale in January, A. D. 1801, and officiated as teacher of the academy in that place until the 17th day of the following April.

It must have been not far from the time when he left Hanover, that his attention was awakened to the subject of religion. For he ever attributed his first serious impressions, under God, to the death of a beloved mother; an event which happened on the 15th day of October, A. D. 1800, and which he never recollected but with the tenderest regret. Then, for the first time, he truly saw and felt that he was a sinner, and that he needed mercy and forgiveness. Then, as he has since said, the first sincere prayer to God escaped his lips. At this time, as we humbly trust, he experienced the renovation of character so strongly marked in the succeeding period of his life, being made the subject of that *repentance which is unto life*, and of that hope, which is *an anchor to the soul.* He remained no longer in doubt as to the choice of a profession; but considered, that God, by his late providences toward him, distinctly called him to enter upon the work of the ministry. Accordingly, on the 1st day of January, A. D. 1801, he regularly commenced the study of Divinity, under the care of the Rev. Dr. Griffin, now one of the professors in the Theological Institution at Andover. He returned to Hanover, however, in the following May, and continued his studies under the tuition of the Rev. Aaron Condict. He did not become a communicant in any Church, until the 26th day of July, A. D. 1801, when he first entered into covenant with God and his people at Hanover. To what this delay was owing cannot now be known; probably to that humble sense of his own unworthiness, and that distrust of his own attainments, which every real Christian is sure to feel.

On the 6th day of October, A. D. 1801, he was taken under the care of the Presbytery of New-York, and was licensed as a candidate for the ministry on the 5th day of the succeeding May. He did not

visit Danbury until some time in the month of September after he was licensed; when passing through that place on a journey to the eastward, he was requested to tarry and preach in the First Society, for a single sabbath. He consented, after some hesitation, and preached accordingly. To this seeming accident, but real Providence of God, are his people thus indebted for all the pious labours of their late beloved pastor. In November following, the First Society still continuing vacant, he received an invitation to preach there on probation. He accepted the invitation, and first preached in pursuance of it on the second sabbath in December, A. D. 1802. On the 21st day of March, 1803, the Society, by their vote, gave him a call to settle with them in the Gospel ministry. In the meeting which was then held, and at which there was a very general attendance, when the resolution to give him a call was taken, there was but a single dissenting voice; and when the sense of the Church was afterwards expressed on the same question, their concurrence was unanimous. After due consultation with the Presbytery to which he belonged, he accepted the united call of the Church and Society, and received ordination on the 25th day of May, A. D. 1803.

Here commenced the most interesting period in his valuable life. He was settled as Pastor of a numerous charge scattered over the greater part of an extensive village, to most of whom he was personally a stranger. At that time, though the Society had been vacant for a considerable period, a spirit of serious inquiry on the subject of religion prevailed pretty extensively among its members. These circumstances, though the latter of them was highly desirable, concurred to increase the weight of his labour and responsibility. Nor was his local situation such as to admit the possibility of his burden's being borne in

any part by others. His brethren of neighbouring societies were generally stationed at such distances as effectually to preclude frequent communication or assistance. He alone, and on all occasions, had to act the part of pastor and teacher, and to perform all the multiplied labours incident to his station. It should be added, that he was placed in a situation, which required not only continued exertion, but the utmost prudence, and this too, at an age when that quality is rarely possessed in any considerable degree. He was to act under the eye of people of different religious denominations, who, though generally friendly, would be more likely to note his errors, than those with whom he was more intimately connected.

Under these circumstances, Mr. Ward, then a youth, had to establish a character, and to perform a work. He entered upon his duties fully sensible of their magnitude, and with a solemnity corresponding to their importance. How he discharged them, duringthe the whole of his short but well-spent life, can never be forgotten by those among whom he laboured. Of his own insufficiency for so arduous a work, he used to make frequent mention; but then he would add, "I can do all things through Christ strengthening me."

One of the earliest objects of his attention was to gain a knowledge of the circumstances, views, and characters of his people in all parts of the Society. For this purpose, he instituted visits to the families of his parishioners in rotation. At the close of the exercises on the sabbath, he usually named the families to be visited in the succeeding week; and was always punctual to those appointments. This practice he continued as regularly as possible through life; considering, as he used to say, that a clergyman had many other duties to perform beside those of the sabbath and the desk. At these interviews, the con-

versation generally passed by an easy transition from personal inquiries and domestic concerns to the subject of religion, and he used to impart much useful instruction in a familiar and persuasive manner. At parting he gave the families his blessing, and seldom failed to leave behind him the most durable impressions of friendship. How endearing an intercourse was this! How pleasing, and yet how mournful a subject of recollection to his afflicted people!

These and other avocations, however useful or necessary, were never permitted to interfere with the regular duties of his office. Never, when in health, unless his desk was supplied by others, did he fail to deliver two well-digested discourses on the sabbath; beside occasional, and, at certain seasons, stated lectures on other days. He appointed meetings to be held for prayer and religious conversation each week, at which he was a constant attendant, and, for a considerable length of time, additional meetings for young people, in which he discoursed to them in a familiar way on subjects of theology. In the summer season, the intermission on the sabbath was principally spent in instructing young children in the catechism. By these means he steadily and faithfully endeavoured to render his ministry serviceable to all ranks and ages, and to make religion the inmate of every dwelling and every bosom. Over his Church especially he kept a watchful eye; maintaining that strict discipline was indispensably necessary, and that the want of it was one principal cause, or at least certain evidence, of declension in religion. Yet in performing the most painful and rigorous offices, he was ever mild and conciliatory; and his friendly admonitions rarely failed to reach the hearts of any who were not absolutely irreclaimable. To so great and so various labours, it will naturally be supposed, his enfeebled constitution was, at no time, equal. Of

this he was frequently admonished by his friends; but he uniformly felt and expressed the conviction, that "*his life is long that answers life's great end.*" In short, though he was fully sensible, that his hold on life was feeble, he esteemed no exertions too great to be attempted in the cause of his divine master; and he was so happy while living, as to see the work of the Lord apparently prospered in his hands. During the short period of his ministry, one hundred and forty-six members were added to the Church under his care.

But the time was now fast approaching, which was to terminate at once all his trials and labours in this life; the time, when he himself was to give an example of the efficacy of that religion, which he had so often preached to others. He had instructed others how to live; he was now to teach them how to die. On the 24th day of July, it being sabbath, he performed divine service as usual, but was more than ordinarily fatigued by his exertions. These were the last public acts of his ministry. The next day, he was seized with a slight ague, which was followed by a fever, and a dry and troublesome cough. His chills, cough, and fever, continued regularly through the week; but were not so violent or alarming, as to confine him to his house. He frequently walked abroad, visited his friends, and attended to some business, until the sabbath following, when his chills left him, and his fever became more regularly continued. On this day, he applied for medical aid. Every exertion was now made, which the nature and symptoms of his complaint seemed to authorize or require to arrest its progress, but without any visible effect, until Monday of the succeeding week.

Then, for a short time, there appeared signs of a favourable crisis; but it proved to be only partial and incomplete. On Tuesday afternoon, his symp-

toms returned; his nerves became more affected; and his reason, which he had enjoyed perfectly until now, became subject to occasional, though slight interruptions. On Wednesday, no rational hopes of a recovery could be entertained. He continued to languish under the increasing weight of his disease, which was a typhus fever, until about half past seven o'clock in the morning of the 3d day of August, when he expired almost without a groan. His funeral was attended in the afternoon of the following day, by the clergy of the neighbouring societies, and by a numerous concourse of people. An able and impressive discourse was preached on the occasion by the Rev. Dr. Ely, of Huntington.

During the distressing period of his last sickness, the deceased bore his pains of body with almost unequalled patience and resignation. His features were generally composed, and his countenance placid and serene. He was attentive to distinguish the faces of his friends as they approached his bed, and addressed them in the most tender language of consolation. On observing one of a religious character to weep, he asked, "Why do you mourn?" and added, that "Saints should always be joyful." Sensible that the solemn hour of death was near, on Thursday, he called his family around him, gave them his blessing, and received their parting embraces; remarking even then, when every tender emotion rushed upon his heart, that he had long since given them up to God. For the people of his charge, he expressed, at the same time, the deepest concern, and preferred the most fervent petition to his Saviour. As his bodily strength declined, his faith and hope apparently became more strong and animated. "Come quickly," said he, "Lord Jesus; O come quickly; why should thy servant plead in vain?"—and at another time, "I have done with the world. I have done my

work. I am content, am perfectly free from all desires, except Christ and Heaven. O Jesus, do not tarry. O my God, Jehovah, Jesus, come and relieve thy servant, come and take me to thyself." When asked, why he was so anxious to depart, and whether he was in great pain of body? he replied, "No; but my work is done." Being requested, at a particular time, to give another proof of his hope, he said, "My foundation is sure and stably fixed on Jesus, the rock of my salvation. I fear nothing, no; nothing;" and a few minutes afterwards, "I know in whom I have believed. God is a faithful covenant-keeping God. I have proved him so. My trust and confidence are firm and strong. Come, death, I fear thee not. O to be delivered from this body of sin." After a little rest, he thus addressed those around him, "My friends, I am commanded from the Lord to depart. This has been communicated to me for some time past. The Lord thought it not time yet; but has reserved me according to his blessed will. Oh, do pray for me, that I may now go and leave this body of sin; that I may be with the Lord through all eternity. Your sorrows hinder my departure." He then exhorted them all to "be good soldiers, and never give up the cause of Christ." When one said to him, that now he had done with prayer, and that all his business was praise, he replied, "The body of sin will not be destroyed, but by death. As long as the body survives, sorrow for sin will continue."

These remarks, and many others of a similar nature, were made by him at intervals, as the occasion called, or his strength enabled him to speak. On the last day he lived, being much exhausted, he was supposed to be hardly capable of uttering a single sentence; but after prayers had been offered up for him, he broke out in a loud, solemn, and pathetic, but short prayer himself, to the astonishment of every one present.

Such was the close of his life; a close not darkened by despair or doubts, but bright with the lustre of dawning immortality. The world has witnessed, in different instances, both the agonizing fears and the stupid insensibility of infidels in their last moments; but this scene represents the faith, the hope, the consolations, that inspire the heart and animate the tongue of the dying Christian.

Of the dead it becomes us to speak with caution. No praises of man can be of avail to them. Their ears are for ever closed to the voice of adulation, and their doom must remain unalterable through eternity. Still, when any person of eminent piety and worth, whatever may have been his destination here, is removed by death, his example should be recorded for the benefit of those who survive him. The character of him who is the subject of this memoir, may with advantage be taken as a model, by those who shall be called to act in similar stations. His faith, his patience, his humility, his resignation to the divine will, are indeed worthy objects of imitation to every Christian; but that rare union of so many excellent qualities as distinguished his character, elevate him to be a pattern to a Christian minister. It may be affirmed with truth, that no one, who has been commissioned to preach the Gospel in our days, has applied to the duties of his sacred office, with more entire devotion of soul, than he. By these, his short life was wholly engrossed. Of his worldly interest, under other circumstances, he might perhaps have been thought even too unmindful. To his family, at parting, he left only his blessing; but he expressed little or no concern on that account.

As a preacher, he was simple, grave, affecting, and evangelical. The doctrines of grace, which, in his view, were the essential doctrines of the Christian system, were the great subjects on which he most frequently insisted. Those who demand of a minister of God only sober declamations on a few

fashionable topics of morality, and dignify such exhibitions with the name of preaching, would hardly have listened to the sermons of Mr. Ward. His sense of duty led him to select, for the most part, themes far different from these. He was ever more intent on illustrating divine truth, than on displaying his own talents or extending his own popularity. The style of his public discourses was remarkable for its plainness and simplicity; and was equally adapted to the learned and unlearned hearer. His manner in the desk was impressive for its solemnity. A spirit of rational piety or of animated devotion pervaded every part of his performances. Wherever he found sincere inquirers after truth, he never failed to command attention; the self-righteous moralist and the hardened unbeliever could alone turn with indifference from his instructions.

As a man, he united the manners of the gentleman to the more exalted qualities of the Christian. His talents for conversation made him the delight and ornament of the private and domestic circle. He could unite dignity with familiarity, and firmness and decision, with the utmost gentleness of character. Whenever he was seen in public or private, there was a sincerity apparent in his manner, which instantly attracted confidence, and a modesty and humility, which insensibly won esteem. It will naturally be supposed that a man of so mild and amiable a temper and disposition, must have had many friends. In this respect, he was peculiarly happy; and it is questionable whether he has left even one personal enemy among all those who knew him while living. At his death, nearly all who were his acquaintances were his mourners. Even those who knew him only by report, mingled their tears with those of his kindred and people at his interment; so extensively was his loss realized, and so justly was his character valued.

A Dissertation, in which the evidence for the Authenticity and Divine Inspiration of the Apocalypse is stated, and vindicated from the Objections of the late Professor J. D. Michaelis; by JOHN CHAPPEL WOODHOUSE, M. A.

CHAP. IV.

THE TESTIMONY OF JUSTIN MARTYR, OF ATHENAGORAS, OF THE CHURCHES IN GAUL, OF MELITO, THEOPHILUS, APOLLONIUS, CLEMENS OF ALEXANDRIA, AND TERTULLIAN.

(Continued from p. 555.*)*

I SHALL now produce the testimony of a writer, who was contemporary with all those whom we have reviewed*. If any thing shall have appeared defective in any of their testimonies, such objection cannot be made here. The testimony which JUSTIN MARTYR affords is full, positive, and direct. He received the Apocalypse as the production of "John, one of "the Apostles of Christ." He expressly names this John as the writer of it †. He appears also, from the testimony of Jerome‡, to have interpreted some parts of this mystical book; although no work of this kind has come down to us.

Some writers have supposed, from the words of Jerome§, that Justin published a commentary on the

* It is probable that Justin Martyr was born in the first century, and before the Apocalypse was written, and that he suffered Martyrdom about the middle of the second century. See Cave, Fabricius, Tillemont, Lardner. Euseb. describes him as ὁ μετ' ὀλιγον των αποστολων. lib. ii. c. 13. Michaelis says he wrote in the year 133, ch. ii. sect. 6. p. 32.

† Dial. cum Tryphon. lib. vi. c. 20.

‡ Catal. Script. Eccles. c. 9

§ Scripsit, (Johannes,) Apocalypsin, quam interpretantur Justinus Martyr et Irenæus.

Apocalypse; but there seems not sufficient foundation for this opinion, since such a work is mentioned by no early writer of the Church. But it has, on the contrary, been too hastily concluded, that Justin wrote no other interpretation of the Apocalypse, than that which is to be found in the single passage of his Dialogue with Trypho, already referred to. But Jerome would not be justified in calling him an *interpreter* of the Apocalypse, from this passage only, which contains a reference to Rev. xx. but no interpretation. It is probable, therefore, that in some other work, now lost, he had attempted an interpretation of some parts of it, in the manner of Irenæus*. If this be admitted as probable, the testimony of Justin, which is sufficiently clear and direct, becomes also more extensive.

Athenagoras, who was contemporary with Polycarp and Justin Martyr, is admitted by Michaelis, from the allusion produced by Lardner†, to have been acquainted with the Apocalypse.

Michaelis has passed over in silence the evidence to be found in that valuable remnant of ecclesiastical antiquity, The Epistle from the Gallic Churches, which relates the sufferings of their Martyrs, about the year 177; eighty years after the publication of the Apocalypse ‡.

We are obliged to Eusebius for preserving a con-

* Some account of Justin's works, which are now lost, may be seen in Grabe's Spicelelg. vol. ii. p. 166.

† Cred. Gosp. Hist. art. Athenagoras.

‡ It must be remarked, that although this Epistle was written eighty years after the Apocalypse was published, the writer, who quotes from it, is an evidence of an earlier date. For the person chosen by the Church to write for them, would probably be no young man, but one of their venerable Fathers. Irenæus has been supposed to be the writer, but there is no proof of this.

siderable part of this letter*, in which Lardner has remarked this passage, Ακουλουθων τω Αρνιω ὁπου αν ὑπαγει. They are the very words of the Apocalypse, ch. xiv. 4. and so peculiar in idea and expression, as evidently to be derived from no other source.

I shall state more at large another passage observed, but not admitted as evidence by Lardner, because it may be useful to make some remarks upon it.

Rev. xxii. 11.	Epistle.
Ὁ αδικων αδικησαΤω ἐτι· και ὁ ρυπαρος ρυπαρευθήτω ἐτι· και ὁ δικαιος δικαιοσυνην ποιησαΤω ἐτι·	Ὁ ανομος ανομησαΤω ἐτι· και ὁ δικαιος δικαιωθήτω ἐτι.

(aliter leg. δικαιωθέτω.)

Dan. xii. 10.

Και ανομησουσιν ανομοι.

From this view of comparison we may perceive, that although in the first clause the writer referred to the Book of Daniel, in the second he adverted to the Apocalypse. The whole form and colouring of the passage are indeed taken from the latter, which sufficiently appear from the peculiar use of the word ετι: and δικαιωθήτω, though expunged by Griesbach, is a reading of considerable authority, and, from this quotation, appears to have stood in the ancient MSS. used by the Gallic Church.

I shall add to these quotations one which to my knowledge has not been observed before.

In Rev. i. 5. iii. 14. Our Lord Jesus Christ is called	In the Epistle. The Martyrs give place to Jesus Christ, as
Ὁ μαρτυς, ὁ πιστος, και αληθινος, ὁ πρωτοτοκος εκ των νεκρων.	Τω πιστω και αληθινω μαρτυρι, και πρωτοτοκω των νεκρων.

After the perusal of these quotations, we can entertain no doubt, but that the writer of these Epistles, and the Churches of Gaul who employed him to write in their name, received the Apocalypse as di-

* Hist. Eccl. lib. v. c. 1.

vine Scripture. And their testimony is of the more importance in this inquiry, because these Churches appear to have received their instructions in religion, and consequently their canon of Sacred Scripture, from the Churches in Asia. Their connexion with these Churches, at the time when this Epistle was written, is sufficiently apparent, from its being addressed "to the Churches of Asia and Phrygia*." And there appears to have been another Epistle from the Martyrs themselves of these Churches, with the same address, but upon another ecclesiastical subject, written at the same time. These were not letters from individuals to individuals, but from societies to other ecclesiastical communities. The Gallic Churches give account to the Asiatic Churches, as colonies to their mother country. We may collect also from names, casually mentioned in this Epistle, that the Gallic Churches had among them Asiatic Greeks, men of the first rank and character, then teaching in Gaul, Attalus of Pergamus, (one of the Seven Churches,) and Alexander a Phrygian. Pothinus appears to be a Greek name†; this venerable Bishop of Lyons was more than 90 years of age when he suffered martyrdom, and therefore born ten years before the Apocalypse was published. But it appears, from the evidences now produced, that the Gallic Churches believed it to be a book of divine authority. We may add too, that they believed the Asiatic Churches to have received this book into their canon, otherwise they would not have quoted from it in a letter addressed to them. Irenæus, likewise the auditor of Polycarp, was a Presbyter of the

* Laodicea, one of the seven churches addressed in the Apocalypse, was situated in Phrygia,

† The accurate historian Mosheim relates it as a fact that Pothinus came from Asia; and produces his authorities. Eccl. Hist. Cent. ii. part. i. ch. i.

Church at Lyons at this time, and succeeded Pothinus in the bishoprick; and we have already made ourselves acquainted with his creed, respecting this book.

Thus there is strong reason for concluding, that these Gallic Churches held the same canon of Scripture with the Asiatic; and consequently, that the Asiatic Churches, to whom the Apocalypse appears to have been addressed, received it as divine Scripture, and with Irenæus, as the work of *John the* Apostle. This will be confirmed by the article which follows.

MELITO, after some doubt and hesitation, is at last admitted by Michaelis, as a witness in favour of the Apocalypse; he is stated to have flourished about the year 170*, and probably might be living at the time the Gallic Epistle was received by the Asiatic Churches; of one of which, (of Sardis,) he was Bishop†. He was a Bishop of the highest reputation in the Christian World, according to the testimonies of Polycrates‡, of Tertullian§, of Eusebius‖. He wrote upon the Apocalypse¶, and was esteemed, says Tertullian, a prophet by many Christians; probably, because he had interpreted and applied the divine prophecies of this book, with some apparent success. His works are unfortunately lost.

THEOPHILUS, who was Bishop of Antioch about 90 years after the publication of the Apocalypse, appears to have written upon, and to have quoted

* Cave Hist. Lit.

† See what is said by Mr. Marsh on the subject of an Epistle being received at a place to which it was addressed. Vol. I. p. 368.

‡ Euseb. v. 24.

§ Cave Script. Illust.

‖ Euseb. H. E. lib. iv. 26.

¶ Euseb. H. E. lib. iv. 26. Hierom. Prolçg. 827.

from it, as of divine authority, in his treatise against Hermogenes*. This treatise is not extant; but Lardner has produced one passage, from another work of his, in which he calls the Devil, "Satan, the Serpent, and the Dragon;" which seems taken from Rev. xii. 9†. Michaelis admits Theophilus among those who *undoubtedly* received the Apocalypse‡.

Apollonius is not mentioned by our author. But Eusebius, who speaks of him as a learned man, represents him also as supporting the Apocalypse, by testimonies taken from it§. He suffered martyrdom about the year 186‖, and is a valuable addition to our evidence.

Clemens of Alexandria is admitted by Michaelis as an *undoubted* evidence for the Apocalypse¶. He has frequently quoted from it, and referred to it, as the work of an Apostle. He was an inquisitive, and well-informed writer, and having flourished within the first century after the publication of the Apocalypse, is an important evidence in its favour.

Tertullian wrote about the same time with Clement; but his long life extended further into the next century. Michaelis allows his evidence for the Apocalypse as *undoubted;* and it is certainly valuable. He is the most ancient of the Latin Fathers, whose works have descended to our times. He quotes, or refers to, the Apocalypse in above seventy passages of his writings; and he appeals to it expressly as the work of the Apostle John. He defends the authenticity of the book against the heretic Marcion and his followers, by asserting its *external evidence.* He appeals to the Asiatic Churches, and assures us

* Euseb. H. E. lib. iv. 24.
† Lardner Cred. art. Theophilus. ‡ P. 467.
§ Euseb. H. E. lib. v. c. 18. 21.
‖ Lardner art. Apollonius. ¶ P. 467.

that " though Marcion rejects it, yet the succession " of Bishops, traced to its origin, will establish John " to be its author*." In particular, it may be observed, that Tertullian has quoted Rev. i. 6. " *Quia* " *sacardotes nos et Deo et patri fecit*," as a passage common in the mouths of the *Laity* of his time†. This frequent and popular appeal to the Apocalypse, shows it to be a book much read, and generally received in the African Churches of the second century.

We are now returned again to the times of Irenæus, whose single testimony appeared to have such deserved influence in settling the question before us‡. But the retrospect, which we have been able to take of the writers who preceded him, has added great weight to the evidence. For testimonies have been drawn abundantly from every generation of writers, through the first century after the Apocalypse was published. They have been produced from almost all parts of the Christian world: from Asia, where it made its first appearance; from Syria; from Italy; from Gaul; and from the Churches of Africa, where it seems to have had an universal reception, and a more than ordinary circulation.

I now present the reader with a sketch, drawn after the manner of Priestley's Biographical Chart, and those of Playfair's Chronology; by which he may

* Habemus et Johannis alumnas ecclesias: nam etsi Apocalypsin ejus Marcion respuit, ordo tamen episcoporum, ad Originem recensus, in Johannem stabit auctorem. Adv. Marcion. lib. iv. c. 5.

† Tertull. de Monog. cap. 12.

‡ In a passage of Michaelis, ch. xxvi. sect. 8. on the Epistle of St. James, we collect the names of the ancient authors, whose testimony he esteems most decisive to the books of the New Testament. These are Irenæus, Tertullian, Clement of Alexandria, and Origen; by *all* of whom we shall find the Apocalypse fully received as the writing of St. John.

see, in one view, the writers whose testimonies we have hitherto collected. He will hereby be enabled to estimate the force of that numerous, unbroken, concurring chain of evidence, which we have laid before him. Besides those writers already reviewed, he will see also, in the chart, the names of Hippolitus and Origen, who belong more strictly to the next century; because in that century they chiefly wrote and flourished. But they lived also in this century. They are important evidences in favour of the Apocalypse. They carry on the testimony by a strong and regular concatenation to the middle of the third century after Christ; after which time, we can expect little or no accession of external evidence, concerning any inspired book.

The testimonies of Hippolitus and of Origen, will be exhibited in a succeeding chapter.

(To be continued.)

FOR THE CHRISTIAN's MAGAZINE.

The Import of the Name CHRISTIAN.

LUKE informs us in the 11th chapter of the Acts of the Apostles, that the disciples were called Christians first at Antioch. They had heretofore been called disciples, saints, and brethren, among themselves; but Galileans and Nazarenes, by their enemies. Whether this name was given them by divine appointment or not, is a matter of dispute among learned men. Without entering into the merits of this dispute, we design, in a few important particu-

lars, to illustrate the import of the name. This is full of excellent instruction to animate and direct all the humble followers of the Lord Jesus.

Christians are so called from Christ, their anointed Master;

First, on account of their union with him by faith. They are members of that mystical body, of which he is the head. This union is intimate, inseparable, and spiritual. It is illustrated in Scripture, by various metaphors. Sometimes it is compared to the union between the vine and its branches: at other times to the marriage covenant between husband and wife, by which they become one flesh. Christ is also called the foundation, the chief corner-stone! his people lively stones, built on him. Nay, he is said expressly to be the life, emphatically and exclusively, of his people.

This union, the Apostle in his epistle to the Ephesians, calls a "great mystery." Of it the carnal and unregenerate sinner can form no idea; and yet in believers it is a sensible operative union; as much so as the union between the head and the members. The bonds of this union are, the Spirit on Christ's side, and faith on the believer's. The Holy Spirit enlightens the mind, subdues the will, and captivates the affections, of those in whose hearts he works. They, on their part, enabled by him, believe in the blessed Redeemer, and put to their seal that God is true. Thus new and spiritual life is infused into those who were naturally dead in trespasses and sins. They awake from their sleep, and start in the Christian life with vigour—too much indeed for their strength, for they calculate not on the length of the day.

Did not Jesus by his Spirit carry on and sustain the work, which he had commenced, the believer after the first race would fail. His Lord and Head, however, is

faithful. Having once made him his, he never forsakes him, but abides with him to the end. Oft-times, indeed, his Spirit being grieved, the sensible manifestations of his presence are withdrawn. Then the bereaved disciple seeks him whom he loves. With the bride, in Canticles, he seeks him in the streets and broadways; in the means of grace, the institutions of Christ's appointment. Having found out the cause of his being deserted, he puts away the Achan out of the camp of his heart, and Jesus returns to him in love. Oh how tender and exquisite the meeting!

Thus believers are so intimately united to Jesus, that they cannot spiritually live without him. He must water their souls with his grace, or they die. Without it their faith would end in unbelief. He first wrought faith in their souls. He must support the work of his hands. To do this his covenant-faithfulness, his love and tenderness, all are pledged. Hence it is not a nominal faith which unites to the Saviour. It is the faith of God's operation. It is living faith implanted in the soul, in the moment of regeneration. Without this radical change there is no faith; and without faith there is no union with Christ. He who is not united to Christ, is no Christian. Betwixt these different positions there is an inseparable connexion. Destroy the one, and you destroy the whole. Deny the one, and you cannot believe any.

As a consequence of this union of all believers with Christ, they devote themselves entirely to his glory. They are no longer their own; they are bought with a price. The dominion of self is annihilated in their hearts. Jesus is all and in all to them. They live to those purposes and ends for which he died. They wait for his guidance; depend upon his strength; draw from his fulness.

They honour him as their Lord, ascribing all merit to him alone. Hence they are called Christians after Christ, because he made them spiritually alive, granting them faith to trust in him; and they in return render him their homage and adoration. They are members of him by faith in his blood.

Secondly. Christians are so called, on account of their participation of Christ's unction. This results from the preceding, for communion is founded on union with Christ. The same excellency which the head possesses, the members also enjoy, as far as their nature will admit. Being finite and imperfect, their excellency will be so likewise; while the excellency of the head, even Jesus, is infinite and perfect. Hence they are partakers of our Lord's unction only, in a certain degree, in the same manner in which they are said to be partakers of the divine nature, in 2 Pet. i. 4. They have an unction from the Holy One. 1 John i. 20. And the anointing which they have received of him abideth in them. 27.

By this unction is meant their appointment to the character and state of Christians. This was done already in eternity, and in the fulness of time this appointment was declared by their call from darkness into light. Thus Peter, describing believers, says, "*Ye are a chosen generation—a royal priesthood —an holy nation—a peculiar people,* THAT *ye should show forth the praises of him who hath called you out of darkness into his marvellous light.*" 1 Pet. 2. 9. Besides this, their unction expresses their qualification for the character and state of Christians, by the Holy Ghost. By nature they are destitute of all moral goodness. Grace ennobles them, and makes them fit for heaven, ripening them for the inheritance of the saints in glory. By this unction, Christians are made prophets, priests, and kings, to God and his Christ.

Christians are prophets, inasmuch as they *confess Christ's name.* By the name of God or Christ, in Scripture, is meant every thing whereby he makes himself known to men. It, therefore, includes in it all the essentials of salvation. To confess these, pre-supposes a knowledge of them. As spiritual prophets, Christians receive a revelation from God, not extraordinary, but through the word by the Spirit. That is, the eyes of their understanding are opened, and they made acquainted with the truth as it is in Jesus. This was promised of old, when it was said to the Church, All thy children shall be taught of God. They see themselves in their lost and undone state, and recognize God as a holy, just being, yet reconcileable in Jesus, the Son of his love. This Jesus they know and feel to be precious to their souls; the chiefest among ten thousand. Such is the vision, the burden which Christians see. Such is the revelation made to them, by which they are enriched in all knowledge. They now "know all things," 1 John ii. 20. being acquainted with all the things which belong to their peace. Their knowledge is not lifeless, like seed which does not vegetate, but active, discovering itself in their walk and conversation. They cannot conceal what they have learned. The word of the Lord is in them as a burning fire shut up in their bones, and they grow weary with forbearing and cannot stay. *Jer.* xx. 9. Hence they confess the name of Christ; that is, they profess their faith in his blood, and bring forth fruits meet for such a faith. This is their prophetical employment. Their faith extends to all the subjects of revelation. Their works are uniformly and universally such as becometh their profession. They are as lights in the midst of a crooked and perverse generation. They seek to make others, who know not God and his Christ, acquainted with the truth. They desire to

instruct the ignorant—to direct the wavering—to comfort the mourner, and establish the weak: thus endeavouring to spread abroad a knowledge and savour of Christ's name. To this purpose are the injunctions given, "*Be ready always to give an answer to every man who asketh you a reason of the hope that is in you.* 1 Pet. iii. 15. *Let the word of Christ dwell richly in you in all wisdom, teaching and admonishing one another.* Col. iii. 16. *Comfort yourselves together, and edify one another.*" 1 Thes. v. 11. This confession of Christ's name is obligatory upon all Christians of all descriptions; and the fitness for it is common to all more or less.

Christians are priests, inasmuch as *they present themselves living sacrifices of thankfulness to Christ.* To do this they have full right, since "*they have boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.*" Heb. x. 20. This freedom of access, believers under the Old Testament had not, for the way into the holiest was not yet manifested, while the first tabernacle was yet standing; the *High Priest alone* entering therein *once a year, not without blood, which he offered for himself and the errors of the people.* Heb. ix. 7. Jesus when he offered up himself once for all, for the sins of his people, obtained this privilege for them. They, therefore, need not, neither can they make any sacrifice for sin, but only a thank-offering of themselves, and all they enjoy. They present their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service. Rom. xii. Thus they also offer the sacrifices of praise to God continually; that is, the fruit of their lips giving thanks to his name. Heb. 13. 15. To do good and to communicate they forget not; for with such sacrifices God is well pleased. Heb. 13. 16. In like manner, they

offer the sacrifices of their broken hearts and contrite spirits. Ps. li 17. They are also ready to offer up themselves as witnesses for the truth; to seal it with their lives. Phil. ii. 17. 2 Tim. iv. 6. Teachers make offerings of those who are converted through their instrumentality, as Paul did. Rom. xv. 16. These offerings of praise and thanksgiving do Christians make to God, as spiritual priests. For this work they are fitted, inasmuch as they are "complete in Christ who is the head." Col. ii. 10. This is their great perfection, that they are in Jesus, not having their own righteousness which is of the law, but the righteousness of Christ through faith. Phil. iii. 9. Every other Christian perfection is idle- the dream of enthusiasts, void of knowledge. Besides this, Christians are holy; like the king's daughter, they are glorious within, their clothing is of wrought gold. Ps. xlv. 13.

As the priest was not only to offer, but to intercede and pray for the people; and as Christ does this for his people—so they also, in their priestly capacity, "pray always with all prayer and supplication in the Spirit," Eph. vi. 18. offering supplications, prayers, and intercessions for all men. 1 Tim. ii. 1. In this, as far as they are able, they imitate their master, and discover the benign spirit of his Gospel, which teaches Christians to pray and intercede even for their enemies.

Christians are kings, inasmuch as, "*with a free and good conscience, they fight against sin and satan in this life, and afterwards reign with him eternally over all creatures.*" They possess a noble and enlarged disposition. Their consciences are purified from dead works; they are void of offence towards God and man. This results from that great moral change wrought in them by the Spirit of the Lord. They have become new creatures.

Sin engenders meanness of soul and conduct. Where the dominion of sin is destroyed, this of course will be removed more or less; at least it discovers itself rarely. It may be, that worldlings do not discover this change in believers. The morality of the world is so different from the morality of the Gospel; and the views which each afford of true nobility are so widely different, as to make this a matter of course. Yet let worldlings declaim on this subject as they please, a Christian is the noblest work of God. His temper is divine and heavenly; far removed from the comparatively grovelling views of the unregenerate. What but sin is ignoble? What but holiness is noble? Hence the Christian, having obtained by grace a free and good conscience, is master of his own spirit. He keeps in due subjection his unruly appetites and passions, those rebels against the law of his God. "He keeps his heart with all diligence, knowing that out of his heart proceed the issues of life."

Thus at peace within, he can attend to his concerns abroad. There he has enemies with whom he is obliged constantly to war. These enemies are Sin and Satan. Against these he fights in this life as a king at the head of his subjects. His heart, like a well-fortified kingdom, is impregnable, because the Spirit of Christ keeps and defends it. The faculties of his soul and the powers of his body he uses in his combats with his foes. These are deadly and inveterate in their hatred to the truth, and all who love it. There can be no compromise—Death or Victory is the Christian's watchword. He fights manfully against principalities, and powers, and spiritual wickednesses in high places. This world, lying in sin, is also leagued against him. He is therefore crucified to the world, and the world to him. He resists unto blood all its snares and temptations. Thus he will go on battling

his enemies, until death closes the scene. This is his last enemy, and over this also he will be victorious. In eternity he will reign with God and his Christ over all creatures. Rev. iii. 21. Then will he be seated on a throne, high and lifted up, with his fellow-Christians to judge the world, associated with their great head in this great work. 1 Cor. vi. 2, 3.

Reader, are you called a Christian? Examine yourself whether you are united to Christ and do partake of his unction. If not, you are deceiving yourself with vain hopes, and the end of your journey, unless God change your state by his grace, will be perdition. If you are, cherish your inestimable privileges, and walk worthy of your high vocation.

SELECT SENTENCES.

If you would so see the sinfulness of sin as to loath it and to mourn for it, do not not stand looking upon sin, but first look upon Christ as suffering and satisfying.

Wilcox.

Prove your conversion, and you need not doubt of your election.

Allein.

Is a father to be blamed for striking a cup of poison out of his child's hand? Or God, for stripping us of those outward comforts which would run away with our hearts from him?

Madon.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. XVI.

Officers, &c.

"KNOWLEDGE is power," in the same sense in which every other instrument may be denominated power; viz. as a means to an end. By itself it is as inefficient as any material weapon whatever. The weapon is useless without a hand to employ it. No better is knowledge detached from a sound head. It would be wasting time to prove that mere learning is among the most feeble and inert of human things. Prodigies of erudition are frequently destitute of common sense; and, in the practical business of life, in all that relates to the direction of men, are more impotent than children. Such reservoirs of unassorted facts answer one good purpose, and only one; they furnish materials for those who can *think*. Heavy plodding industry must be content with the useful property, and the humble praise, of a pioneer for brain. Learning, therefore, although indispensable to an "ability to teach," will not, of itself, impart that ability. To give it its proper effect two things are necessary:

1. Good sense.
2. Good sense well disciplined.

On the first we have already expressed our opinion; but its great importance will excuse a few additional remarks.

Were we reduced to the alternative of choosing between good sense without learning, and learning without good sense, we should not hesitate for a moment. Good sense, alone, will be always respectable: learning, alone, almost always ridiculous. No being is so credulous, so easily duped, so regularly absurd, so good for nothing upon an emergency, so utterly incapable of conducting affairs, as a man whose memory is stored with all manner of information, yet is destitute of understanding to use it rightly. Whenever he comes into collision with native vigour, however uncultivated, he is sure to provide the means of his own overthrow. He brings forth his learning with the confidence of victory, and is amazed to find his artillery wrested from him, and turned instantaneously upon himself. Without the sagacity to perceive his errour, he is in danger of repeating it as often as he turns disputant. A fact is to him a fact; and the odds are infinitely against him, that out of the million facts at his command, he shall select the one least likely to serve him, and that when, by the misapplication of one part of his learning he has drawn himself into difficulty, he will be unable, with all the rest of it, to draw himself out again. The Christian story is full of examples of this mismanagement. Even the pulpit, where the preacher ought at least to be considerate, is doomed to dishonour, when occupied by indiscretion. There are many subjects which *must* be handled, but which require caution, dexterity, and delicacy. It is most humiliating to see a whole congregation in a sweat lest the preacher should violate the rules of decorum, and to be assured that the peril is in exact proportion to his quantity of knowledge. One learned sermonizer cannot advert to the structure of the human body, and show the divine wisdom in the functions of the animal economy, without being as filthy

as if he were literally dissecting a carcass. Another never touches the scriptural doctrine of the new birth, without similes and parallels of the most offensive kind. And if he lay hold of the subject *professedly*, never fails to entertain the female part of his audience with a system of midwifery! On all topics involving the relations of the sexes it seems impossible for some very good men to avoid such habitual coarseness as wounds and shocks every decent ear. These things are abominable. They proceed from a want of good sense. Learning is no compensation for such insults to human feeling. When they arise, as in a few instances they do, from a *disregard* to the courtesies of life, they are mere brutality.

These blunders and rudenesses good sense will never commit. Want of facts will greatly cramp its power, but will not debase it with trash, nor carricature it with folly. There is nothing which more surely tries it than the adaptation of subjects to circumstances, and the mode of treating figurative and historical passages.

Men of great literature, and even of good manners, who never offend against modesty, make most absurd mistakes in delivering to one audience discourses fit for another of entirely different character. They are very apt to do so, if they have allowed themselves to be absorbed in a particular theme. Their favourite must be the favourite of *all* the world. Abstruse demonstrations, which years of study have rendered familiar to themselves, must, of course, be evident to the mechanic and the husbandman. An English divine, who was deeply enamoured of the study of *Opticks*, and was a very distinguished proficient in all its minutiæ, could scarcely preach on a text in the bible without sliding into his darling discussions. Accordingly, having

to preach to a plain country congregation in Kent, he lectured them with much pith and animation, on his *dioptricks*, and *catoptricks*, his *refractions*, *reflexions*, and *angles of incidence*. They were greatly edified, no doubt: and the preacher was much delighted. It happened, however, that in going from church to the house of a substantial farmer, his host thus accosted him. "*Doctor, you have given us an excellent sermon to-day: but I believe you made one mistake.*" "*Mistake!*" exclaimed the Dr. "*Sir, that is impossible, it was all demonstration!!*" "*True, your Reverence,*" quoth Hodge, "*but them there things that you preached so much about you called Hop*STICKS; *now in our country, here in Kent, we call 'em Hop-*POLES." We think we have heard, in the course of our lives, sermons nearly as well adapted to time and place, and quite as instructive to the people.

The injudicious treatment of types, parables, and all figurative language, has been so common, that it ceases to surprise and almost to displease. Habit gradually renders us insensible to faults which, at first, strike us with great force; and the unquestioned piety of many public teachers serves as a mantle for even their absurdity. In every walk of life, superiours will be imitated by inferiours. Blemishes are much more easily copied than excellence; and when the aberrations of thought have imparted respectability to a bad taste, the evil becomes almost incurable in minds of a secondary order. The irregular sportings of an active and untrained imagination, seduce, by their glare, the footsteps of imitation; and, what was, in the original, a splendid defect, becomes in the copy an unpardonable offence. Thus have successive generations of preachers regularly improving upon bad models, displayed their ingenuity in marring the beauty of the Scripture, in

destroying the harmony of its parts, in breaking off the fine points of its most exquisite passages; and when they have committed all these ravages, and converted the book of God into a book of quibbles and conundrums, they please themselves with the self-flattery of having performed wonders of instruction and edification. Typical and figurative texts must be hunted to death. The more points of resemblance, the abler, of course, is the preacher; and the more he can find in a figure than other people can, the more, are they taught to believe, do they see of the fulness of the Scriptures. *How* he made his discoveries, is a question which few think of asking. The marvellous has a patent for a sort of implicit faith. For the many, it is sufficient that he made them; sagaciously concluding that if the wonders had not been there, he could not have found them. There is, indeed, one consolation, and it is not a small one, that preachers who love the precious doctrines of the cross, will preach what is true in itself, however they may desert or mangle their texts. Yet this is no excuse for coupling with it all manner of nonsense, and fathering it upon the wisdom of God.

The most insufferable departure from the principles of sound exposition is that perversion of the plain facts of the Bible which is called *spiritualizing them*. As if there were not passages enough which contain fairly and unequivocally, according to the laws of proper construction, every doctrine of the Gospel! as if the Spirit of God had not made his own book spiritual enough!

It is inconceivable what havoc this species of mania, for it deserves no better name, has made in the sober and dignified lessons of divine revelation. And it shows how powerful is the influence of an irrational fashion, when even great men are swept by it into the bog of absurdity. Massillon's sermon on the im-

potent folk around the pool of Bethesda, with all its eloquence, cannot escape from this censure. We have before us a thing called a sermon, prepared for the press too; which is a *morceau* in this kind of skill.

The authour takes for his subject the history of Ehud's adventure when he killed Eglon, the king of Moab, and delivered Israel. After pathetically lamenting, in his introduction, the blindness of those who perceive in the context nothing but a plain history, he proceeds to unfold the mysteries which unveiled themselves to his eye. Every thing is transformed into a type. Ehud is a type; his dagger is a type; his left-handedness a type; the quarries by which he passed a type. In a word, he and his adventure are types of Christ and his providence. Eglon, too, is a type; a type of Satan; his big belly, fat, dirt, and all. But how was Eglon's *fat* typical of Satan? You may wonder, reader, but if you have any sense, you will never guess——Why even thus. Satan is the god of this world; he works in the children of disobedience. These children of disobedience are a vast multitude. The whole of them together serve as a *body* for Satan; so that he is a *fat* devil indeed! We are not caricaturing. We are relating a simple fact without exaggeration, and even *below* the truth! And this vile gibberish must be palmed upon plain people as *spiritual* preaching! Another sample occurred in a discourse upon Gen. xxix. 2. where Jacob is related to have "looked, and "behold, a well in the field; and lo! there were three "flocks of sheep lying by it." This is all type.—The three flocks typify the three dispensations, to wit, the Patriarchal, the Mosaic, and the Christian. The well, too, is typical. And the preacher having desired his hearers carefully to observe that the "well was in the field," broke out into this edifying exclama-

tion, "What a mercy, my brethren, that the *field was not in the well!!*"

We have quoted strong cases, but not stronger than others we could quote. They are the genuine consequences of that vicious mode of parodying the Bible, from which good sense is the only preservative. Considering how much of this harlequin trumpery is bandied about in the Church under the garb of *spiritual preaching*, it is little short of a miracle that the religion of Christ Jesus is not burlesqued out of the world.

ANECDOTE.

A Baronet of the last century, whose mansion was in Yorkshire, was supposed to be dead; when the following conversation took place between his jester or fool, and his servants:

Serv. Our master is gone. *Fool.* Ah! whither is he gone? *Serv.* To heaven, to be sure. *Fool.* To heaven! no, that he is not, I am certain. *Serv.* Why so? *Fool.* Why, because heaven is a great way off; and when my master was going a long journey, he used for some time before to talk about it, and prepare for it; but, *I never heard him speak of heaven*, or saw him *make any preparations for going:* he cannot therefore, be gone thither. The Baronet, however, recovered, and this conversation being told him, he was so struck with it, that he immediately began to prepare for his journey to the eternal world.

REVIEW.

ART. V.

The excellence of the Church: a Sermon, preached at the consecration of Trinity Church, Newark, New-Jersey, by the Right Reverend Bishop Moore, on Monday, May 21, A. D. 1810. *By John Henry Hobart, D. D. An Assistant Minister of Trinity Church, New-York. Published by request.* New-York, T. & J. Swords, pp. 41. 8vo.

(Continued from p. 524.)

PLAIN dealing is honourable in all; but especially in the ministers of religion. Thus saith an authority which Dr. Hobart cannot avowedly reject. *We use great plainness of speech: but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God—We also believe, and therefore speak* *.

The use of "Confessions" or "articles" adopted by the Churches, is, accordingly, to give a plain and summary exposition of the sense in which they understand the word of inspiration; and if the "public Creed" do not plainly express the "belief" of the Church, it becomes worse than useless. It is extremely uncandid in any man, or body of men, to profess adherence to any article which is not believed to be true, or to maintain pub-

* 2 Cor. 3. 12. and 4. 2, 13.

lic standards which do not plainly express their private sentiments about the same doctrines. Assuredly, it is as necessary that we should observe honesty toward God, and toward man in things pertaining to God, as that we should be honest in our common transactions.

Dr. H. says, "It is worthy of remark, that "in the General Convention of the Protestant Epis- "copal Church in the United States of Ame- "rica, when the articles were ratified, there was "not one advocate of the Calvinistic doctrines *." That Convention could not have been ignorant of the interpretation given of the thirty-nine articles, in the articles of Lambeth, published by the highest authority in the Church of England. They could not but have known, that the Protestant Church of England was Calvinistic, in doctrine, for nearly a century after the Reformation; and that a great part of it has always embraced the Anti-arminian creed. They must have understood that the Calvinistic Churches universally admitted the Calvinism of the thirty-nine Articles. Why, then, if they were themselves Arminian, did they not speak as they believed, and so alter their Creed as to render it a candid Confession of their own faith? The object of a Creed, we repeat it, is to express unequivocally the faith of the Church; and certainly an Arminian Convention, if they wished to be fully understood by all men, might have contrived articles equally explicit with the Sermon of Dr. Hobart—clearly Arminian. If the fact, respecting the convention, be as Dr. H. states it, although it does not at all affect the grammatical signification of the "Articles," it proves beyond all dispute, that plain dealing, according to our old fashioned ideas of it, did not, at that time, suit

* Note, page 22.

the policy of this most excellent Church! The Doctor, indeed, contends, that "this fact is a decisive proof that the American Church does not acknowledge that the articles admit of a Calvinistic interpretation." But wherefore, if Episcopalians are willing, even now, to be explicit, do they not adopt a public declaration equally expressive of an Arminian, as are the Lambeth articles of a Calvinistic interpretation, instead of explaining by private opinions the public standards of the Church? If the rule be once admitted, that articles of faith are to be explained by private opinions, ecclesiastical standards must lose their value, and provoke the indignation of every honest man: for by this rule, they can be made to signify every thing or nothing.

Dr. H.'s opinions are now to be tried by their own merit. He considers the *Doctrine* of the Church*,

1. "As to those *practical points* in which professing Christians generally agree."

2. "Or as to those more *theoretical opinions* on which there is greater diversity of opinion."

When we began to read that part of the Sermon which treats of "practical points," we were highly gratified, and thought for once that Dr. Hobart preached the Gospel. We proceeded, and were painfully undeceived. It only *resembles* the Gospel of Christ.

The same indistinctness of perception and language, which usually characterizes this preacher's style, here also occurs; and the general impression, made by the discussion, is decidedly hostile to what we consider the power of godliness.

Under the 1. *Practical points*, he considers the meritorious cause of our acceptance with God; the conditions of our acceptance; the strength by which we perform these conditions.

* Page 5.

Under the 2. *Theoretical opinions*, he considers Predestination, Redemption, Free-will, Grace, and Perseverance in grace.

The 1st class of Doctrines are inaccurately called *practical points*, as distinguished from the 2d class, which are not a jot more theoretical or less practical than the former. Nor is the assertion correct in point of fact, that, in the former, as explained by Dr. H. "professing Christians generally agree." The fact is quite otherwise.

This is, by far, the most dangerous part of Dr. H.'s sermon; for it is here that error, pernicious error, is blended with precious truth. In showing the *meritorious cause of our acceptance with God*, the preacher appears to ascribe the glory of our salvation to the merits of Christ's righteousness; but in describing the *conditions of our acceptance*, he ascribes the whole efficacy to our own performance, faith, repentance, and good works. In thus asserting *plainly* that the condition of our acceptance is by ourselves fulfilled, whilst his remarks upon Christ's righteousness are arranged under an obscure phrase, which appears not to be understood by himself, and was not likely to be understood by those who heard him, the absolute contradiction between both parts of the discussion is not readily perceived, and the sinner is directed to rely more upon his own, than the righteousness of the Saviour. We say, the phrase *meritorious cause* appears not to be understood by the author himself, because we would rather ascribe its misapplication to the lack of knowledge, than to ill design. *Meritorious cause*, being synonymous with *condition*, both the terms are misapplied; and there is a perfect contradiction in treating them separately, and causing them to represent ideas which are perfectly distinct from one another.

Cause is that which produces *effect*. Metaphysicians and divines, it is true, have employed this word in a more extensive sense, and have, in order to prevent misapprehension of its meaning, coupled it with restrictive epithets. They, accordingly, say efficient cause, procuring cause, meritorious cause, moving cause, final cause, &c. &c. But cause and effect are correlates; and, in truth, meritorious cause is neither more nor less than condition—the *terms on which* the promised blessing is bestowed. The meritorious cause of the sinner's acceptance with God, and the condition of the sinner's acceptance with God, are accordingly synonymous. When the preacher, therefore, asserts that the effect is to be ascribed to the merits of the Redeemer, and immediately thereafter asserts that it is performed by the sinner, he contradicts himself, and obscures as much as possible the glory of the Gospel. Nor is the assertion in the sequel, that the condition is performed by the sinner in the "strength of the Holy Spirit," sufficient to rescue the discourse from the charge of anti-evangelical tendency. Supposing that correct ideas were connected with this expression by Dr. H. it would be only substituting gifts, communicated to us on account of Christ, in the room which is occupied in the system of grace exclusively by the righteousness of our God and Saviour. It would confound the *blessing received*, with the *condition* on which it was *bestowed*. But we are not to expect, from this preacher, that just ideas should be connected, even with orthodox expressions. He glories in teaching his hearers that we are not "*utterly disabled*" from performing this condition—that we are "*co-workers* "*with the Spirit*," and, indeed, that the influence of the Spirit is subordinate to the power of free-will*.

* Page 19, 20.

He also considers, himself, and teaches as a part of the Church's boasted "*excellency*," that the *meritorious cause* operates precisely alike upon all men*; and, accordingly, that the *true cause* of the difference between those who are saved, and the nations of them that perish, is, not what the Apostle asserts it to be, the grace of God; but man's own free-will. The meritorious cause is therefore altogether *insufficient*, and the efficient cause is in the sinner himself. As the principal glory of our salvation is certainly due to that cause which is most effectual, the inference is irresistible, that Dr. Hobart must, instead of singing Hallelujah, give the glory to the faculties of a sinful soul. The honour which he verbally ascribes to the Mediator and the Spirit, serves only as a cover to the attack which he makes on the Gospel. It was not fair, then, to inform his hearers that "professed Christians generally" were of one mind with the preacher on this subject. No. The perfect righteousness of the Redeemer is the *meritorious cause*, the *condition*, the sole condition of our acceptance with God. We disclaim, absolutely, any other. Faith in Jesus Christ, the gift of God, performed under the supernatural influence of the Holy Ghost, not violating human liberty, but effectually inclining us to embrace a Saviour, is the mean, the only effectual mean of union with Jesus in his righteousness, in order to be accepted of God. Repentance from sin, and the performance of holy duties, are effects flowing from union with our Saviour, and from that union certainly and *only* flowing. Salvation depends entirely upon our union with the Saviour, and it is inseparably connected with that union. Salvation is promised to faith, because by faith we are united to the Redeemer, in his justifying righteousness.

* Page 18. 31.

Salvation is promised to repentance and to good works, because they necessarily imply faith, and are the signs and the fruits of our union to that Lord who is our righteousness and our strength. Grace, holiness, eternal life, are inseparably connected together; and, instead of offering violence to the will of man, the Spirit makes us willing by his almighty power. The pride of man is humbled. The grace of God is glorified. To us belong the benefits, and to him the praise. This is the Gospel in which Christians *rejoice with joy unspeakable and full of glory.* It is the Gospel of God, whatever is the doctrine of the Episcopal Church.

The second class of doctrines respect, according to the discourse under review, "certain theoretical opinions of predestination, of redemption, of free-will, of grace, and of final perseverance."

Although the preacher's doctrine does not accord with the articles of his own Church, this is not decisive proof against it. It must stand or fall by its own merit. We have no intention, however, to take up, in this review, already extended far beyond the limits of our original design, the whole Arminian controversy. We shall, merely as a specimen, select for examination Dr. Hobart's opinion of election. It stands first in order.

His opinion, on this subject, appears to us to be as far from modesty as it is from truth. We are tempted to laugh, and yet we tremble in recording it. Predestination is represented by him to be *God's eternal decree to bring certain men into the communion of the Episcopal Church;* and, accordingly, the elect of God are the Episcopalians.

As we do not find this definition expressed in so many words in this sermon, we shall, before we proceed to offer any remarks upon it, and in order to bar all future equivocation, incontestibly prove that the

sentiment is expressed by Dr. H. We would not, upon slight grounds, charge any man with being the advocate of such absurdity; and we are confident that our readers will not readily admit, that any respectable man, in this age, would give the sanction of his name to pretensions, as ridiculous as they are extravagant. The only difficulty, however, which we anticipate in producing testimony, is, that any other man may, with equal facility, prove, from the Doctor's own writings, that he also thinks otherwise. So crude are the theological notions of this divine, and so devoid of precision his phraseology, epithets, and metaphors dancing with all the glittering irregularity of atoms in a sun-beam, that it *is no difficult* task to convict him of maintaining self-contradictory opinions—an error, into which any one may fall who writes without taking pains to understand. We proceed to the proof.

Dr. Hobart maintains that predestination is the eternal purpose of Jehovah to make *some men members of the Episcopal Church;* and that it secures nothing more than this to the elect.

In this proposition are involved three assertions, each of which is confidently maintained by Dr. H.

Predestination is God's eternal purpose respecting some only of mankind—the object of it is to make these persons members of the Church—that Church is exclusively the Episcopal Church.

1. It is God's eternal decree respecting *some* of mankind. Dr. Hobart approves, and quotes, as containing this sentiment, the 17th article; and holds it up to view as a part of the "excellence of the Church*."

"Predestination to life is the everlasting purpose "of God, whereby, before the foundations of the "world were laid, he hath constantly decreed by his

* Pages 13—15.

"counsel, secret to us, to deliver from curse and "damnation *those* whom he hath *chosen* in Christ "*out* of mankind*."

2. The end of predestination or election is to make Church-members. The words—"to life,"—"deliver from curse and damnation," &c. are mere expletives, or only employed to deceive the simple. To such lofty intellects as Dr. H.'s they convey no meaning. His words are†, "It maintains on a just con-"struction, the only election declared in Scripture, "the election of Christians as a collective body to "the privileges of the Gospel. In like manner, all "Christians are now the chosen, the "elect" of God. "They are *all* by *baptism* taken *out* of the world, "and placed in God's holy *Church;* received into "*Covenant* with him." These words are sufficiently explicit. *The elect of God are all who by baptism become Church-members.* And we shall now see,

3. That these are, exclusively, *the Episcopalians;* for Dr. H. admits not the existence of any other baptism, or any other Church in covenant with God, than that which is Episcopal. He will not deny this. It appears to be that doctrine, to the support of which he has devoted his life. It is not only contained in all his writings, but it is the soul of every thing which he has published. In this discourse, "the Church" is uniformly employed as synonymous with Episcopal Church; and "Churchman"as synonymous with Episcopalian. Dr. H. quotes with approbation the following words from an English prelate: "And "therefore, to speak modestly," (reader, what modesty!) "*they* must needs run a very great hazard "who cut themselves off from *ours*, and, by conse-"quence, from the *Catholic Church*‡." But we shall introduce Dr. H. *in propria persona*, to express himself on this subject. "Adhere to the government of

* Article 17. † Page 15. ‡ Page 34.

" the Church by Bishops, Priests and Deacons, by " which government the *visible* Church of Christ is " known*. The benefits of Church-communion, " (are) forfeited, when we separate from the priest- " hood which was instituted by Christ as the essen- " tial characteristic of his Church. The uniform " testimony of all the apostolic and primitive wri- " ters establishes the general conclusion, that who- " ever was in *communion* with the *Bishop*—was in " *communion with Christ;* and whoever was *not* in " communion with the Bishop was thereby *cut off* " from communion with Christ; and that sacraments " *not* administered by the *Bishop* or those commis- " sioned by him, were not only *ineffectual* to the par- " ties, but, moreover, like the offerings of Korah, " *provocations* against the Lord†. The *only mode* " through which we *can* be admitted into *covenant* " with God; the only mode by which we can obtain " a title to those blessings and privileges which " Christ has purchased for his mystical body the " *Church*, is the sacrament of *Baptism*‡." We might multiply quotations. But enough. No invisible Church—the *visible* Church, the mystical body of Christ—the Episcopal, the only Church in covenant with God—Episcopal baptism, the only possible method of becoming members of Christ's mystical body—Episcopalians are the elect. Such is the " excellent" system supported by this Doctor of theology. But wherefore all these magnificent arrangements, of eternal predestination, mystical union with Christ, regeneration, &c. &c.? To prepare men for heaven? to deliver them from curse and damna-

* The *visible* Church too is, according to Dr. Hobart, the *only* Church. As if resolutely determined to oppose, under every form, the religion of the " inward man," and to transform the Church of Christ into a mere " worldly sanctuary," adapted to his own views of election, he declares, in the Churchman's Magazine, Vol. VII. p. 240. that the *invisible Church* is no more than a Calvinistic *phantasie*.

† Fest. & Fast. pages 59, 60. ‡ Comp. Altar, page 189.

tion? Oh! no. Presbyterians may have respect to *those things which are not seen.* They and the articles of the Church of England may teach that predestination is really to eternal salvation; but Dr. H. has a much greater end in view. What is it? Why, reader, it is to be Episcopalians. This is the end of all these arrangements. You have Dr. H.'s word for it. "This brief investigation of the scriptural "meaning of the terms, elected, predestinated, and "others of a similar import, was necessary to prove "that the application to Christians is compatible with "the *forfeiture of the privileges* which these terms "denote. The Church supposes that the "elect," "those chosen in Christ, might *forfeit the everlast-*"*ing felicity* to which they were predestinated. She "only admits, that when we fall into sin we may arise "again, directly implying that we may *not* rise again, "and *may finally perish**."

The non-elect, ignorant Presbyterians, Pagans and Savages, without ever becoming members of Christ's mystical body, without any share in the election of grace or interest in the covenant of promise; these may all be saved, if we believe this teacher; and yet the elect Episcopalians, may perish for ever; communion with the Bishop notwithstanding.

We do not pursue the argument through the other "theoretical opinions." Nor do we dissent from the conclusion which Dr. H. labours in his Anti-calvinistic zeal to establish—that "the elect," in his sense of the word, may perish for ever. If predestination and grace be understood in the Arminian sense, we have no controversy with any man upon the subject of perseverance in grace. By *the grace of God wherein Christians stand*, we mean quite a different thing.

The "Ministry," and
The "Ordinances of Worship,"

* Pages 16, 17. 20.

We also leave with the "Church," in all the lustre of superior "excellence:" and shall conclude our review with a remark upon the preacher's assertions respecting the Liturgy. "In the *Liturgy* which she "enjoys, the Church justly *glories*, as the *legacy of* "*the martyrs*, who were her founders; who receiv- "ed it, as in great part, the legacy of *defenders of the* "*faith yet more primitive.*" "The *authority* of her "Saviour, the practice of the Jewish Church, the "usage of the primitive Church, sanction, in her "judgment, the prescription of a form*." We do not blame Dr. H. nor impeach his veracity for penning this sentence. Some one may have persuaded him that this is the fact. But we shall show from faithful history, what was "*the authority*" which prescribed this form to the Church of England; and who the "martyred defenders of the faith yet "more primitive," from whom flowed this "pure "liturgy," in which the Church justly glories; and to which, the preacher ascribes celestial origin— "the authority of her Saviour."

It was in the year 1533, that Henry VIII. who had previously received from the Pope the title of "Defender of the Faith," having quarrelled with his Holiness, procured an act of Parliament, declaring himself and his successors, SUPREME HEAD of the Church of England†. In 1545, the Popish forms of worship were first altered, and the litany appointed for the use of the Churches, by the King's authority. The act establishing the litany, was shortly afterwards followed by one, prohibiting to the Churches the the use of the English Bible‡. The English clergy were at this time sunk in profound ignorance. Many of them could not even read, and very few of them could preach. In the reign of Edward it was found necessary to compose homilies, for their use. An act was passed in the second year of Edward, pro-

* 35. Hen. VIII. C. 1. † Page 26. ‡ 26. Hen. VIII. C. 1.

hibiting preaching altogether, and requiring the parish priests, under pain of excommunication, to read the homilies to their hearers. The priests who could not preach, could not pray; and the few who had sense and learning among them, thought it best to make prayers for them. Then comes the liturgy. Five Mass-books, viz. The Romish Missals of Sarum, York, Hereford, Bangor, and Lincoln*, are the sources from which it was collected by Cranmer, and a few others, and presented to the king. Without ever having been laid before a convocation of the Clergy, it was sanctioned by act of Parliament, 15th January, 1548, and ordered to be used in all the Churches in England, under pain of fines, forfeiture of all goods, and imprisonment for life†. This is the true origin of the liturgy. Under these circumstances, it would be cruel to censure, in terms of severity, those who complied with the use of these forms.—They were prescribed, however, not by the authority of the Saviour; but by that of Henry and Edward. The same apology cannot be offered for those, who would enjoin the use of the liturgy upon us, in the present day. Cranmer could have no idea that that what he provided, as a temporary expedient for his ignorant brethren, would be afterwards urged as a perpetual law for the Church of God. And even the king, himself, in the highest pride of royalty, could not have expected that there should arise a generation, who would urge as the voice of God what he enforced by his own usurped authority over the consciences of his subjects.

This, then, is the origin of the famous book of common prayer. It is no random assertion we make. We refer the reader to acts of Parliament—to the documents and the dates. If we are not mistaken,

* "Legacy of Defenders of the Faith yet more primitive." *Hobart.*
† Bur. Vol. p. 331. Rec. 6. III. No. 28. Neal. Vol. C. 1.

Dr. H. will find the best authority for the liturgy of his Church, not in the Bible; but in the statutes of the House of Tudor.

Serious people, we are aware, acquire by habit, a veneration for those forms with which they are in the practice of associating the solemnities of devotion; and accordingly pious Episcopalians feel respect for their liturgy. This is perfectly natural. But, while we admit this fact, we have no apology to offer for him, who, taking advantage of this prejudice, endeavours to make a Christian people hostile to those exercises of piety, in which intelligent saints present their prayers to the throne of grace, without the restraint of forms. There is not a syllable in the Bible to enforce forms of prayer, although the Redeemer exhibits a model. Prayers are, every where, on record, from Genesis to the Revelation; and they are all various and extemporaneous. Jesus used no forms. The Apostolic Church had no liturgy. In the fifth century each Bishop selected his own forms. The Popish Church admitted of an indefinite number and variety of forms. From five several popish liturgies, the present Episcopal one was compiled; and are we, notwithstanding these facts, to be told, that it is a sin to pray in any other words than these? What! amidst all our Gospel-light, in spite of the fulness of the blessings of the Spirit, cannot a Christian, who feels his wants, ask mercy of his God? Cannot a Protestant minister ask, for his pastoral charge, the blessings of Redemption, without employing the very words of a certain book, formed out of some mass-books? A book, too, which was composed with the design of supplying, among an illiterate people, the deficiency created by an ignorant and scandalous clergy? It is too much.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Sixth Report of the Committee of the British and Foreign Bible Society,

Read at their Anniversary, on the 2d of May, 1810.

YOUR Committee have now to lay before the members of the British and Foreign Bible Society, the report of their proceedings during the sixth year of its institution.

Resuming the narrative of their foreign correspondence, from the information in their last report, your committee have the satisfaction to state, that the measures adopted by them for promoting an edition of the Scriptures in the Polish language, through the agency of the Bible Society at Berlin, have proved successful. In consequence of the remittances made for this purpose, by the British and Foreign Bible Society, the first sheet of the Old Testament issued from the press in April of the last year; and with a view to give publicity to the undertaking, and to show the mode in which it was executed, copies of it were sent to all the principal Protestant congregations in Poland.

The latest intelligence from the Bible Society at Berlin, respecting the progress of this work, is contained in two letters; the first dated the 11th of December, 1809, the last dated the 20th March, 1810. From this it appears, that the proposed edition, comprising 8,000 copies of the whole Bible, and 4,000 extra copies of the New Testament, had then been advanced to the beginning of the prophecy of Daniel, and there was every reason to expect that the work would be prosecuted to its conclusion with all possible expedition. As the Berlin society depended on returns from the sale of Bibles in Poland, for fulfilling its engagements with the printer, and as there was reason to apprehend that such returns might not be made in due time for this purpose, your committee readily acceded to a proposition of the society at Berlin, for a loan, if necessary, to be advanced after the Polish Bible should be completed, under a condition of repayment from the sale of that work.

The preceding intelligence was accompanied by a representation, that copies of the Bible in Lithuania from their great scarcity, bore a most exorbitant price, and that the people of that country were in a still more impoverished state than even the inhabitants of Poland, and of course more incompetent to provide a new edition of the Scriptures, which was much wanted, from their own resources. Your committee, deeming this a case which particularly required the assistance of the British and Foreign Bible Society, determined to grant it; they recommended the formation of a committee at Koningsberg for the express purpose of printing a Lithuanian Bible, and authorised such committee to draw on the British and Foreign Bible Society for the sum of 300l. in aid of that work.

In a subsequent letter from Berlin, dated the 27th of February last, it is stated, that the Lithuanian nation contains upwards of a million of people, many of whom are truly pious, but very poor; and that one of the principal clergymen has caused it to be published from all the pulpits belonging to Prussian Lithuania, that a new edition of the Lithuanian Bible was about to be printed, and invited the members of the different congregations to become subscribers to this work. In consequence of which several hundreds had already given in their names.

Your committee have still to lament the continuance of those impediments, which have so long interrupted their correspondence with the German Bible Society at Basle. The only letter received from that society during the last year, dated July 1, 1809, warmly expresses its grateful feelings, for the generous support repeatedly afforded to it by the British and Foreign Bible Society. It confirms the expectations held out in your committee's last report, both with respect to a second edition of the German Bible, and to an edition of 5,000 New Testaments, undertaken by a society of active Christians at Basle, for the benefit of the Grison Mountaineers, in their peculiar dialect; by stating, with respect to the *former*, that "out of 5,500 copies, which left the press in December last, almost the whole are disposed of, and the second edition of 8,000 is begun;" and with respect to the *latter*, that the impression was nearly completed.

The active zeal so successfully displayed by the German Bible Society in distributing French Testaments, has been already noticed; it has induced your committee to assist them with a grant of 200l. for the purchase of Bibles and Testaments, for sale or gratuitous distribution in Languedoc, where a number of pious protestant clergymen have large congregations; and in other parts of France.

By a letter from Basle, dated April 4, 1810, it appears that the committee of the German Bible Society have received the 200l. remitted to them for the purchase of French Bibles and Testaments, with many thanks. They have also purchased 4,000 copies of the French Testament, and have sent them to different depositories in Montbiliard, Nismes, and other places in France. From several parts of the south-eastern provinces of France authentic accounts have been received, that many Roman Catholics requested copies of the Testaments, and had read them with great eagerness and gratitude. The Romanese Testament has been completed, and received with extraordinary joy by the poor inhabitants of the Grisons. To this intelligence it was added, that a member of the Basle committee had undertaken to print 4,000 copies of the Old Testament in French, on condition that the committee should take 1,000 copies; and that the work had already advanced to the third sheet: and further, that a strong desire had been manifested among the Grisons to proceed to the printing of the Old Testament in the Romanese, but that their funds were unequal to the work: Your committee, therefore, desirous of encouraging these impotent undertakings, both with respect to France and the Grisons, resolved to assist the Basle committee with a grant of 300l. for the first object, and 200l. for the last.

Your committee have next to advert to their correspondence with the Evangelical Society at Stockholm. In their last report, they stated

that the sum of 300l. had been remitted to that society for the purpose of enabling it to undertake an edition of the Swedish New Testament on standing types. Encouraged by this remittance, the society proceeded immediately to the execution of the work. The first sheet was printed in May; and by the intelligence, dated March 23, 1810, it appears that the last sheet had left the press; and that a second edition of 4,000 copies would be immediately undertaken.

A very satisfactory specimen of it has been received by your committee. It will be gratifying to the British and Foreign Bible Society to be informed, that without its timely assistance the accomplishment of this work must have been considerably delayed.

Your committee naturally entertained hopes, that an edition of the Old Testament in Swedish might also be printed; and it was therefore with much satisfaction they learnt, that the Evangelical Society at Stockholm had anticipated their expectations by a proposal to undertake it. Nor was that society wanting in its exertions to procure the necessary funds for this purpose, by a public solicitation of pecuniary contributions. It was, however, apparent, that on account of the impoverishment occasioned by the war, the solicited assistance would not prove equal to the expenses of the undertaking; and that the assistance of the British and Foreign Bible Society would still be required to forward the execution of it. In this conviction, and anxious to gratify the poor inhabitants of Sweden with a new edition of the whole Bible, your committee determined to assist the Evangelical Society with a further grant of 300l.; and they have the satisfaction to add, that, in consequence of this donation, the work was immediately begun, and Michaelmas, 1811, is assigned as the expected period for its completion. The amount of contributions in Sweden, considering the pressure of the times, has indeed exceeded all expectation, but it has by no means proved sufficient to render the assistance of the British and Foreign Bible Society superfluous.

Your committee have also availed themselves of the assistance of the Evangelical Society at Stockholm, to print, at the expense of the British and Foreign Bible Society, a New Testament in the dialect of Lapland, for the benefit of the inhabitants of that country. The necessity of this work, (as the former edition of 1755 was entirely exhausted,) and the despair of accomplishing it, were forcibly pointed out to two correspondents of your committee, by Bishop Nordon, at Tornea. It appeared also that in his diocese, which comprises the north of Sweden, and Swedish Lapland, there were about 10,000 Laplanders, unacquainted with any language but that of their own country. The Bishop himself has undertaken to superintend the publication; the expense of which, for an edition of 3,000 copies of the New Testament, may be estimated at about 200l. A specimen of this work has been received by your committee, who have reason to believe, that it is by this time considerably advanced.

The safe arrival, and due distribution of the Bibles sent by your committee for the use of the German colonists on the banks of the Wolga, have been acknowledged by the Rev. M. Hiemer, another pastor of a German congregation in that quarter, who distributed part of them, and adds his testimony to that of the Rev. Mr. Huber in Catharinestadt,

that the present was received with the most lively emotions of gratitude. The second supply voted to them by your committee has probably reached them by this time.

Your committee having learnt that the edition of the Arabic Bible, printing under the patronage of the bishop of Durham, was considerably advanced, regarded this undertaking as one in which the funds of the society would be with the strictest propriety employed. They therefore resolved, that the sum of 250l. should be granted in aid of this work, and that the society should take 500 copies of the same at the selling price, when the impression shall have been completed.

Your committee have now to advert to the transactions of the society with India. On this subject it is only necessary to report, that the corresponding committee of the British and Foreign Bible Society in Bengal, have availed themselves of the pecuniary aid furnished for promoting the translation, and printing of the scriptures in the dialects of Hindostan; these translations are proceeding in the most extensive manner, by various hands. Official accounts of the manner in which the society's funds have been applied in promoting these translations, have been announced, as transmitted by the corresponding committee, but have not yet been received. Copies of the New Testament in Sanscrit, and of the four gospels in Hindustanee, printed by the missionaries at Serampore, have been presented to your committee; and a bill for 1000l. drawn upon your society, and subscribed by all the members of the corresponding committee at Calcutta, has been duly honoured.

Under the head of foreign connections, it only remains briefly to report some very interesting information respecting Ceylon, for which your committee are indebted to Sir Alexander Johnstone, who is lately returned from that island. The number of natives there, subject to the British government, is computed at a million and a half; their languages are the Cingalese and Tamul. Nearly the first three books of the Old Testament, and the whole of the New, have been translated into the Cingalese, and printed at Columbo, at the charge of government, for the purpose of supplying the natives professing Christianity, who are said to be very numerous. It was further stated, that the means of printing at Columbo were very limited, and that it was desirable they should be extended.

This information naturally suggested to your committee a desire to supply the inhabitants of Ceylon more extensively with the holy scriptures; and the question which occupied their consideration was, whether this could be most advantageously done, by printing a Cingalese edition of the scriptures in this country, or by affording such assistance as might facilitate the means of printing them on that island. Your committee have not yet obtained sufficient information on this interesting subject to enable them to adopt a determination upon it; but have taken the means to procure it, by directing inquiries to be made in this country, and by opening a correspondence for the same purpose, both with Holland and Ceylon.

The last report of your committee noticed the institution of a Bible Society at Philadelphia, and expressed their hopes, that similar establishments would be formed throughout the several states in the American union. These expectations have not been disappointed. Two so-

cieties have been established at New-York: one under the denomination of "The Young Men's Bible Society," and another under the designation of the "New-York Bible Society." The latter, of which the Rev. Dr. Livingston is president, owes its origin professedly "to the laudable example of the British and Foreign Bible Society;" and it has applied to your committee for "information, counsel, and aid." To encourage and assist the exertions of this new institution, a grant of 100l. has been made to it by your committee, who have also deemed it adviseable to recommend the incorporation of the two societies into one institution.

Your committee have also received intelligence, that Bible Societies have been formed in Connecticut, Massachusetts, and New-Jersey; the particulars of the institutions at the two last mentioned places have not reached them; but they are in possession of a printed account of the constitution of the society at Connecticut, and have presented it with a donation of 50l. in aid of its funds.

A letter from the corresponding secretary of the Massachusetts Bible Society, addressed to Sir William Pepperell, Bart. V. P. and accompanied with an address and statement of the constitution, officers, &c. of that society, having been laid before your committee, they resolved to grant that society the sum of 100l. in aid of their funds.

Of the probable utility of these several associations, a satisfactory idea may be formed from the intelligence which has been transmitted from America, expressing, that the demand for Bibles since the commencement of the distribution of them by the society at Philadelphia, has exceeded all expectation.

Your committee having thus summarily reported the most material of their foreign transactions, will proceed to state the occurrences of the last year, within the united kingdom, in connection with the British and Foreign Bible Society.

On this occasion it is impossible to pass unnoticed an event which has filled your committee with the deepest regret, the death of one of the vice-presidents of the society, the lamented and most respected late bishop of London. They are persuaded that every member of the institution will cordially sympathize with them on this expression of their feelings, as a tribute no less due to the public and private virtues of that venerable prelate, than to the station which he held in this society.

The domestic occurrences, with a view to a clearer elucidation of them, may be conveniently arranged under the following heads:

1. New editions of the scriptures printed in England.
2. Auxiliary Bible Societies instituted since the last general meeting.
3. Distribution of Bibles and Testaments: and
4. Donations to the funds of the society.

Under the first head, your committee have to report, that the edition of the New Testament in ancient and modern Greek, in parallel columns, commenced in the last year, is nearly completed; and that the Dutch and Danish Testament, announced in the former report as being in the press, are now in circulation.

Your committee have also to report their resolution to print a version of the New Testament in the Irish language.

This resolution has been adopted on the fullest deliberation, and af-

ter the most minute inquiry into the expediency of it. The doubts on this subject, which have long delayed the execution of the work, are not new, as the question respecting the use of the bible and liturgy in the Irish tongue was amply discussed in a convocation held at Dublin, as long ago as the year 1634. It was then decided in the affirmative; and the arguments admitted in favour of the proposition did not appear to your committee to have lost their weight, when considered as applicable to the question at this time.

Your committee will not enter into a recapitulation of them: it will be sufficient to state, that there are still many Irish who may be induced to read the scriptures in their own language, but will not read them in the English or in the Gaellic; and there is reason to believe that the demand for them on this account will probably be considerable. *On the* other hand, your committee have heard no arguments against the measure but what appear to them to have been satisfactorily answered. The version published by Bishop Beddel has been adopted by your committee, for the edition now preparing, consisting of 2000 copies of the New Testament only, on stereotype.

The society is not uninformed, that a Mission has been for these forty years past, established on the coast of Labrador, for the purpose of instructing the Esquimaux in the Christian Religion. To facilitate these charitable labours, your committee have printed a version of the gospel of St. John in the Esquimaux language, and have further agreed to print the Gospel of St. Luke. These works have been placed under the superintendance of the Rev. Mr. Kohlmeister, a Missionary, lately returned from Labrador, and, by a residence there of eighteen years, well acquainted with the Esquimaux dialect.

Your committee will next advert to the second head of arrangement, the Auxiliary Bible Societies which have been established since the last general meeting.

To expatiate on the advantages derived from these associations would be superfluous; it may, however, be briefly remarked, that whilst they exhibit a most decisive approbation of the principle on which the British and Foreign Bible Society was formed, they afford the most efficacious means, by local and combined exertions, of promoting the great object of its institution.

The rules and regulations under which the Auxiliary Bible Societies have been constituted, will appear in the appendix to your committee's report. It will be only necessary to state, that the principal aim of all is the same as that of the parent Institution; and that their design is to promote the circulation of the Holy Scriptures, either by direct contributions to the funds of the British and Foreign Bible Society, or by the local application of such portion of their means as circumstances may require, for the furtherance of this important object. The following is the enumeration of those Auxiliary Societies which have been added in the course of the last year to the associations and societies in London, Glasgow, Birmingham, Greenock, Reading, and Nottingham, of which accounts have been given in former reports.

1. "The Bible Society of Newcastle upon Tyne and its vicinity," under the patronage of the Lord Bishop of Durham.

2. "The Penryn and Falmouth Society."

3. "The Leeds Auxiliary Bible Society." This institution was established at Leeds on the day of the National Jubilee, with the double object of supplying the poor with Bibles and Testaments, and of aiding the British and Foreign Bible Society.

4. "The Manchester and Sandford Auxiliary Bible Society." President, the Rev. Dr. Blackburne, Warden of Manchester. The comprehensive scale on which this Society has been formed, and the zealous co-operation in which the several members of it have united to carry into effect the object of its establishment, give it peculiar claims on the respect and gratitude of the Parent institution.

5. "The Devon and Exeter Bible Society." President Sir Thomas Dyke Acland, Bart.

6. "The Leicester Auxiliary Bible Society." President, T. Babington, Esq.

7. "The Auxiliary Bible Society at Kendal and its vicinity." President, the Rev. M. Murfitt, Vicar of Kendal.

8. "The Bible Society at Sheffield and its vicinity." President, the Right Hon. Earl Fitzwilliam.

9. "The Bible Society at Hull."

10. "The Bristol Auxiliary Bible Society," instituted under the patronage of the Right Rev. the Lord Bishop of Bristol.

To promote the formation of this society, his Lordship was pleased to address a circular letter to the Rev. the clergy of his Diocese, stating, "his hearty approbation of the measure, and that it would afford him the greatest pleasure to see it carried into execution."

The zeal and alacrity exhibited by Christians of all denominations, to second his Lordship's recommendation; the number and respectability of the members of this new Institution; the magnitude of their contributions and annual subscriptions, prove the deep interest excited at Bristol for the success of the British and Foreign Bible Society, in disseminating the Holy Scriptures.

Your committee have the pleasure to add, that the Lord Bishop of Bristol is the President of it, and that his Lordship has also honoured the British and Foreign Bible Society, by consenting to be one of its Vice-Presidents.

While your committee particularize, with such peculiar marks of commendation, the societies which have been formed at Bristol and at Manchester, they desire to be understood, as entertaining the most unfeigned respect and gratitude for those exertions which have been made by the other Auxiliary Societies, and which promise to aid, in so material a degree, both the funds and the operations of the Parent Institution.

Nor have the friends of religion in Scotland been inactive in promoting associations for the furtherance of the same object. In that part of the united kingdom, three new Bible Societies have been formed:—1. "The Edinburgh Bible Society;" 2. The "East Lothian Bible Society;" and, 3. "The Scottish Bible Society;" by the Ministers of the Presbytery of Edinburgh. From the co-operation of the former in undertaking to supply the military with bibles, and charging itself with the distribution of the Gaelic bibles in the Highlands, on the behalf of the British and Foreign Bible Society, your committee hope to receive the most useful assistance.

In Ireland, the Hibernian Bible Society, which has been already mentioned in the former reports of your committee, under the most respectable patronage of his Grace the Lord Primate, and other distinguished personages, has directed its attention to the introduction of the Institution into different parts of the country, by the establishment of Branch Societies, and several have been accordingly formed. In Dungannon, under the patronage of Lord Viscount Northland; in Armagh, under his Grace the Lord Primate; in New Ross, and in other places. From these Branch Societies of the Hibernian Bible Society, the same co-operation may be expected as from the Auxiliary Bible Societies established in England.

To assist the efforts of the Hibernian Bible Society in the distribution of the Holy Scriptures, your committee have voted to it a grant of 500l. and it is with the greatest satisfaction they also report, that a *donation* of 200l. has been made to the same Institution, by the Edinburgh Bible Society. The grant from this society, has been acknowledged in the Report of the Hibernian Bible Society, accompanied with the gratifying statement, that the issue of Bibles and Testaments from their Institution during the last twelve months, has nearly doubled that of the former years, amounting to 9034 bibles and testaments.

Your committee having been informed, that the Bible committee, of the Synod of Ulster, were making great exertions in disseminating the Holy Scriptures in Ireland, presented that body with a donation of 100l. to assist its charitable efforts; and they have had the satisfaction of learning, that the society alluded to has raised vary large contributions within the bounds of the Synod, for the distribution of bibles and testaments to the poor of the respective congregations.

It is matter of real satisfaction to observe, that the assistance so liberally granted to Ireland, has stimulated the friends of religion in that country to a degree of zeal and activity, from which, under the Divine blessing, the best consequences may be expected.

Under the general head of distribution of the Scriptures, on which your committee have now to report, they mean to include not only donations, but supplies of the scriptures furnished by the British and Foreign Bible Society to other associations and individuals, at the cost, or reduced prices.

The total of such donations and supplies has been very considerable during the last year, both at home and abroad. Copies of the Scriptures, either in whole or in part, and in various languages have been sent—ABROAD—to Southern Africa, for the benefit of the converted Hottentots.—To Parmaribo in Surinam.—To the West-Indies, for the use of the Christian Negroes.—To the Islands of Sark, Jersy, Madeira, Dominica, Bermuda, Jamaica, Guadaloupe, Martinique, and Trinidad.—To St. Domingo.—To the Cape of Good Hope.—To Quebec.—To Demerara; and to different stations in India.

At HOME—The Naval and Military Bible Society has been furnished with large supplies of English Bibles at the cost prices: the same advantage has been afforded to the society for the support and encouragement of Sunday Schools, which has also been supplied with a considerable quantity of the Welsh scriptures: the Missionary Society has received some copies of the gospel of St. Matthew in Hebrew and Greek;

the Philanthropic Society has been accommodated with the scriptures at reduced prices: copies have been furnished gratis to the London Female Penitentiary, to the Refuge for the Destitute, and to the Female Penitentiary at Bath. A very considerable number of Bibles and Testaments has been sent to Ireland, to be disposed of at half the cost prices, for the accommodation of schools in various parts of that country; and a supply to the same extent has been committed to an association at Cork, under the designation of the Indigent Room Keepers' Society, for sale of gratuitous distribution. The last mentioned association is most benevolently and extensively occupied in visiting the poor, particularly those of the Roman Catholic persuasion.

To specify particular instances, in which individuals have been supplied with the scriptures for sale or gratuitous distribution, would occupy too large a portion of this report. The trustees of some charitable funds for the distribution of the scriptures to the poor have been permitted to purchase them of the society at the cost prices, by which they have been enabled to extend the benefits of their respective trusts considerably further than they could otherwise have done. The poor in several work-houses have been supplied under the direction of a committee appointed for that purpose. In short, the most unremitted attention has been paid to the accommodation of prisoners of war, to that of soldiers and seamen, and to all such wants of the poorer classes of all countries and descriptions within the united kingdom, as were stated to require the benevolent assistance of the Bible Society. With a view to the particular supply of soldiers and seamen, the committee are engaged in making arrangements for the appointment of agents at all the military and naval depots, for the sale of Bibles and Testaments at reduced prices. Of the extent to which the scriptures have been thus disposed of, or gratuitously bestowed, the society will be enabled to judge, from the following fact, viz. That from the period when the British and Foreign Bible Society was enabled to furnish supplies of the scriptures, no less than 5,377 bibles and testaments have been distributed by one correspondent only of your committee, principally to the army and navy; with a zeal and discrimination which are entitled to the highest commendation, and which have received the most cordial thanks of your committee.

But it will be gratifying to the British and Foreign Bible Society to know also, that its benevolence has been accepted with the same cordiality with which it has been granted.

Of 500 Testaments sent to Martinique for sale or gratuitous distribution, amongst the negroes and other poor people, 450 were eagerly and rapidly purchased; and the remainder reserved for donations. The French and Spanish prisoners of war have expressed their grateful acknowledgments for the benevolence of the society; and your committee have information on which they rely, that the Danish prisoners, to whom 791 New Testaments were presented, were daily employed in reading them; and that large companies in different parts of the ship were soon thus engaged. From the correspondence of your committee, many other accounts might be extracted, equally gratifying to the feelings of the Society.

Your committee have lastly to notice the addition made to the funds

of the British and Foreign Bible Society, by donations, bequests, and congregational collections during the last twelve months.

From the Auxiliary Bible Societies the following donations have been received:—

Bible Society of Nottingham and its vicinity, 223l. of which one half is a donation, and the other for the purchase of Bibles and Testaments.

Bible Society of Newcastle upon Tyne, 235l. subject to a similar appropriation.

Exeter and Devon Bible Society 100l. subject to a similar appropriation.

Leicester Bible Society, a donation of 300l.

Kendal Bible Society, a donation of 326l. stated to be the first donation from that society.

Edingburgh Bible Society, a donation of 800l.

Bristol Bible Society, 2700l.

Sheffield Bible Society, 423l. of which 100l. is for the purchase of books.

Greenock and Port Glasgow Bible Society, a donation of 63l. The liberality of this society has been noticed in former reports.

Hull Bible Society, a donation of 168l.

Manchester and Salsford Auxiliary Bible Society, 1200l. reserving an additional 600l. for the purchase of Bibles and Testaments.

These several donations, have been thankfully acknowledged by your committee.

The zeal and liberality of the Reverend the Presbyteries of Glasgow and Ayr, both collectively and separately, have been often and thankfully acknowledged. The Society will recollect a notification in the committee's last report, that the Reverend the Presbytery of Glasgow had unanimously appointed an annual collection to be made at the churches and chapels within their bounds: this resolution had no precedent. Your committee have now the grateful duty to perform of reporting the effect of it, by stating that 2181l. has been remitted to them by William Muir, Esq. the treasurer, from the presbytery of Glasgow, and from various other presbyteries in the west of Scotland, since the close of the accounts of the Bible Society in 1809. In addition to this, the Reverend the presbytery of Glasgow have commenced a second collection, the amount of which is considerable, although the collection is not yet completed,

To the Reverend the Presbytery of Inverness, the Society is indebted for a donation of 178l. being the amount of a collection made in the several parishes belonging to it. The letter from the Rev. Mr. Fraser accompanying the donation, expresses the grateful thanks of the presbytery of Inverness to the British and Foreign Bible Society, for a liberal and seasonable supply of the Gaelic scriptures at a cheap rate.

The funds of the Society have also been augmented by various congregational collections, both in England and Scotland, for all which the thanks of your committee have been returned. The particular sums will be stated in the list of subscribers and donations, but it may be satisfactory to mention the places from which they have been received. In England, from Uttoxeter, Newcastle under Lyne parochial church, Wallington, Wrington, Surrey chapel, Lock's Field meeting-house,

Church at Lane end, Baccup near Rochdale, and from Macclesfield: In Scotland: from the parish churches in the Presbytery of Fordham, the Associate congregation at Nether Kirkgate Aberdeen, and the Associate Congregation at West Calder.

The associations mentioned in the former reports of your committee, have also continued their zealous exertions for aiding the funds of the Society. The Holborn Sundy School has made an additional donation of 21l. 10s.; "the London Association" has presented a fifth donation, amounting to 92l.; and to the zeal of the Association at Birmingham, the Bible Society is indebted for another donation of 285l.

The zealous efforts of a member of the Society has also procured annual subscriptions amounting to 50l. and a donation of 63l. from the friends of the institution at Shrewsbury.

Your committee have also the particular satisfaction of reporting a donation of fifty guineas, unanimously voted on the day of the national jubilee, by the Right Reverend the Lord Bishop of Bristol, master and the seniors of Trinity College, Cambridge. Your committee have expressed their acknowledgments for this donation, by presenting a set of their reports, and copies of each foreign version of the Scriptures printed by the Bible Society, (including the Welsh and the Gaelic,) to the Library of Trinity College.

Respect for the memory of the late Bishop of London, whose name has been mentioned in another part of this report with the honour which it deserves, calls upon your committee to mention, that his Lordship, about a week previous to his decease, expressed his intention of presenting the society with a donation of 50l. His Lordship's executors having been informed of this circumstance, very honourably gave effect to his dying intentions, by a donation to that amount.

It only remains further to report the following additions to the funds of the society by bequests.

The late Mr. Hawkes, of Piccadilly, has bequeathed to the society the sum of 1000l. in the 4 per cent. Consol. Ann. free from any deduction on account of the legacy duty.

From the late Mrs. M. Basset, the society has received a legacy of 20l. She hath also left 10l. for the purchase of Bibles to be distributed to the poor.

William Gray, Esq. of York, and the Rev. Samuel Bottomly of Scarborough, trustees for religious and charitable purposes, under the will of Mrs. Ann Greenwood, deceased, have presented to the society the sum of 200l. Of this amount, the trustees have desired that 100l. may be allotted to the translations of the scriptures carrying on in India, and 50l. to promote those undertaken by the missionaries at Kerass.

Your committee having now reported the addition made to the funds of the Bible Society, deem it their duty to remark, that the necessary expenditure for promoting the object of its institution, is also great and accumulating. The loss incurred by accommodating subscribers with Bibles and Testaments at reduced prices, which was originally intended to be one-fifth of the cost, partly by the disposition of the committee to fix the lowest terms, and partly by the enhancement in the price of paper and printing, has now become two-fifths, and the annual amount of the loss, which will probably increase, has been of course considera-

ble. The claims on the benevolence of the Society for which no returns are made, and which your committee feel the strongest disposition to gratify in the greatest possible extent, are also numerous and increasing.

Your Committee do not mention these circumstances from any despair that the funds of the Society will prove inadequate to the demands upon them; such an apprehension would ill accord with that disposition which has been so cheerfully, generally, and liberally manifested to promote the great and charitable object of its institution. On the contrary, they rely with confidence on the continuance and increase of the same liberality, not merely for supporting the Institution, but for enlarging its means and capacity to do good.

Your Committee have only further to add, that a very considerable addition has been made to the collection of books belonging to the British and Foreign Bible Society by the generosity of Individuals. The particulars of these donations, which have been thankfully acknowledged by your Committee, will, as usual, be specified in the Appendix to the Report.

It only now remains to add some reflections naturally suggested by the facts which have been communicated to the Society.

It is now above two hundred and seventy years, since the light of Revelation shone with full lustre on this country; for it was then that its inhabitants first obtained the invaluable privilege of perusing the bible in their own language. The moral and religious effects which have flowed from the use of this privilege, prove what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society, and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent. It must not however be unnoticed, that the encouragement thus held out, points to the performance of a duty, (for surely is is a duty,) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former reports of its proceedings; like the great rivers of the earth which fertilize regions far distant from the soil in which they take their rise, it has diffused the waters of life to the remotest realms, and has held out an invitation to every accessible part of the globe, "Ho every one that thirsteth, come ye to the waters."

The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honour of this country to have produced a religious Institution, for such the British and Foreign Bible Society may with strict propriety be denominated, the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and in the spirit of true Christian

charity, harmoniously blend their common endeavours to promote the glory of God; an Institution which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an Institution, which secures an adherence to the integrity of its principle, by regulations so precise and defined as not to admit of dubious interpretation.

Referring to the notice which has been taken of the first promulgation of the Scriptures in this country for public use, it is impossible not to recollect the eager delight with which this new and precious privilege was embraced and enjoyed. It is matter of real gratification to be enabled to remark, that the spirit which prevailed at that memorable era, is not extinct. The facts stated in the present and former reports prove the high veneration in which the Bible is held throughout the United Kingdom, and the public sense entertained of its supreme importance to the temporal and eternal welfare of mankind. It is no slight recommendation of the British and Foreign Bible Society, that it has been the means of exhibiting this proof in a conspicuous view, as well as of cherishing and enlarging the feeling to which it applies.—Who that loves his country and fellow-creatures, but must rejoice at the notification of facts which may fairly be considered as affording an omen so favourable to the prosperity of both? "Blessed are the people," says the Psalmist, "that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."

Your committee, therefore, anxiously desirous that the blessing of God may accompany the circulation of the Holy Scriptures, conclude their report in the spirit of this Institution, by pressing upon its members and friends in every part of the world, the advice of the Apostle, "Pray for us, that the word of the Lord may have free course, and be glorified!"

Correspondence of the British and Foreign Bible Society with India.

The Committee of the British and Foreign Bible Society having lately received from India a Report of Proceedings in the Corresponding Committee at Calcutta, together with Sabat's Version of the Epistle to the Romans in Arabic, take the earliest opportunity of laying before the members and friends of the Institution the following particulars, extracted from those communications.

To the Rev. John Owen, Secretary to the British and Foreign Bible Society.

Dear Sir, Calcutta, Jan. 10, 1810.

I WROTE to you on the 12th of August, 1809, informing you of a meeting of the Corresponding Committee having taken place on that day. I have now the pleasure to transmit a Copy of the proceedings of that meeting, and also of a subsequent meeting on the third instant,

as directed by the Corresponding Committee. These proceedings will exhibit to the Society the most faithful and exact account of what has been done in India, under the auspices, and in the name of the British and Foreign Bible Society.

As the Corresponding Committee will regularly transmit twice a year a copy of all their proceedings, the Society will have the satisfaction of being made fully acquainted with every transaction. The half-yearly Reports of correspondence recorded in the proceedings will enable the Society to judge what aids may be necessary for the purposes of carrying on translations, of printing editions, and of circulating the Sacred Scriptures in India. The Society will observe, that we are totally unprovided with means for commencing printing, though in a few months several editions will be revised and corrected for the press. A small edition of the New Testament of *1000 copies*, (like the Persian,) will cost here 1000*l.* on account of the enormous price of paper. But if paper was sent out for the purpose, the price of labour, &c. in conducting the press would be inconsiderable.

The committee expect to receive information daily from Cochin and Bombay, and from Ceylon, concerning the Malyalim and Cingalese Scriptures; which, with the Tamul, appear to be first in *importance* and immediate urgency.

The affecting situation of 12,000 native Protestant Christians in Tanjore could not fail to impress the Committee with the deepest interest on their account. As the funds remaining unappropriated in their hands were inadequate for the purchase of the Tamul Bibles which were offered for sale, a subscription for the purpose was opened on New-Year's Day, which has been liberally supported. This will diffuse joy and gladness through a wide region, and realize some of the descriptions of Isaiah: "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

The inquiry suggested by the British and Foreign Bible Society concerning an edition of the Tamul Scriptures, led to this discovery "of the nakedness of the land."

That the benevolent and extensive views of the Bible Society for diffusing the Sacred Scriptures through the earth, may be crowned, as in this instance, with success, will be the constant prayer of your committee.

I remain, dear Sir,
Your faithful humble Servant,
D. BROWN,
Sec. to the Corresp. Committee.

To the Rev. A. Desgranges, Vizagapatam.

Dear Sir,

I have the pleasure to transmit to you the accompanying extracts from the minutes of the Corresponding Committee of the British and Foreign Bible Society. They wish to aid you in the important

work of translation, and to encourage the good Christian Brahmin Anunderayer to co-operate with you. It is requested you will communicate fully the progress of your translation into the Telinga about the beginning of December next, that it may be included in the report proposed to be made to the Bible Society.

As a solitary labourer in the Telinga, it is the wish of the Corresponding Committee to strengthen your hands, and they beg to assure you of their support.

It will be some comfort to you, that your labours will not fall to the ground. The copies you send to the Corresponding Committee will be preserved, and editions given as circumstances shall determine.

I have only further to express the Corresponding Committee's high approbation of your faithful labours in the work of the Gospel, and to wish you good success.

(Signed) D. BROWN.

Report of Progress of Translation of the Holy Scriptures into TELINGA, *by the Rev. Augustus Desgranges. Dated Vizagapatam, Dec.* 1, 1809.

Dear Sir,

I acknowledge with pleasure and gratitude your letter of the 26th of September, in which you forwarded to me the Minutes of the Corresponding Committee of the British and Foreign Bible Society.

I feel myself deeply indebted to the Committee for the interest they take in the Telinga Translation, and for their liberality in affording me the pecuniary assistance necessary to expedite the work by employing suitable co-operators.

Your liberality to Anunderayer was abundant, and I think very requisite to encourage him in his good work. He engages in his occupation with all his heart and soul; and by being always within my call, I am able to consult him on all occasions. This advantage I could not enjoy by employing any other Brahmin. I communicated the circumstance to him, and he received it with the humility and gratitude becoming a Christian. He desires me to present his profound salams. He has copied the correct sheets of St. Mark's Gospel; but as he renders me more essential service by translating from the Tamul, and by answering all the questions I put to him while I am translating myself, I shall not be able to employ him again to copy. That part may as well be accomplished by other Brahmins whom I employ under his superintendance.

Anunderayer wishes to communicate in writing the lively sensations of gratitude with which he is filled for the interest you take in his own and his countrymen's spiritual and eternal welfare. He is now on a visit to his relations; as soon as he returns, I will send you his sentiments in Telinga, with an English translation.

Anunderayer has completed the translation of the four Gospels, the Acts of the Apostles, and St. Paul's Epistle to the Romans, from

the Tamul. These I always consult whenever any difficulty rises while I am translating, and they render me great assistance. St. Mark's Gospel is complete, and I hope to transmit it to you in the course of this month. I think I may safely promise you St. Luke's Gospel before your second meeting in the ensuing year. You will perceive that the work proceeds but slowly; but this cannot be avoided, as I have determined not to send you one verse which has not been minutely examined three or four times by Anunderayer and myself in conference.

The Telinga translation will reap great advantage from the Telinga language, which richly furnishes the translator with words, phrases, and sentences for his purpose. The softness, elegance, and refinement of the Telinga language are generally acknowledged, and I can safely pronounce it, from my own attention to it, regular in construction, replete with sentences, clear and strong, and abounding with the most beautiful figures of speech.

The extent of country through which the Telinga language prevails, is an important consideration. I shall, therefore, with Wilkin's General Atlas, and an intelligent Brahmin at my side, (who has traversed the best part of the Carnatic, and who confirms what I have been informed of by many others,) relate the result as nearly as it can be attained.

On the sea-coasts the Telinga language prevails from Ganjam to Madras. By drawing a line from Madras to Toonibudra, thence to this side of Hydrabad, thence to Ganjam within the Ghauts; the extent of country within which the Telinga language prevails may be ascertained as nearly as possible. But the knowledge of it either in speaking or writing, is not confined within these lines, as it is well understood, spoken, and even written by numbers in Madras, Mysore, &c.

I have the pleasure to enclose two corrected sheets of St. Mark's Gospel.

I am, dear Sir, your's sincerely,

(Signed) A. DESGRANGES.

(To be continued.)

DOMESTIC.

A Summary Account of the State of Religion within the bounds of the Synod of New-York and New-Jersey, Oct. 1810.

THE Synod feel themselves once more called upon to congratulate each other, and to offer their humble, and united thanksgivings to Almighty God for what he hath done, in the past year, for the Churches under their care.

By the statements made to this judicatory, it appears, that the general peace and unity of the Church have been preserved; the public worship of God on the Sabbath, as well as on other occasions, has been generally attended with more than ordinary interest and care; and that other ordinances of HIS house, have, by the professing people of God, been generally respected, and solemnly and affectionately observed.—They observe also with particular pleasure, that more than ordinary at-

tention has been paid, in the last year, in all our bounds, to that inexpressibly important duty, the catechetical instruction of our youth. It appears also, that steps have already been, or soon will be taken for carrying into effect the resolution of the General Assembly, for the purpose of introducing a salutary discipline, agreeably to the book of discipline, and the word of God, over our baptized children.

The Synod cannot but express a most ardent wish, as the hopes of the Church of God centre in the rising generation, that increasing attention will be paid to the cultivation of their minds, by imbuing them with divine knowledge, and the correction of their morals by the inspection of a wise and necessary discipline; and so much the more, as we well know that without obedience to Christ, they are prepared to be useful neither to themselves, to the Church of God, nor to their country.

The Synod have also observed with pleasure, that praying societies, formerly instituted, have continued, in many places, to flourish; and that as nurseries of the Church of God, they have yielded in the past year their usual fruits of knowledge, of devotion, and of charity. The number of new converts during the past year has probably not been as great in the Presbyteries of Jersey and Long-Island, as in some years past; but in the Presbytery of New-Brunswick the number has been as great as usual; and in the Preysbyteries of New-York and Hudson, they are believed to have been greater.

Professors, gathered in revivals of former years, have continued to walk worthy of their high calling, with very few exceptions. Apostacies have been rare, and professed infidelity has concealed itself from the public eye.

The Synod have reason to hope that there exists, in many of our Churches, a more than ordinary desire for the attainment of divine knowledge, and a more than ordinary devotedness to God, producing, as far as it extends, improvement of morals, and a corresponding increase of private, domestic, and public happiness. Thus the Great Head of the Church hath now again, as in times past, notwithstanding all our unworthiness, had respect unto the covenant of his grace. We have failed in our duty and gratitude to him; but he has not failed to us either in faithfulness or mercy. He has forgiven much. He has done much for us, and for ours. O may we be ever mindful of his benefits, and love much, and love for ever. AMEN.

OBITUARY.

DIED, the 22d of May last, Mrs. ELIZA LIVINGSTON, third daughter of the late Mr. Charles Mc Evers, and wife of Mr. John R. Livingston, of this city.

This lady was an ornament to her sex, and the delight of her numerous friends. She was lovely in her person, accomplished in her manners, sweet in her disposition, and richly cultivated in her mind. Though thus peculiarly fitted for the respectable and elevated circle in which she

moved, she counted all things but loss for the excellency of the knowledge of Christ Jesus her Lord. By grace she was enabled to adorn the doctrines of God her Saviour in all things.

In early life she was remarkably susceptible of serious impressions. In the midst of the gayest circles, and the giddy dance, she would frequently ask her heart—"My soul, can this be joy?"—To this question, her experience gave a decisive answer. Though blessed with all that the world calls good, she relinquished its unsatisfactory enjoyments, and sought her happiness in a sin-pardoning God.

Her religion was not the result of education or of habit, but of *experience*. She was deeply convinced, by the teachings of the Spirit, of her depraved, helpless, and ruined state by nature. As a *poor*, perishing sinner, in herself, she fled for refuge to the hope set before her in the Gospel. Utterly renouncing her own righteousness, she rested her whole soul on Him who is exalted to God's right hand, as a Prince and a Saviour, *to give* repentance to sinners, and forgiveness of their sins. The proneness of her heart to wander from *Jehovah, her righteousness and strength*, filled her with the deepest sorrow. Her only relief under a sense of indwelling corruption; her only support against temptation; her only consolation amidst her fears and doubts, she found in that precious blood which cleanseth from all sin.

Her children and domestics can testify to the fervour of her devotion, when daily with them she read the Scriptures, and poured out her soul in supplication before God.

Constrained by the precept, "Pray always," she connected herself with a small Society of pious females, who met statedly, to engage in this most delightful work. Amongst these sisters in the Lord, united by the tenderest ties of love to their common Lord, and friendship to each other, she confessed, were passed some of the happiest moments of her life. To them she often communicated her anticipations of that future rest, where, after death, they should be re-united together, to behold the uncreated Lord of all.

In her the poor found an unwearied friend. She visited their dwellings, administered to their necessities, and spoke to them of their best interests. If she discovered in them any concern for eternal things, she rested not, till she had taken with her some one, whom she supposed had more experience than herself on divine subjects, to give them advice, and pray with them.

She was sensible of the value of time, and improved it with the utmost assiduity, to the glory of God, the benefit of her family and others, and the salvation of her own soul.

The following extracts from a few letters to near relatives, will show the state of her mind during the last winter.

January 6, 1810.

"I can say but little on the commencement of another year, but to express the hope, that it found you in health, and in possession of that peace which the world can neither give nor take away. This season affords many bitter recollections to us both. But, with the loss of precious relatives, I experience the sad regret of having unimproved time, and neglected invaluable privileges. Oh, may my future walk be more circumspect! And may I have grace to live less to the world, and more to the glory of my Creator and Redeemer."

February 7, 1810.

"ON Monday I past a sweet evening with ———; and was refreshed, as well as edified by the conversation. I think I can sincerely say, that it is my supreme gratification to be enabled to withdraw from worldly cares, and mix with those who love the Lord; whose delight is to discourse on his goodness, and the riches of his grace."

March 18, 1810.

"THE winter has fled away almost imperceptibly; but not to me, as formerly, like a fugitive dream, which leaves an uneasy void in the mind. With gratitude to God, I assure you, that the last three months have afforded me seasons of refreshment. Notwithstanding my numerous cares, and very, very often oppressive sense of the bondage of sin, yet have I found great delight in the service of my Creator, through a glorified Redeemer. His ordinances have been an enjoyment to my soul, and prayer has been its daily comfort and support. Although I make the communication with great distrust of myself, and believe me, with as much humility, I think I dare venture to say to you, that I am now seeking the Lord. Let me have your prayers for grace to enable me to persevere in my Christian course, or rather warfare; that I rest not short of an assured interest in the once suffering, but now exalted Redeemer. And oh! may our supplications prevail with a prayer-hearing God, to give us a realizing sense of his presence, and an abiding impression of his pardoning love."

March 29, 1810.

"THE season has passed rapidly, but not, (I thank my God,) as the former years that are gone with those beyond the flood, and unmarked by spiritual blessings. I have never before felt such comfort from divine ordinances, or such refreshment in secret prayer. I may truly say, that I have found the Sabbath a delight; and, though often weighed down under a sense of my utter unworthiness, could, I think, at all times say, "Jesus is all my salvation and all my desire."

May 3, 1810. *(The month of her death.)*

"HOW perfectly insignificant are the objects of time, compared with those which belong to eternity! And of what infinite importance is an immortal soul. I cannot sufficiently bless and praise my gracious master, for his condescension in bringing me out of darkness into his marvellous light; from my natural state of ignorance and unbelief, to the knowledge of myself; and for sweetly constraining my soul to seek him, the source of wisdom and truth, who alone can satisfy its enlarged desires."

These extracts show, that though her attention to external duties had long been exemplary, her conversation tinctured with seriousness, and her mind earnestly engaged about eternal things, yet her progress in the divine life was most strikingly marked in the last of her days.

A few weeks before her death, whilst in her usual health, she seemed impressed with the idea, that her time was at hand.

Her sickness, which was distressing, she bore with exemplary patience. During the course of it she was subject to much drowsiness; but, notwithstanding, there was great solemnity and recollection in her manner, when awake. To the interrogation of an anxious inquirer, she replied, "My soul longs for a brighter manifestation of the love of God. I feel Jesus to be all in all." Once pressing the hand of a friend, at her bed-

side, she said,—"tried, tried as gold!"—alluding to the trial of her faith in that suffering hour.

The morning previous to her great change, she sought rest in sleep, for an hour or more. She then requested to be supported and raised, and her family and friends to attend the parting scene. Collecting all her remaining strength for this solemn interview, in a clear and audible voice, as if in the full vigour of health, she addressed each weeping individual in her presence with the utmost elevation of soul and manner; expressing her tender solicitude for their eternal interests; exhorting her children to be mindful of the last advice of a dying mother, and to cherish that religion which was now her only support and comfort. After this she embraced and blessed them all, bidding them farewell. Clasping one *little* one in her arms, she exclaimed, "And you too, my love, part with you! Yes, all—all." She sunk back, observing, "that a few hours more, and her conflict would be ended." The king of terrors she met, full of faith, and resigned her spirit, without a sigh, into the hands of her Saviour, in sure and certain expectation of eternal glory.

May her dying admonitions be recollected amidst the delusions of a vain world, by those who heard them, and be sanctified to their salvation by the Holy Spirit, that they, when their days shall end, may enter with her into that *rest which is prepared for the people of God.*

☞ The Memoirs of the Rev. Mr. FRENCH, will appear in our next.

LITERARY INTELLIGENCE.

Williams & Whiting, of New-York, propose to publish an edition of that scarce and valuable work, Novum Lexicon Graeco-Latinum in Novum Testamentum, Congessit et Variis Observationibus Philologicis Illustravit, Joh. Frieder. Schleusner; Philosophiæ et Theologiæ Doctor Hujusque, Prof. P. O. Viteb. Consist. Eccles. Elector. Assessor. Acdi Arcis et Acad. Præpositus.

The annunciation of this work, is an appeal to the learning, the liberality—the piety of the country; and to these sources the publishers look for that support which alone can enable them to add SCHLEUSNER'S LEXICON to the list of American publications. A prospectus and plan of publication will be submitted to the public as soon as it can be conveniently prepared.

In press, and will be published by W. & W. in a few weeks, a work entitled, Mistakes in Religion Exposed, an Essay on the Prophecy of Zacharias, by the Rev. H. Venn.

Also, Memoirs of the Life and Character of the late Rev. Cornelius Winter, compiled and composed by the Rev. William Jay.

James P. Parke, Philadelphia, proproposes to republish, Piety Promoted. The Tenth Part. By Joseph G. Bevan, Jun. Just issued from the press in London.

Lives of the most eminent English Poets, with observations on their works. By Samuel Johnson, L. L. D. in 2 vols. S. Etheridge, Boston.

The Edinburgh Review, or Critical Journal—No. XXXI. For April, 1810. Also, the fifth number of the Quarterly Review. E. Sargeant, N. Y.

THE

CHRISTIAN's MAGAZINE;

ON A NEW PLAN.

No. XII.] DECEMBER, 1810. [Vol. III.

FOR THE CHRISTIAN's MAGAZINE.

Memoirs of Rev. JONATHAN FRENCH, the late much-esteemed pastor of the South Church and Congregation in Andover, Massachusetts, By the Rev. Timothy Alden, A. M. *Principal of the Young Ladies' Academy in Newark, New-Jersey*.*

THE Rev. Jonathan French, descended from ancestors eminent for that evangelical faith and practice† which distinguished many of the fathers of New-England, was born at Braintree, on the 30th of January, 1740. He lived with his parents, following the occupation of his father, who was a farmer, till he was about seventeen years old. At this time he en-

* Some few details in these Memoirs, chiefly genealogical, are omitted, with the consent of the Author. The Memoirs are published at full length in a Pamphlet.

† Among these Ephraim Thayer and his wife were indulged the peculiar satisfaction of living to see fourteen children arrive at years of maturity, enter a family state, and unanimously make the noble resolution of Joshua; *as for me and my house, we will serve the Lord.* On one communion occasion, they enjoyed the singular felicity of presenting themselves, with the fourteen children God had graciously given them, at the table of the Lord, to receive the emblems of redeeming love! A similar instance has seldom been found in the annals of the Christian Church.

listed as a private soldier, in the army employed against the French and Indians, and in March, 1757, repaired to Fort Edward. In August following, he was taken with the small-pox, and on his recovery from that disorder, being seized with the fever and ague, he was unable to perform duty, obtained a discharge, and returned home in October.

The tumult and temptations of the camp, did not obliterate the serious instructions which he had received from his pious parents. It appears from his journal, that he was observant of religious duties, and that he gladly improved every opportunity to attend public worship. He constantly made a memorandum of the texts which were used by the chaplains, and other ministers, who occasionally visited the army.

Soon after his return, he was stationed at Castle William, in the capacity of a sergeant. As the superior officers were often absent, the chief care of the garrison in such case, devolved upon Mr. French; so that the office he sustained, was then of considerable importance to so young a man. He had also the charge of the sutler's store.

Twice, during his residence on this island, his life was in great jeopardy.

An Indian, who was a servant at the castle, applied to him at the store, on a certain time, for some rum, which he refused to let him have; supposing, from his appearance, that he had already drank more than was proper. A few days after, as he was walking alone, he met the Indian, who advanced towards him in a menacing attitude, with a drawn knife. There being no way to avoid an encounter, he took what advantage he could of the ground, which was sloping, and, by a sudden and vigorous stroke with his foot against the heels, and his hand against the neck of the Indian, brought him to the earth. Seizing a

hoop-pole, which providentially lay near, he threatened the Indian's life, unless he would solemnly promise to conduct well for the future. The Indian seemed to be overwhelmed with astonishment that he should, on any condition, spare him, and ever after, with the liveliest gratitude, as if he owed his life to Mr. French, was ready, on all occasions, to do him any service in his power.

In the other instance, an Indian prisoner had found means to escape from confinement; but, not being able to get clear of the guard which pursued him, he resorted to a narrow passage in the castle, and having previously armed himself with a large club, swore he would kill any one who should attempt to take him. Mr. French was directed to conduct a file of men to the place and seize him; but none of the soldiers had courage to approach him, under such circumstances. Mr. French, being at that time small of stature, was not eyed with so much fear by the Indian, as were his soldiers. While he was talking to his men, and giving them directions, he watched for an opportunity, which he presently had, when the Indian's attention was somewhat diverted, and, springing, with much agility, a number of feet, caught hold of the club, and, in a moment, with the assistance of his soldiers, secured the prisoner.

While at the castle, he was honoured with the acquaintance and friendship of many literary and other respectable characters in Boston and its vicinity. From childhood he had a fondness for books, and sedulously improved in this situation the advantages which refined society, and his opportunities for reading, afforded. For mathematical and philosophical researches he had a natural propensity. He, however, devoted his leisure principally to the study of physic and surgery; contemplating the healing art, for a considerable time, as the profession he was to

follow in life. To this the benevolent bias of his mind strongly urged him, and his station at the garrison was favourable for gaining the necessary instruction. Under the direction of the surgeon of this post, an English gentleman, by the name of Crosier, if the writer mistake not, and the friendly aid of doctors Whitworth and Jeffries, he soon made such proficiency in the acquirement of medical knowledge, and had so much the confidence of the faculty, that the medicines and care of the sick were often intrusted solely to him.

He was ever a man of great resolution and perseverance; and it was always a maxim with him in every station of life, to do what was to be done, as soon as he consistently could. No small difficulties nor dangers ever deterred him from the discharge of duty. The following anecdote is offered as an exemplification of this trait in his character.

A man belonging to the garrison was afflicted with a dangerous ulcer. Mr. French, on examining it, found there were appearances of a mortification. He repaired to the medicine chest; but, on searching, could find no such dressings as he thought the case required. The surgeon, who had been expected, was unable to come by reason of a sudden change in the weather, which had so frozen the water in Boston harbour, as to prevent the passing of a boat, but not so as to make it safe for any one on foot. Mr. French not being able to procure a man who was willing to venture over, in his zeal furnished himself with a pole, and, holding it horizontally, that it might facilitate his getting out if he should fall through the ice, travelled to Boston, though often in great danger; procured the necessary articles, returned, and was undoubtedly the instrument, under providence, of saving the patient's life.

The physicians before-mentioned, particularly re-

commended it to him to pursue the profession he had contemplated, and promised to afford him every aid in their power towards his establishment in Boston. They considered him as having peculiar talents for eminence in that line; but the great Head of the Church had other purposes respecting him. He had even so far listened to the advice of friends, as to determine upon a settlement in the practice of physic, and to enter into a family state; having for about four years, formed an acquaintance with a view to marriage, with the lady who afterwards became the companion of his life.

About this time, however, he received such encouragement from several literary friends, as led him to resolve upon a collegiate education. The lady, to whom he was engaged, concurred with him in the plan, and urged him to perseverance in it, as she thought it afforded a prospect of his greater usefulness in life.

Messrs. Davis and Phillips, who were chaplains at the castle, assisted him in his studies preparatory for admission into the college. Several gentlemen, and particularly Mr. Bernard, son of the governor, furnished him with books for the purpose.

He continued at Castle William, discharging the duties of his station, till ready to commence his residence at college. On the last day of his service at the garrison, he waited on the governor and other company, as commanding officer for the day, gave up his commission, presented his sword to his successor, repaired to Harvard university, became subject to authority, and in the evening rung the bell as butler's freshman.

Being considerably advanced in years, he was indulged with greater intimacy with the officers of college, and other gentlemen of Cambridge, than is usual for under-graduates, and he possessed, in an

uncommon degree, the confidence and friendship of his instructors and fellow-students. While a member of this institution, he took great satisfaction in visiting the clergy of the vicinity. He also associated much with persons of piety, and especially with the serious young gentlemen of the college, for the purposes of devotion and religious improvement.

He often remarked, that, having had the command of others, he was much impressed with a sense of the necessity of order and subordination; and no one ever set a better example of obedience to the government of a college. He was distinguished, not only for conformity to the laws of the seminary, and for a diligent attention to study, but was subject to no fine nor censure during his collegiate life.

He was graduated in 1771, but still continued at Cambridge, where he devoted himself to the study of divinity. He now resided in the family of Mrs. Holyoke, who honoured him with her friendship, as her husband, the president, in his life, had also done.

While an under-graduate, Mr. French was one of the most active and skilful members of a private anatomical society, which was in existence for many years previous to the present respectable establishment, which is under the direction of Dr. John Warren.

His name also appears among the projectors of a once private literary society, within the walls of Harvard, which was of advantage to many, before the professorship of rhetoric and oratory was founded.

Mr. French's prospects would have been flattering, as to this world, if he had finally determined on the profession which he originally had in view. But having, by the kindness of heaven, obtained a public education, and given himself up to his divine Lord and Master, he glowed with zeal to be employed in his service for the good of precious and immortal souls. No worldly emoluments could have satisfied

him, like the ministry of the cross. This was the darling object of his heart; and for distinguished usefulness in this noble and important, but arduous and self-humbling employment, he was eminently qualified.

His desire and intention were to have spent his life, as a missionary among the poor natives of the wilderness; but solicitations from Andover, and other places, to preach as a candidate, induced him to relinquish that purpose. After preaching for some time in the south parish of Andover, he received the united invitation of the Church and Congregation to take the pastoral oversight of them; and was, accordingly, ordained on the 22d of Sept. 1772.

Having entered on the duties of his parochial charge, he was married 26th August, 1773, to Miss Abigail Richards, whose parents were esteemed, in their day, as patterns of piety.

Mr. French's ministry was laborious, as his parish was extensive; and, unless prevented by ill health, he was assiduous in the performance of duty, both public and private. He had a strong, pleasant, and piercing voice. His sermons were usually written at large, though he sometimes extemporised. For many years he was in the habit of writing and delivering an exposition upon the chapters which he read from sabbath to sabbath to his congregation. This was ever a very acceptable source of instruction to his hearers. His great object in preparing to address his people, was to be useful rather than elegant; and to offer the plain and momentous truths of the gospel in a language which all might understand. His time was ever too much occupied about the numerous and pressing duties of his station, to be very particular as to the embellishments of style. His manner of preaching was serious, so-

lemn, and impressive. He was strongly solicited, some years since, to furnish for the press, a volume of his sermons; but a multiplicity of cares precluded him the opportunity.

The baptisms during his ministry amounted to 1444; and the admissions into his Church, including forty-seven from other Churches, to 506. The greatest number admitted in one year was thirty-five, in 1773, besides eleven from sister Churches.

He annually catechised the children in the seven school districts, into which his parish was divided; and always used the Assembly's Catechism, which he preferred before any other. His discourse to the lambs of his flock, on such occasions, was remarkably appropriate and impressive, and, in several instances, had considerable effect, not only on the children, but on their parents, from the account of it which they gave to their parents. There were some instances of persons who dated their awakenings from this source.

Twice a year, he formally visited all the schools in his parish. His ardent supplications to the throne of grace, and his tender addresses to those little nurseries of science, made an impression upon many which will never be forgotten. He frequently preached lectures in various places among the people of his charge, and to the young gentlemen of Phillips' Academy. Of this highly respectable seminary he was, from its establishment to the day of his death, one of the trustees, and also the clerk of the board.

He was serviceable to his people as a physician, especially in the early periods of his ministry, when there were not many of this profession in that part of the country. His attentions, however, in this character, and his medicines, were always gratuitous. Seldom was any minister ever more universally beloved, esteemed, and venerated by his parishioners, than was Mr. French. They constantly applied to him for

counsel in all their difficulties, temporal as well as spiritual.

He was one of the founders of the society in Massachusetts, for promoting Christian knowledge. He began to record remarks on the weather from the time he went into the army. His thermometrical and meteorological register, kept with great care for many years, would be a valuable acquisition to the cabinet of any philosophical association.

Having in early life taken the sword in defence, and to secure the rights, he was ever an ardent friend, of his country. During the revolutionary war, he exerted his influence, and did much to encourage his people in the noble cause of Liberty and Independence. On hearing of the battle, as it is commonly called, of Bunker's Hill, he immediately set off with his gun and surgical instruments for the army. Although he did not reach the heights of Charlestown soon enough to use the former; yet, for the latter, he was in season to have occasion, and was of much assistance in dressing and binding up the wounds of those who had bled in that severe engagement.

Mr. French had one encouragement in his ministry which many of the faithful servants of the Redeemer have not. The leading characters in his parish were persons of exemplary piety. They strengthened his hands by their liberal bestowments upon him and his family; and they gave him, and the cause in which he was embarked, the weight of their influence.

His salary was small; he, however, had the use of a valuable parsonage, and he availed himself of some aid by boarding a number of young gentlemen of the academy. He had many pious friends in Boston and other places, of whose kindly deeds he often spoke with gratitude. Among the living it would be improper to particularize; but it would be inexcusable not to mention, in these memoirs, the name of the

late lieutenant-governor, Samuel Phillips, a grandson of his venerable predecessor*. This gentleman was one of the truly excellent of the earth, and his praise will long be in the churches of New-England. He was his class-mate at college, his parishioner, benefactor, and intimate friend. With his confidence Mr. French was always honoured, and with him he often took sweet counsel respecting the things which pertained to the best interests of his country, the advancement of the most useful sciences, and the promoting of the Redeemer's kingdom.

No minister was ever more given to hospitality, than was the subject of these memoirs. His social and friendly disposition endeared him to all his acquaintances. Though, from his situation, and the lively interest he took in the literary and religious institutions within the limits of his parish, his life was a continued scene of fatigue; yet he was remarkably cheerful at almost all seasons. His company was eagerly sought by the young and the old, and his house was the abode of friendship, harmony, and love. All who resorted to his hospitable mansion, were certain of a most cordial welcome.

Mr. French was also much esteemed by the Churches of New-England, as a wise, prudent, and judicious counsellor, and was often instrumental in settling unhappy ecclesiastical difficulties. During his ministry, he received 78 letters missive, inviting him to attend ordaining and other councils. Many young gentlemen, preparing for the gospel ministry, had the benefit of his instructions, and the use of his library; *and these were, in every instance, gratuitous.*

In religious sentiment, he was decidedly such a Calvinist as the first fathers of New-England. Though

* The Rev. Samuel Philips, the first pastor of the South parish in Andover.

he was never fond of controversy, and had charity for many who differed from him in opinion; yet he was much averse from those extremes which have divided the Christian world. In a particular manner, he viewed, with painful emotions, that laxity of sentiment, which has, of late years, made such an alarming progress.

On the mysterious subjects of the Gospel, he thought it wrong to attempt to be wise above what is written. What God had declared, he maintained, was to be implicitly believed, notwithstanding it might not be comprehended by finite minds.

He sought instruction and improvement from the best sources he could find. It appears, by some letters, discovered among his papers, that he was favoured with an epistolary correspondence, on religious subjects, with the late president Edwards.

He had a happy faculty of silencing the cavils of the censorious and supercilious. A person of this character, once interrogating him, with a captious spirit, about some of the most abstruse points in religion, he said to the inquirer, do not the scriptures explain these great truths to your satisfaction? to which he replied, they do not. Surely then, said Mr. French, you cannot suppose that I am able to explain them. These are the revealed truths of God's word; and, as such, are to be received and believed, though neither you nor I may hope fully to understand them in this world.

His different situations and occupations in life, were conducive to his acquiring a more than ordinary knowledge of human nature.

His temper was naturally quick, but he was enabled, by the gracious influence of the Gospel upon his heart, to exhibit on the most trying occasions, great self-possession. His sensibilities were uncommonly keen. Whenever called to scenes of distress,

his sympathy was instantly awake; yet he ever had so far a self-command, that he was able, like a workman who needeth not to be ashamed, in the most kindly manner, to administer the balm of consolation.

When addressing his beloved church, at the communion table; when speaking to the sons and daughters of affliction; or, when preaching upon some of the most interesting truths of the Gospel, he often remarked, that it was with the greatest difficulty he could, in his own apprehension, attempt to utter a word, so tenderly was he affected; yet, he would express himself in a manner, so happily adapted to the occasion, that he seemed like one inspired. His words were like *apples of gold in pictures of silver.*

On the evening before his death, he agreed with professor Woods, that the conference meetings of the young gentlemen of the Theological Seminary, and those among his parishioners, should be united, as there was already a hopeful and increasing attention to religion in the place, and as they mutually thought greater benefit would result from such a union. Thus, so long as he had the power, he spent his life in the service of his Master.

On the morning after, he was suddenly attacked with a paralytic affection. During the day he was able to say but little, which could be understood; but, at some lucid intervals, had so far the exercise of his reason and speech, as to give testimony to the truth of the Gospel he had preached, and to express a becoming resignation to the will of God. Doctor Griffin prayed with him, a little before the last scene, for which he expressed his thanks, in broken language, to the professor, and fell asleep in Jesus.

He died on Friday, the 28th of July, 1809, in the seventieth year of his age, and the thirty-seventh of his ministry. His funeral was attended on the

Monday following, by a numerous concourse of people, in whose countenances was depicted how greatly they sorrowed, that they should hang upon his lips, that they should profit by his instructions, and that they should see his face no more. A sermon was delivered on the occasion, from John xiv. 28. by Rev. Mr. Stone, of Reading, the senior minister of the Andover Association*.

* The children of Mr. French are, Abigail, the consort of Rev. Samuel Stearns, of Bedford, in Massachusetts; Jonathan, pastor of the Church and congregation of Northampton, in New-Hampshire; and Maria Holyoke.

ANECDOTE.

The late Hearer.—A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister, addressing his congregation, said, "But, my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious, but pointed address.

Buck.

FOR THE CHRISTIAN's MAGAZINE.

Explication and Vindication of MATT. xix. 16—22.

(Continued from p. 212.)

BUT let us proceed further in the explanation of the context, and we shall find our Saviour again laying claim to divinity. After the Ruler has been directed to keep the commandments, animated with the presumptuous hope, that he had already given all that obedience which was required, and would now receive the approbation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," he asks, "which ?" Our Saviour answers, these— "Thou shalt do no murder," &c. &c. &c.

This reply, and that immediately preceding, has been adduced as proof of the second opinion which we mentioned, that our Saviour here directs us to our own personal obedience to the moral law, as the foundation of our hope towards God, and as forming our title to eternal life: thus rejecting the doctrine, that our justification and acceptance before him depended on his righteousness, "imputed to us and received by faith alone." Against this notion we think the following objection decisive. As the Ruler requires not merely a general rule of obedience, but a rule which specifies those distinct duties which lead to the inheritance of life; if our Saviour had intended to prescribe a rule to him which he could observe to this end, no doubt it would have comprised and

distinctly specified at least the *capital parts* of moral duty. But examine our Saviour's answer, and we shall find that he mentions no commandments, but those which are found in the second table of the law—no other but those which require love to our neighbour. "Thou shalt do no murder, thou shalt not," &c. &c. But in this enumeration of duties, there is not mentioned one of those precepts which require love to God. Now can any one imagine that our Saviour would specify duties, by observing which we can gain the inheritance of life, and leave out of their number every thing which requires love to God? If our justification and acceptance depend on our own obedience, does our love to God form no part of it? or does it not, on the contrary, form a principal and very essential part of it? If so, the point is at once given up, that our Saviour is here prescribing a rule, by our observance of which eternal life is to become ours.

Something else must, then, be the meaning of our Saviour. And to discover it, we must recollect whom he is here addressing. This Ruler was one of those self-righteous sinners who believe that, notwithstanding the Scripture hath declared, "there is not a just man upon earth who doeth good and sinneth not," yet they can and do yield perfect obedience to God's law—can fill up every requirement which is contained in this rule of righteousness. That this was the state of the Ruler's mind is evident from his answer to our Saviour—"These things have I kept from my youth up." His conscience appears to have been so blinded, that he was totally unconscious of guilt in transgressing this part of divine law. Our Saviour acts with him as every faithful and wise minister of truth will act in similar cases. Men must be beaten out of error before they will betake themselves to the truth. A sinner must

be made to see the insufficiency of his own righteousness before he will accept of the righteousness of the Redeemer. To teach this self-righteous ruler the insufficiency of his own righteousness, is the design of our Saviour in this part of the context. And he does it most effectually too. To leave him without the possibility of evasion, without the shadow of excuse, the Saviour meets him on that very ground on which he imagined he was most able to defend himself. He examines him on the *reality* and truth of his obedience to that part of the law which requires love to man. For it is much easier for unsanctified men to exhibit, in their conduct, something which resembles true love to man, than any thing which resembles love to God. The latter never can be possessed, nor is it easy to exhibit even the shadow of it, until we are reconciled to him through the blood of the cross. But a regard to the peace of civil society, the habits of polite education, and other things, conspire to produce in unsanctified men a conduct which resembles the former. Accordingly, when the ruler declares, 'This part of divine law, I have kept; from my youth to this very hour, I have lived in the most faithful and undeviating observance of it; I am liable to no reproof for a failure in this part of duty'—The Saviour, grieved to see a temper, naturally mild and amiable, bound under so unhappy a mistake, replies, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Our Saviour's design and meaning in this reply may be thus explained: 'You would persuade yourself that you have yielded perfect obedience to that part of my law which requires love to man: this belief arises from an utter mistake as to the spirituality and extent of my righteous law. You fail in that very point which lies at the founda-

tion of all true obedience—a conscientious regard to the authority of God. What has been your motive in keeping these commandments? Have you acted merely from expediency—because you found an honest behaviour would advance your interest among men? or have you acted from a tender and conscientious regard to the authority of God, who requires these things? Without this, your obedience has not been perfect. And if this has been your motive, I require you now to give a proof of it. As I am God, I will give you a command, to prove how far my authority has governed your conscience—a command not binding on every man, but still as binding on those to whom I give it, as if it were expressly contained in that rule of obedience which you boast that you have kept. This is a time when they who possess the world, should be as though they possessed it not. Judgments are soon to overtake this land, which will drive its present possessors from their places, and fill the land with confusion and blood. I am now also to erect a kingdom, in which I am to employ my disciples as the means of my hand. The duties in which I am about to employ them are incompatible with the possession of houses and lands. They are to travel from city to city, and from kingdom to kingdom, to proclaim my name. My authority calls them to the work, and my strength shall qualify them for it. I now invite you to take part with them*. Looking out for the inheritance of heaven,

* This phrase, "follow me," is the appropriate call which our Saviour gave to those whom he called to attend him during his personal ministry, and whom, after he had thus trained them to the work, he commissioned to preach the Gospel to every creature. See Matt. iv. 19. and ix. 9. and viii. 22. compared with Luke ix. 59, 60. All those who believed on the Saviour, during his personal ministry, did not follow him wherever he travelled; nor did he require it

go and sell your possessions, give the price of them to the poor, come and take up the cross, by which the world shall be crucified unto you, and you unto the world, and be satisfied to follow me, that *I* may teach you the things which relate to my kingdom, and prepare you for going out on my messages of life to the world. If a regard to the authority of God has produced your honesty, you will readily consent to this requirement, while a refusal must show, that you are labouring under that *ruinous* mistake which confounds the generous conduct of a good-hearted man, or the specious pretences of an artful hypocrite, with the obedience which flows from a heart formed and governed by purifying grace.'

The effect of this reply from our Saviour was instant. Disappointed and vexed, a sudden gloom covers the ruler's face; silence seals his lips; the obedience of the Gospel is too high for his reach, and going away to enjoy his possessions, he forsakes the Saviour who had offered to him eternal life.

from them as a duty. He laid the duty to forsake houses, and lands, and families, only upon those whom he sent abroad to preach the Gospel; and, as Peter declares, they did forsake all and follow him. Matt. xix. 27. And this shows us that our Saviour does not here enjoin that community of goods which some have conjectured to have been the universal practice in the primitive ages of the Church, and which others have endeavoured to perpetuate to the present day. He gives the ruler a call to be something more than a believer. He calls him to become one of those whose duties were quite incompatible with the management of houses and lands: and, therefore, his command, "Go, and sell," cannot be considered as binding upon Christians in general. Besides, it is not merely *community* of goods that is here enjoined, but a *total alienation* of them.

FOR THE CHRISTIAN's MAGAZINE.

THE DOCTRINE OF THE ATONEMENT.

Our Lord Jesus Christ, by whom we have now received the atonement.—Rom. v. 11.

No. VI.

THE love of truth, which ought to influence us in our several researches, meets with many impediments in its exercise. Natural disposition, interest, prejudice, passion, even when they do not succeed in destroying that love entirely, seldom fail in cutting out the channel in which it flows. With the purest motives, and with the best talents for religious discussion, it therefore frequently happens that men's opinions differ on the most important subjects. It is an evil which we lament, and for which the only remedy is from above. At all events, the truth must be sought out, and what we embrace as truth, we must defend. The subject of atonement, like many other christian doctrines, is controversial ground. We would walk over it with reverence and godly fear. *O, send out thy light and thy truth, let them lead me**.

In page 374, we stated the question, respecting the *extent* of the atonement, in every possible form; and we stated as one argument in defence of the system which we maintain, *the inconsistency of every other hypothesis.*

* Ps. xliii. 3.

To the illustration of that argument this number is devoted.

Did the Redeemer make atonement

1. For the sins of the elect? or,
2. For *some* sins of *all* men? or,
3. For all the sins of all men? or,
4. For sin in general?

We have already exhibited our reasons for maintaining the affirmative to the first of these inquiries; and we refer our readers to Vol. I. pages 74, 75, for a view of the dilemma into which every man must be reduced who adopts the second or third hypothesis. We now select, for a somewhat more particular examination, the doctrine of

INDEFINITE ATONEMENT.

There are obvious reasons for this selection. Many, who are otherwise upon what is usually called Calvinistic ground, suppose the atonement to be indefinite. The doctrine itself is so general, and so far abstracted from common view, and the language in which it must be expressed so indeterminate, that its inconsistency is less obvious than that of the other opinions which we have mentioned and rejected. The *phrase* "indefinite atonement," communicates but a vague idea to the mind, and imparts to the *doctrine* a pliableness which renders it, in the opinion of many, capable of harmonizing with any set of ideas which man may choose to entertain relative to evangelical truth. In examining, too, this system, we virtually examine the fundamental doctrine of both the Arminians and Universalists, and so preclude the necessity of more particular attention to their arguments. This is the doctrine of universal redemption in its least obtrusive form. The radical principle is evidently one—Messiah in his atonement had no more respect to the sins of "the

elect" than to all the transgressions of men: And the best defenders of universal redemption have recourse to this hypothesis. It is the one adopted and recommended by Arminius himself.

The notion of indefinite atonement is not at all a novelty in the Christian Church. Several writers before the time of Arminius, made use of general terms respecting the purchase of Christ. That shrewd man was himself much more cautious and vague in his expressions, than were Episcopius and others of his followers. Some of the continental writers, too, who supported the Calvinistic system, endeavoured to generalize theology, and thereby put an end to the controversy between the advocates of universal and particular redemption, by teaching that whatsoever is particular in the system of grace is to be attributed, not to the satisfaction which Jesus made for sin, but to the application of its benefits to sinners according to the decree of Predestination. This sentiment excited among divines, in the British Isles, much sensation. In Scotland, zeal for the doctrine of indefinite atonement, induced several ministers and congregations, in every other sentiment Calvinistic, to separate from all former ecclesiastical connexions, and organize a distinct Church, having no Christian communion with those who differed from them. The Presbytery of that Church is now extinct. The doctrine, however, is still maintained by many divines distinguished for their talents and their piety, both in Europe and America. Many of its advocates, we are confident, consider themselves as opposed to Arminianism, and are not aware of the coincidence of their favourite doctrine, on the subject of atonement, with the sentiments of the founder of that sect; and yet we cannot state their opinions in words more appropriate than those which he employed about the sufferings of our Redeemer, quoted

as a subject of criticism, by the learned Dr. Twisse, Prolocutor of the Westminster Assembly of divines. "Christ by his satisfaction only accomplished this "much, that God now, consistent with the honour "of his justice, might pardon sinners if he willed "so to do*." According to Arminius, the atonement rendered salvation only *possible;* and rendered it possible to *all* men. According to our definition†, salvation is rendered *certain* to some—to the "election of grace." We shall now take a view of the *classis argumentorum.* The arguments employed by the advocates of indefinite atonement are as follow, viz.

1. It alone reconciles the exercise of justice, with the doctrine of salvation by free grace.

2. It alone lays the foundation for an *indefinite* Gospel offer.

3. It alone justifies either the ascription of infinite value to the death of Christ, or the use of those terms of universality employed in Scripture in relation to the extent of the atonement.

We shall exhibit, therefore, each of these arguments in order, before we proceed to its refutation.

1. "To reconcile grace with justice in the salva-"tion of the sinner, is the Gordian knot which di-"vines generally have been unable to untie. Upon "the principle of an indefinite atonement, the dif-"ficulty vanishes. If all the sins of a certain indi-"vidual have been atoned for by the Redeemer, free "grace will not appear in his pardon; because jus-"tice would, in that case, require his salvation. But "justice is threefold, *commutative*, *distributive*, and "*public*. Commutative justice has no concern in "this case. Public justice is satisfied by the atone-"ment, because the governor of the universe dis-

* Owen Jus. Chap. XII. § 5. † Page 37.

" plays his displeasure at *sin in general* in the suffer-
" ings of Christ. The exercise of distributive jus-
" tice is entirely set aside, and herein is grace ex-
" hibited, the sinner is pardoned at the expense of
" distributive justice."

Although we have stated this argument with all the precision of which we are capable, we must observe, that notwithstanding the show of minute discussion which it makes, its whole force consists in its obscurity, and the confusion of ideas which it produces. The indistinctness of vision which it causes, is the only reason for any man's offering his hand to those who, by proposing it, promise to be his guide to the temple of truth.

We object to this division of a divine attribute—we object to the use which is made of it—we object to the argument, because it multiplies, instead of solving difficulties—and it takes for granted, what does not exist, a difficulty in reconciling, justice with grace.

We object to this division of a divine attribute. It is not correct, even as it applies to man. We are perfectly aware that the *Schoolmen*, following the steps of heathen philosophers, adopted this division. Suarez builds upon it the doctrine of merit, in order to supply the traffic of indulgencies with works of supererogation*. But, however variously divine justice may be exercised about its several objects, we have no reason to believe, that there are three different attributes of justice, or even that the principle in man, which induces him to act honestly in commercial transactions, and to give to every man his due, is any way different from the principle which influences a good magistrate to conduct with equity his public administration. It is one principle exercised upon various

* See Owen on Jus. Chap. II.

objects. The Scriptures, which uniformly ascribe righteousness to Jehovah, and afford instances of its exercise in *thrice three* various ways, never intimate that there are *three distinct* attributes of divine justice*.

We object to the use that is made of this division. There is no reason for excluding *commutative* justice any more than distributive, as distinct from *public* justice, from having any reference to the case of the sinner's pardon. We can readily conceive of a civil ruler, having, independently of his official duties, certain private and personal duties to discharge toward those, who, in such case, are upon terms of equality with himself. But no equality exists between the creature and Creator. The pardon of sin most assuredly approaches as near to the forgiveness of a *debt* as the remission of a *personal offence*, which has no reference to the divine authority. *Sin is a want of conformity unto, or a transgression of,* THE LAW†. Besides, the Scriptures frequently represent Jehovah condescending to act towards men upon the footing of a previously existing contract or covenant, but never upon the footing of private relation, setting aside his authority. He hath taught us to pray, "Forgive us our debts;" but never to say, "pardon private offences which are no transgression of thy law." We cannot even conceive of the exercise of distributive justice by the Lord, separate from his authority as our king, our lawgiver, and our judge. We cannot conceive, that it is matter of indifference whether God does or does not exercise distributive justice towards his creatures; and much

* Were this the proper place, it would be easy to show, by a criticism on the best writers upon this subject, that their definitions of commutative, distributive, and public justice, interfere, and are otherwise essentially incorrect.

† Shorter Catechism.

less can we admit that even, for the sake of mercy, he is ever guilty of one act of distributive injustice. We, therefore, object to the use which is made of this threefold division of the attribute of justice. And we, also,

Object to the whole argument which it involves, because it multiplies instead of solving difficulties around the doctrine of the sinner's justification.

It requires us to believe that God has violated, or set aside the demands of distributive justice in the salvation of his chosen—that the sufferings of our Redeemer were the punishment, not of transgressions which are, in fact, committed, but of sin in the abstract—and that public justice requires only an exhibition of the divine displeasure at sin.

Sin, in the abstract, is only a word. Like an algebraical character, it represents all the transgressions of individual persons. These particular sins are realities; but sin *in general*, or in the abstract, is only the *sign*, the word, which we employ in reasoning*. It is not for the *sign*, but the thing that Jesus suffered. The *word* sin, too, represents the transgressions of angels. If the Redeemer suffered for sin in general, he made atonement for devils, although he took not on him the nature of angels. And if public justice demanded no more than the display of Jehovah's hatred of sin, then Christ is dead in vain, for such display is made in the everlasting

* Did we deem it eligible to introduce metaphysics into this discussion; we could more effectually expose the idea of punishing a *nonentity*—"sin in the abstract." We are no conceptualists; and the controversy between the Nominalists and Realists is now at an end. It prevailed long enough. It agitated the European universities, interested thrones, and shed much precious blood. No philosopher will now defend the opinions of the Realists. Abstract terms have no counterpart in nature. Stew. Phil. Mind. Ch. IV. § 2. & 3.

punishments of Hell. But justice demanded more. It demanded the punishment of the sinner; and could not be satisfied with any thing short of this, unless Messiah should so unite himself to sinners, not only by assuming their nature, but by becoming in law their representative, as to bear all the sins of all the persons for whom his sufferings were intended to atone. We object also to this argument in defence of indefinite atonement,

Because it takes for granted, what does *not exist*, that if all the demands of divine justice are satisfied to the full by the atonement, then grace is excluded from our pardon. This is not the case. Justice is indeed satisfied. It does not oppose, but demand the salvation of all for whom Christ died. *Here is* no difficulty—no Gordian knot. Grace reigns through righteousness. We refer our readers to what is said on this subject, page 377, and conclude our examination of this argument in the words of the Assembly of Divines at Westminster. "Although "Christ, by his obedience and death, did make a "proper, real, and full satisfaction to God's justice in "the behalf of them that are justified; yet, inasmuch "as God accepteth the satisfaction from a surety, "which he might have demanded of them, and did "provide this surety, his own only son, imputing his "righteousness to them, and requiring nothing of "them for their justification, but faith, which also is "his gift, their justification is to them of free "grace*."

II. Argument in defence of indefinite atonement. "This doctrine is the foundation upon which the "Gospel offer can alone be consistently made. Sin-"ners indefinitely are commanded to believe the "Gospel, and to confide in the Redeemer for salva-

* Larg. Cat. Quest. 71.

" tion. It would imply insincerity, to urge such a " command upon those who have no interest in that " atonement, which is certainly the case, if none but " the elect were contemplated in the sufferings of " Jesus Christ."

The reply to this argument shall be short. It supposes a difficulty which does not exist, and which, if it did, must hang with all its weight upon that very system which is invented in order to afford relief from it.

Supposing, for argument's sake, that *insincerity* is implied in calling upon one, for whom Christ did not make atonement, to believe the Gospel, that insincerity cannot lie at the preacher's door, because he, while on earth, does not know whether the sinner be in such a predicament; and in fulfilling his duty he hopes the best concerning those to whom he delivers his message.

The insincerity must be charged to a higher account. This is the difficulty. But is it less upon the principle of indefinite atonement? It is not.

If, in order to extricate ourselves from this imaginary difficulty, we give up the doctrine of particular redemption, we must also, in order to be consistent, yield the doctrines of predestination and of the divine omniscience. If the authority, with which a minister of the Gospel is invested, to require a sinner, for whose sins, it is known in heaven, that Christ did not make atonement, to believe in the Redeemer, imply insincerity in the divine mind; it must be also implied, supposing the doctrine of predestination true, in calling any non-elect sinner to repentance, or holiness, or happiness. Nay, as God is omniscient, and therefore now knows who shall at the judgment day be finally condemned, upon this principle, he must be insincere in ordering any one of these to " work out

his salvation," especially, seeing that disobedience to the Gospel must increase the sinner's guilt. In short, the principle of this objection is altogether inadmissible. Its consistent application would constrain us to admit that Jehovah, is either insincere or limited in his knowledge; and in either case, that he is no God. We reject, therefore, the principle entirely, and the whole argument of which it forms an essential member. We perceive no difficulty whatever involved in the doctrine of particular redemption, relative to preaching the Gospel indefinitely to all sinners of our race. Gospel-worshippers are required to believe nothing but what is in itself true, and supported by ample testimony. They are ordered to do nothing but what is in itself right and profitable for them to perform. To such requisitions and commands no reasonable objection can be offered.

III. "The doctrine of indefinite atonement has this "advantage over every other hypothesis, that it re- "conciles the scriptural account of the universality "of the extent of Christ's satisfaction with the fact "that many shall perish for ever. Salvation is in- "deed rendered possible to all men by the merits of "Christ, who tasted death for every man; but this "does not prevent the condemnation of any one, "seeing that the atonement renders eternal life cer- "tain to none. All sinners, as it respects the pur- "chase of redemption, are thus placed upon the "same footing; and the infinite value of the blood "of Jesus appears from its being equally sufficient "for the salvation of all men. Election, indeed, is "particular, but the atonement is universal, because "it is indefinite."

Far be it from us to offer any remark that shall tend, in any degree, to diminish the estimation in which the "precious blood of Christ" is held. But

we do not concede, that that system sets a high value upon Christ's blood, which affirms that it does not, in justice, secure the salvation of any one. That atonement must be cheap indeed, which admits the justice of condemning to everlasting punishment the very persons for whom it was made.

It does not mend the matter to say, that it is of infinite value *in the abstract*. Although we may conceive of the satisfaction which the Redeemer made for sin, abstractly from the application of its benefits to sinners, yet we cannot conceive of it as abstracted from the covenant of redemption, of which it is the proper condition. We must set limits to our abstraction, otherwise the blood of Jesus is of no value. Let it cease to be the "blood of the covenant," and its use must also cease.

The terms of universality employed in relation to the death of Christ, are not inconsistent with the doctrine which we maintain. They are as easily explained, as are the terms of universality, employed in relation to a holy life. No Christian admits that every individual on earth is regenerated, converted, and made actually holy. Compare this text, *In Christ shall* ALL *be made* ALIVE, with that one which asserts, that *He*, (Christ,) DIED *for* ALL*. And the same explanation of the word "ALL," will apply to each. The word "all" includes every part of that *whole*, whatever it be, which is the subject of discourse. This interpretation is easy. It forces itself upon us on every occasion in life. In common cases we complain of no obscurity. A gentleman writing concerning the state of the combined armies in Portugal, concludes by remarking, "All are in the highest spirits." No reader will contend, that by *all* is intended, all the men on earth,

* 1 Cor. xv. 22. 2 Cor. v. 15.

or all the troops on earth. The expression requires no explanation. Apply the principle. The death of Christ is the condition of the everlasting covenant*. That covenant forms a new creation—a new world. For every man in this world, Christ laid down his life. "He died for *all*;" and, "*all* shall be made alive." He is the head of a new empire; and, as the surety of the better testament, he hath made atonement for the sins of ALL his covenant-people. In this consists the universality of the atonement. *The several* texts in which terms of universality are employed, not only admit, but require an explanation consistent with the mediatorial headship of Jesus Christ. But extensive criticism must not be intermingled with this discussion. Let the exposition of such texts be the subject of distinct consideration.

Having now examined the supposed advantages of the hypothesis of an indefinite atonement, we conclude this essay with a few inferences from the preceding discussion.

1. This system, of "Indefinites," and "abstractions," clothes with the mantle of unintelligibility a

* Isa. liii. 10, 11. "When thou shalt make *his soul* an offering for sin, he shall see *his seed*. He *shall see* of the travail of his soul, and *shall be satisfied*." Christ's death is the *stipulation*, and the salvation of his seed the *promise* of the covenant. Keep this fact in view, and you cannot err in estimating the value of the atonement. Separated from the covenant, the death of Christ is made "of none effect"—It has no moral excellence—no *value*. Pain, in itself, has none. Death, the extinction of life, in itself has none. Blood, in itself, has none. But let the sacrifice of the cross be considered, as the Scriptures teach us to consider it, in all its connexions, and then it is the price of our redemption.—It has infinite value. Jesus appears as "the surety of the better Testament." He appears as our representative, bearing our sins and procuring our salvation. God is glorified *in purchasing his Church with his own blood.*

doctrine definitely expressed, and clearly understood, in the Churches of the Reformation; and it is, accordingly, of injurious tendency to the faith, the peace, and the religious comfort of the Church of God.

2. The use made of the word atonement is inconsistent with its scriptural meaning. In the New Testament, Καταλλαγη, the word rendered Atonement, uniformly includes reconciliation, and never is indefinitely applied, in a single instance. In the Old Testament, "Atonement," כפר uniformly signifies the effectual removal of the offence, and the establishment of reconciliation, as often as it is applied to the sins of mankind against their God. Here there is nothing indefinite. So perfectly was the Mosaic ritual adapted to the system, of reconciliation by a sacrifice for sin, which represented distinctly our Redeemer standing under the imputation of his people's guilt, that the Covenant connexion between the sinner and the substitute, was every where exemplified. In every instance in which a victim for sin was offered, the person for whose transgressions atonement was to be made, placed his hands on the victim confessing his sins*. This action distinctly marked that a transfer of guilt takes place, upon the principle of a covenant representation, in order that the sufferings of the victim should make atonement. Upon the day of annual expiation, and at the time of offering the daily sacrifice morning

* Exod. xxix. 10. 33. 36. Lev. i. 4. and iv. 13—20. Num. xv. 22—28. Lev. xvi. 21. The learned Lightfoot, on Luke i. 5. explains the Jewish practice relative to the morning and evening sacrifice. There were appointed certain persons to represent the Church, in imposing hands on the victim, and in attending while the Priest entered within the vail. These were called *viri* Statuarii—And are the παν-το πληθος, Luke, i. 10.

and evening, the representatives of the whole church, by this action transferred their sins to the sacrifice. Thus were the Jews constantly taught, that Jesus is our representative and surety; that all the sins of his people, and none else, are laid upon him; and that no confession of sin avails, upon the part of the sinner, which is not accompanied "with an apprehension of the mercy of God in Christ." The blood of the sacrifice was accordingly called the "blood of the covenant." In this there is nothing indefinite. The atonement was instantly followed with forgiveness, and punishment was rendered inadmissible.

3. Those who represent atonement as indefinite, and so admit the justice of punishing sins, for which an infinite satisfaction has been given, commit violence on the English language. Atonement never signifies, in any English composition, except the works of those whom we, in this instance, oppose, any thing short of such satisfaction for an offence as would render further punishment unjustifiable.

4. There is something unfair in using the term Atonement in an indefinite sense. That word has been long used as a technichal term in theology, to which a precise idea has been annexed in the standard writings of the Reformation Churches. If a new doctrine is to be taught, a new term, or name, should be formed for it. A name, too, which, in good English, would not convey a quite different meaning. Men would then be on their guard; and they should not be exposed, as at present, to the danger of embracing a total stranger under a familiar garb. An atonement, which does not render subsequent punishment unjustifiable, is no atonement; it certainly is not that in which we desire to rejoice, as received from our Lord Jesus Christ.

RELIGIOUS INTELLIGENCE.

FOREIGN.

Correspondence of the British and Foreign Bible Society with India.

(Concluded from p. 652.)

To the Rev. Dr. John, Tranquebar.

Rev. Sir, Calcutta, Oct. 2, 1809.

The British and Foreign Bible Society has been pleased to institute a Committee of Correspondence at Calcutta, and has sent out large sums for the purpose of promoting Translations of the Holy Scriptures into the Oriental Languages, and for publishing editions of the same. I am directed by the Corresponding Committee to invite your co-operation, and to transmit to you the enclosed Minutes. We understand a Tamul edition of the Scriptures is much wanted, and also that you have at Tranquebar a Tamul press. It is requested you will be pleased to communicate fully on this subject: 1. respecting the need of a Tamul edition of the Holy Scriptures; 2. respecting the means for carrying it into effect; 3. respecting the probable expense and the number of copies you would advise for an edition.

It is particularly requested you will be pleased to report on this subject in the beginning of December next, and to suggest whatever you think may forward the views of the British and Foreign Bible Society, the report of which will be regularly sent to you.

(Signed) D. BROWN.

To the Rev. D, Brown, Calcutta.

Reverend Sir, Tranquebar, Nov. 15, 1809.

I have received your official letter of 2d ult. with highest and heart-felt pleasure, and sympathize fully with the

grand and blessed object of the Honourable British and Foreign Bible Society, and accept of the invitation of the respectable Corresponding Committee to unite with them in obtaining that great object, which I joyfully will do as my poor abilities may permit.

I have sent a copy of this letter to the Rev. Mr. Pohle at Trichinapoly, Senior to the English Missionaries, and desired him to communicate to the Rev. Mr. Kohloff, who takes care of the extensive Tanjore and Palamcottah Missions, in which he is assisted by the Rev. Mr. Horst, who was ordained about three years ago at Tanjore, with the consent of the Honourable Society for promoting Christian Knowledge.

We have in our Danish Mission a second corrected Tamul edition of the Old at 4, and fourth edition of the New Testament at 1 pagoda or 3 sicca rupees. Of these editions, together with school and religious books, we can give only a set gratis to our schools and to our Catechists and Schoolmasters in our town, and in the different small congregations in the neighbouring districts of Tanjore country. The same we have done on the request of the English Missionaries for their Missions at Tanjore, Palamcottah, Tritchinopoly, Vepery, Cuddalore, and Negapatam, depending on the Honourable Society for promoting Christian Knowledge, to whom we are greatly indebted for their generous benefits in sending us annually stores of printing and writing paper, stationary, and other valuable presents, in addition to the stores and emoluments which we annually receive from our Royal College at Copenhagen, and from the Directors of the Orphan House at Halle in Germany. Since the unhappy war between England and Denmark, our mission is in the greatest distress, being not only entirely deprived of the stores, remittances, and of all connexions from the former two countries, but also of the usual kind stores and presents from the Honourable Society for promoting Christian Knowledge, of which those for 1808 directed to Madras have been carried to Calcutta. Of those for this present year we have not yet heard, and are afraid they may have been entirely lost with all letters to us, which is a sad accumulation of our present trials. You may therefore imagine how comfortable was your information, that the worthy Mr. Udny would kindly forward the stores of the former year by one of the Honourable Company's ships to Madras.

We are now also sending the Holy Scriptures and other school books in Tamul to Travancore, where the Rev. Mr.

Ringeltaube has lately established a Mission, to which belong six little congregations. To the christian congregation at Jaffnapatam we have likewise sent transports at different times, and more are requested, which we however cannot do any more gratis, in our present poor circumstances. For the above fixed price very few and very rarely have been sold to Europeans and natives.

The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the native freely as a present, comes now in the most seasonable time; 500 of the Old in quarto, and 300 of the New Testaments in Tamul in octavo, besides the sets of the New Testament, which may be had in the Vepery Mission, are still in our stock at Tranquebar, and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution amongst the christians, heathens, and any religion in all the countries where the Tamul language prevails and is spoken. Before these are distributed, we may have time to correspond when a new edition will be wanted.

I have also inquired for Translators of the Holy Bible into the Telinga and Marattian languages. In the former our pious christian Brahmin Anunderayer, has already translated the Gospel of St. Matthew, and will probably continue the other Gospels, and he is also able to translate the Holy Scriptures into the Marattian. But as the Honourable Bible Society undoubtedly wishes that translations may be effected as soon as possible, several parts of the Holy Scriptures in the Old and New Testament may be trusted to more than one Translator. I have for my assistance in Indian literature, and in my performance of religious books for our schools and heathens, since 16 years, a very learned, and I may say in truth, a very virtuous and honest Brahmin, and a great friend of Anunderayer, who is now translating our Tamul school-books into Telinga, which I intend to send to the Rev. Mr. Desgranges at Vizagapatam. He offers to translate the Epistles, in the New Testament; meanwhile Anunderayer continues his Translation till the Acts of the Apostles, and he will also communicate his translation to the perusal and approbation of Anunderayer. An able Marattian Brahmin is also to be had, who will translate any part of the Holy Scriptures given to him; but I beg you to inform me, if not already translators into the Telinga and Marattian have been employed by the Corresponding Committee. The Portuguese Old and New Testament would

also be most acceptable, and a blessing not only to Portuguese Protestants, but also to many Roman Catholic Padries and Christians at Madras, St. Thome, Sadra, Pondicherry, Cuddalore, Portonovo, Tranquebar, Tanjore, Mana, Ceylon, and in short in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the Bible as before, and even many request them from us. Of the Old Testament we can dispose of 600 at 3 pagodas or 9 sicca rupees, and a new edition of the Psalms is under our press, which will be finished next January at 1 sicca rupee. Of the New Testament we have only 150 at 1 pagoda. Three hundred Psalms we have in Tamul still at 1 sicca rupee, and 200 Proverbs of Solomon with Sirach at 2 sicca rupees. This will be a great and seasonable relief in the present afflictions of our Danish Mission, during the unhappy war, in which we get no remittances at all, neither from Copenhagen, nor Germany: but only a monthly allowance of 200 pagodas from the Honourable Government at Madras, for which reason we have been obliged to send away with the greatest grief about half of our charity children, and to refuse those who cry for reception. May our gracious Lord reward and bless the most beneficial Institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced by seeing that the *light* of the Gospel pervades now many more nations than before, with the best effect to their salvation.

I have the honour to be,

Sir,

(Signed) C. JOHN.

Mr. Brown's Circular Letter to the Rev. Mr. Pohle was the same as above, with the following addition, viz.

A similar letter has been addressed to Dr. John at Tranquebar, as we understand there is a press, and Tamul types at that place. Dr. Buchanan has informed us, that want of paper is the chief impediment to a new Tamul edition of the Scriptures. We hope you will have the goodness to favour us with a full account of the necessities of your congregations, and of the means which your Mission can furnish for printing, and also the monthly expense necessary to keep your press at work, with any other particulars which you may think needful to communicate. The object

of the British and Foreign Bible Society is strictly confined to the diffusion of the Sriptures only.

To the Rev. D. Brown, &c.

Trichinapoly, Nov. 30, 1809.

Rev. and respected Sir,

I HAVE duly been favoured on the 30th instant with your official letter, dated the second of October last, and written agreeably to the direction of the respectable Committee of the British and Foreign Bible Society, kindly inviting my co-operation with regard to their praise-worthiest purpose of promoting Translations of the Holy Scriptures into the Oriental languages, and for publishing editions of the same.

I am very sensible of the honour so kindly intended to be bestowed on me, in hopes of my compliance with your invitation and its object; as also of the great importance of the undertaking to the glory of God, and the salvation of souls, to be promoted by the knowledge of truth, which is to be conveyed to them from its principal source, the Holy Bible, in their native languages; but at the same time I am equally sorry to own that, in my situation, and on account of my advanced age and infirmities, and being rather overpowered with business, I fear I shall not be able to lend a helpful hand to the arduous work, which requires leisure, so I must beg your kind pardon; and I herewith do it, hoping you will not take it amiss. My poor prayers for the work and success I shall sot fail to make to the throne of grace; and if I, in that respect, can be of any use, by my advice, &c. to my younger brethren at Tanjore, and so can with convenience act jointly with them, I shall readily do it.

As to the remaining points in your letter to be answered; a Tamul edition of the holy Scriptures is much wanted, but we have no printing press, neither at Trichinapoly nor Tanjore. At this latter place it is very desirable that one may be soon established for the benefit of both Tanjore and Trichinapoly Missions, as the former is so very extensive, and is only scantily, and cannot be sufficiently supplied with the necessary Tamul and Portuguese books, from the Tranquebar and Vepery printing presses.

Respecting the means, (which our poor Mission cannot furnish,) and the probable expense for carrying the design into effect, I beg leave to refer for better information than

I could give on these heads, to the official answers of those of my reverend brethren, who are well acquainted with them.

Accept my humble thanks for the Extracts from the Proceedings of the Corresponding Committee; I shall always be happy to hear of the progress of the work of God in your hands; and may the Lord our God be upon you, and may he prosper the work of your hands. I commit you and the respected Committee to his grace, and recommend myself and mission to your kindness, love, and prayers, and I have the honour to be, &c.

(Signed) CHRISTIAN POHLE.

To the Rev. Dr. Brown, Senior Chaplain, &c.

Rev. and worthy Sir, Tanjore, Nov. 17, 1809.

Our Senior, the Rev. Mr. Pohle, at Trichinapoly, has communicated to us your favour of the second of October, which arrived at Trichinapoly on the eighth of November.

With the most lively emotions of joy and gratitude we adore the loving-kindness and mercy of our dear Lord, who hath disposed the respected Bible Society to afford us their benign assistance for diffusing the divine light of the Holy Scriptures among so many thousands of souls, who are perishing for lack of knowledge. May the Lord crown the pious designs of that worthy society with the most ample success, and themselves with righteousness, life, and glory everlasting.

As our venerable Senior stands alone at Trichinapoly, where his time is taken up by a very numerous European congregation; besides the Tamul and Portuguese congregations, we shall, by his permission also, communicate and cooperate with you in this holy and delightful undertaking with the greatest joy, and to the utmost of our power. There are no Mission presses at all, either at Trichinapoly, or at Tanjore. The Rajah has indeed a Mahratta press, but that is managed by his Bramins, and destined for the glory of his gods, and the propagation of his religion. We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tennevally district, amounts nearly to TWELVE THOUSAND, none of whom, (the native teachers excepted,) has any

Old Testament, and not one, in two or three hundred, has even the New Testament. Almost all the men, particularly to the south of Tanjore, know how to read, and are very eager after books. If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the word of Christ dwelling richly in them in all wisdom, and his saving knowledge spread among their heathen and popish neighbours. Our Portuguese Christians are likewise in great want of Bibles. If we had three presses with Tamul and English types, sufficient for three sheets, the one might be employed in printing the Bible in Tamul, the other, Tamul New Testaments, Psalters, and single parts of the Bible, the third to print all the above in Portuguese. Neither Mr. Pæzold, even if he was willing, nor our brethren at Tranquebar, can supply the tenth part of Bibles and Testaments we have occasion for, though their press was to print nothing else.

The Madras edition of the Tamul New Testament ought to be our standard, it being the work of that unparalleled Tamul scholar, Mr. Fabricius, whose diction is much more classical and elegant than that of the Tranquebar translators, though their translation is faithful enough. Mr. Fabricius was likewise an excellent Portuguese scholar and poet.

These, Rev. Sir, are our wants. You desire to know our opinion concerning the means for supplying them, and carrying the salutary designs of your society into effect, and the probable expense attending it. The means are printing presses completely provided with every requisite. If we are favoured with all the necessary materials, and sufficient paper, fifty pounds sterling for one press, and one hundred pounds for three presses, will probably suffice, out of which the bookbinders can also be paid, &c. We shall regularly transmit exact accounts to your committee.

Recommending ourselves and our congregations to your prayers, We remain, &c.

(Signed) J. KOHLOFF,
—— HORST.

Report of Progress of Translations of the Holy Scriptures into ARABIC, PERSIAN, *and* HINDOSTANEE, *by the Rev. Henry Martyn. Dated Carenpore, Dec.* 1809.

My dear Sir,

I HAVE the pleasure of sending you, for the information of the Corresponding Committee, an account of the progress

of the translations in which I am concerned. The Hindostanee Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country: but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the press what longer experience and the possession of more efficient instruments might enable me to send forth in a form more calculated to give general satisfaction. The person whose assistance I was most anxious to obtain has once more joined me, and I am now willing to hope that the Word of God may be presented to the native of India, so as to be intelligible to the generality of readers, yet not clothed in a language that might invite contempt. But I confess that I am far from being sanguine in my expectations on this head; and you who are aware of the discrepancy of opinion which prevails on the subject of the Hindostanee, will not wonder at my apprehensions. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labours, but it is still difficult to write in it with a view to general utility: for the higher Mahometans and men of learning will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style: to the rest a larger proportion of Hindostanee is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language of acknowledged purity.

In the Persian and Arabic translations there are happily no such difficulties. The valuable qualities of our Christian brother, Nathaniel Sabat, render this part of the work comparatively easy. As he is, I trust, a serious Christian, the study of the word of God, and the translation of it, are of course a matter of choice with him, and the rigid adherence to the original, a point of duty. As a scholar, his acquirements are very considerable. He was educated under the care of the most learned man in Bagdad; and having continued to exercise himself in composition, he has acquired, in consequence, great critical accuracy and command of words. His ill state of health renders it impossible to say exactly when the work he has undertaken will be finished; but if nothing untoward happen to interrupt us, you may, I believe, expect the New Testament in the three languages in the course of two years. In the Persian he has advanced to the end of the First Epistle to the Corinthians nearly.

In the Arabic, only the Epistle to the Romans and First Epistle to the Corinthians are done, with a few chapters of St. Matthew's Gospel.

Conceiving it to be the object of the Bible Society in communicating to the East the treasure they once received from it, not merely to offer their support to their parent Churches, but to invite the fastidious Mahometan to review the sacred law which he supposes abrogated. I think that we shall be neglecting our present opportunities, if with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Nujd and Hejaz.

And now, hoping for the blessing of God on these our endeavours, and the prayers of Christian people, we humbly request permission to assure the Society, through you, of our constant prayers for them, that while they are thus seeking to make known to all nations, through the Scriptures, the mysteries of the Gospel according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till the earth shall be full of the knowledge of the Lord as the waters cover the sea.

(Signed) H. MARTYN.

To the Rev. John Owen, &c.

My dear Sir, Calcutta, Jan. 19, 1810.

I HAVE just received a letter from Cochin, containing information concerning the Malyalim. As it comes from a person high in rank and office, I am not permitted to give his name, but enclose an extract which will convey grateful tidings to your committee. I can only add, this is the last moment of dispatch.

(Signed) D. BROWN.

Extract of a Letter from Travancore.

Dec. 24, 1809.

" Your application to Sir James Macintosh will, in all probability, have gained for you the information you require of the progress made in printing the Malyalim Version of the Gospels now in the press at Bombay. Indeed, to satisfy

your inquiry I must have written to Bombay. When I last heard from the native compositor, whom I sent thither for this purpose, he had finished the two first Gospels. Mr. Woodhouse, who superintends the press, sent me last year a proof-sheet, which I submitted to various ecclesiastics, Syrian and Roman Catholic. The remarks it occasioned were submitted to Mr. Woodhouse. The members of the ancient Syrian Church are eagerly looking out for the completion of the work. The expenses attending the printing will no doubt be made known to you by Sir James Macintosh. What I disburse on this account I do not mean to claim re-imbursement for. My view, in respect of the *edition of the* Gospels now in the press at Bombay, is to have it attentively and minutely collated; all errors, whether of the sense or the type, noted; and a more accurate edition printed. The dispersion, however, of nearly all the copies of the first edition among the clergy and laity of the ancient Syrian Church, shall take place the moment that the edition arrives, as it is presumed that there are no essential errors."

(A true Copy.) D. BROWN.

It further appears from the resolutions of the Corresponding Committee, that a considerable sum has been remitted by them to the Rev. Mr. Thompson at Fort George, to enable him to purchase on their account, copies of the Tamul and Portuguese Scriptures, at Tranquebar and *Vepery*, and that the distribution of the Scriptures so purchased is committed to the Rev. Mr. Kohloff, head of the Tanjore Mission.

With respect to the funds granted by the British and Foreign Bible Society for promoting the translation and publication of the Scriptures in the various dialects of India, a very satisfactory distribution has been made; one half of the sum having been voted to the translations in the hands of the Missionaries at Serampore, and the other appropriated to those carrying on by other persons in various parts of India.

The Committee of the British and Foreign Bible Society having taken into their consideration the above very important intelligence, resolved to aid the funds of the Corresponding Committee in India, by granting annually the sum of 2000l. for the years 1811, 12, and 13: and they trust that the friends of the Society will strengthen their hands in that great work which the Providence of God has prepared for them in the vast and populous regions of the East.

DOMESTIC.

Dear Sir, *Killingworth, Aug.* 29, 1810.

Your communication hath been received, in which you request *a concise account of the Work of Grace* in this town and vicinity. I have been in suspense, whether to comply with your wishes, lest it should be said, the mere flights of enthusiasm have been mistaken for *the wisdom from above.* Where this is the fact, the effect is always unfavourable to the interests of our holy religion. However, my better judgment is, that to avoid this imputation, we ought not to seal our lips in regard to a work, evidently the Lord's doing, and marvellous in our eyes: the mention of which, may tend to exalt divine grace, revive the hearts of the contrite ones in prayer, and confirm their faith in our dear Saviour, *as Immanuel, God with us.*

You request a statement of *the apparent causes which have produced this work, and its operation on the hearts of the subjects.* In grace, as in nature, God usually works by means; in the use of which, we may hope, but in the neglect, we have no warrant to expect, a blessing. Yet in both, the sovereignty of God is often made to appear. *He will have mercy on whom he will have mercy.* In this instance, means and instruments are made to surrender the glory to the riches of sovereign grace. Though for years we had been in the habit of attending special religious meetings, one or two weekly, as is the practice of the most of our Churches in Connecticut; and though we had here and there a few instances of the impressions of grace, and some of our professors appeared to have a fresh unction in prayer, especially for a season of refreshment from the presence of the Lord, yet the great body of the people went plodding on, immersed in the world, practically saying, What would it profit a man, if he should gain salvation, and lose the world?—Such was our state until the beginning of August, 1809, when the work began. Here a detail of some small circumstances may be interesting, which, upon another subject, would give disgust.

This work began in a circle of youth in their *teens*, drawn together in the evening by the common attractions of our social nature, without any views to devotional exercises; nor had they attended any religious meeting in the course of the day. Before parting, however, a hymn was sung, by which several were deeply impressed, and tears were drawn from their eyes. The impression soon pervaded the whole.—Neighbours came in, who were astonished to see these late

thoughtless, giddy youths, now groaning under guilt, and crying for mercy. *Out of the mouths of babes and sucklings thou hast perfected praise.*

In a few days, divine influence seemed to come down upon the whole society, in admirable fulfilment of the promise, *I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring.*

Extra religious meetings were immediately appointed, and appropriate instruction given. At those meetings, we were surprised to find the house of God crowded by those, whom, a few days before, no motives of religion, nor powers of eloquence, could have drawn to that sacred place. They seemed, like Jacob, to awake out of sleep, saying, *Surely the Lord is in this place, and we knew it not.*

In conference meetings, the heart would often melt to see whole seats of the young, with heads drooping, and hands inclasped, exclaiming to Christian friends with tears, *O pray for us!*

While the eyes of some bespoke the heart of anguish, others beamed with joy, in hope that they had found the Messiah. Convictions were sudden, but a confirmed hope was generally obtained by a slow and gradual progress.

Aware that sympathy and enthusiasm might have a share in this work, I have carefully compared it in its operations on the heart, with the experiences of the three thousand, in the second chapter of Acts; of the jailor, and others recorded in Scripture, as the test by which to try the spirits: and I find such an accordance in the main features, as leads me to conclude, that though *there are diversities of operations, it is the same God who worketh all in all.* The subjects almost universally expressed a deep soul-burthening sense of sin, as committed against a holy God; of deserved wrath; of their utter inability to relieve themselves, and consequently, of their absolute dependance on sovereign grace. Their plea was mercy, and not works of righteousness which they had done. In this state, when their attention was called to the good news, proclaimed by an angel to the shepherds of Bethlehem, they would reply, that this is good news to others, but too good for them: and that though they doubted not the ability of Christ, yet they could not be persuaded that he was willing to receive them—so great sinners, and the chief of sinners.

While disclaiming all dependance on self-righteousness, they would often discover an idea, that they must become somewhat better by their prayers and duties, before Christ

would be willing to receive them. When they were beaten off from this ground, and were told, that the question was not whether he was willing to receive them, but whether they were willing to go to him and surrender at discretion—that he came not to call the righteous, but sinners to repentance —that they must go without money—go as they were, bearing the heavy burden of their sins before him, to be taken off by his grace, and purged by his blood; they were finally brought through grace, in goodly numbers, to throw themselves at the foot of the cross, and have found rest and peace in believing: and now *eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.* Such are the trophies of our Immanuel. In the course of the autumn and winter, the cloud overspread the Societies of East-Guilford, North-Killingworth, Potchange, and Old-Saybrook, with refreshing showers. What hath been said above, may serve as a sampler for the whole. In the months of April and May, the work gradually subsided. About that time, a certain layman with us, put himself forward as a preacher of universal salvation: and, in a few instances we fear, persons travailing under deep convictions, were rocked into their former security in that soporiferous cradle of delusion. This appeared to check the work, and call off attention from the one thing needful. From whence a doctrine comes, that tends to quench the Spirit and grieve him to depart, there can be no reasonable doubt. When his quarters are beaten up, if Satan should appear among the sons of God, it would be nothing strange. Among Non-conformists to our Churches, there have appeared a few instances of wild fanaticism, but the effect was small. Our meetings have generally been calm, orderly, solemn, and attentive. It was peculiarly pleasant to observe the harmony with which Christian ministers united in this work. Some came from a distance, volunteers to the help of the Lord. Their labours of love, we trust, shall be had in everlasting remembrance. The fruits of this work are, forty-six hopeful subjects of grace have been added to this Church. The aggregate number admitted in this, and the four Churches referred to above, since the revival, is about two hundred; the precise number I cannot ascertain. A goodly number more have obtained a hope. Let these first-fruits call forth our prayers to him who hath the residue of the spirit, that he would send down his influence in more copious effusions, and gather in a more plentiful harvest. *Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish Jerusalem a praise in the earth.* Affectionately yours,

ACHILLES MANSFIELD.

OBITUARY.

DIED, on the 18th September last, JAMES TODD, in the 23d year of his age, eldest son of the late James Todd, of New Utrecht, Long Island.

In the character of this truly estimable young man, there were many traits which deserve recording. As God was pleased to make him an object of his redeeming grace, and to give him abundant testimonies of his love before He took him hence, a sketch of his character, and a short account of his experience and last moments, may prove useful and interesting.

In his temper he was mild, forgiving, and affectionate. Though possessed of quick sensibility and a strong sense of propriety, he was in a high degree forbearing and tender. To these he united a more than common share of good sense, and in the general tenour of his life, exhibited a love of virtue, a decency of deportment, with a gentleness and diffidence of manners, that, wherever he went, gained the esteem and affection of those around him.—But all these respectable and amiable qualities, could have availed him little in the trials which it was his lot to experience. The disorder of which he died, a consumption, had, for a considerable time before his death, given his friends frequent alarm, and may probably have afforded him some useful warnings of his approaching end, by preparing his heart and mind for the instruction and happy change he was afterwards to experience. With a view to the restoration of his health, he took a voyage to a warmer climate; but shortly after returned without succeeding in his object, and much reduced, owing to a violent illness with which it had pleased God to visit him while abroad. In the following autumn he projected another voyage, which, however, a wise and kind Providence prevented. On the approach of the winter preceding his death, his disorder assumed a more alarming appearance, and gave reason to fear that no hope could be entertained of his recovery. Amidst the concern and anxiety of his friends, he was calm, although he appeared to be in some degree conscious of his situation. About this time he received a visit from a Clergyman of this city, which was greatly blessed to him in dissipating and removing the confused notions he had hitherto entertained of justification before God by any human and imperfect obedience to his holy law; and in affording him the first rays of the glorious light of the Gospel. During the winter, frequent evidences of the work of grace on his heart discovered themselves. The subject of religion became more interesting to him, and formed the great subject of his thoughts and conversation. His enfeebled body was sorely afflicted by his disorder; his mind was too much weakened to be actively exercised, and by far the greatest part of time was taken up in illness. But his progress, though slow, was certain—Under the guidance of the Holy Spirit, he was gradually and tenderly disentangled from the toils of his enemies. The Lord graciously suited his dealings to the weak frame of this new-born child in Christ; and spared him much of that distress and anguish which is caused by the first views we have of our distance from God, and exposure to his wrath. A conversation which he had with the Clergyman who first visited him about eight months before his death, was happily instrumental in clearing away many of the difficulties which remained on his mind. He now began to enjoy nearer and more precious views of the great and glorious salvation, wrought out by Christ; of the finished work of his Redeemer. He was

gradually enabled to lay hold by faith on the righteousness of Christ—brought into the liberty of the children of God—and made to taste of the joys of redeeming love. Of a change of heart, he gave the best evidences his situation could admit. Although not permitted to enjoy the high and rapturous exercise, which it is the lot of the happy few among Christians to experience on this side the grave; and though he sometimes expressed fears that his repentance was insincere and only caused by the apprehension of approaching death, he was almost always blessed with a comfortable sense of God's love, of his union to Christ, and of his security in the Lord's faithfulness. It was his greatest delight to talk with his Christian friends, of Jesus, of his love, of the power of his grace, of his fulness. The bible, from being a sealed book to him became a rich and inexhaustable treasury of instruction and consolation, and he was often heard to speak of its inestimable value, and regret he had not sooner known its worth. No higher gratification could be afforded him than to hear some aged and experienced Christian friend speak on these most interesting subjects. With a truly child-like temper, and the most unaffected humility, would he listen, and in the small part of the conversation which he took, would afford pleasing evidences of the "unfeigned faith that was in him." He always expressed a deep sense of his unworthiness before God, and embraced with thankfulness and joy Christ as his only, his perfect salvation. He was enabled to give himself up entirely to the will of the Lord, and if he had any remaining desire of life, it was only for the sake of his mother and her young family, to whom he was tenderly attached. Although he languished for a long time, nearly three months before his death, on a bed of sickness, and frequently of severe pain, he was never heard to utter, and rarely ever to look a complaint. During the greater part of this time he enjoyed only short intervals of ease at night, which he made use of to hear the bible read to him, and to converse on that subject, of all others the most interesting to him, his hopes of a joyful entrance into the abode of everlasting peace and happiness. The 12th chapter of Hebrews was to him a precious portion of the word of God, in which the apostle produces as a proof of the Father's care and love, the needful chastisements bestowed on his children here. The 103d Psalm also was particularly grateful, as expressive of the humble and grateful feelings which God had implanted within him. In the near view of death, he blessed God for his merciful dealings in his past life; and said to a friend, who was sitting at his bed-side, "God touched me once with a sore affliction, and in the visitation said to me, 'My son, give me thy heart;' but I was rebellious, and would not: again he touched me—still I was deaf to the call. Now a third time he has touched me; he has enabled me to hear him, and to give up myself to him." A few days before he died, he burst a blood-vessel, which added greatly to his pain, and hastened his end. He could not speak after this above a whisper, and rarely made the effort but to show his trust in the Lord, and to make mention of his goodness. To a friend at his bed-side he said, "My lamp is almost extinguished;" and constantly showed the most perfect resignation and patience under his pain and distress, with the happiest views of his expected liberation from it.

To a friend, who was speaking of the comfort and satisfaction of a dependance on the righteousness of our Lord, he said, "I should be wretched indeed in such a moment as this, if I had not a reliance on the merits of my Saviour—it is my only hope." Then turning to his sister, he said, "Why do you weep? say from the heart, as I do, 'thy will, O Lord, be done'—the Lord always does right;" and, pointing to his younger sisters, "Instruct

these children—I hope to meet this little family in heaven." A friend, of whom he was taking leave, said, "I hope we shall meet at the feet of our Saviour." With as much emphasis as his weakness would permit, and with a look which expressed the firmness of his hope, and the joy it gave him, he replied, "I *trust* we shall."

On Sunday, the 16th Sept. in the night, while the cold hand of death was on him, and when his friends were expecting each breath would be his last, he revived and took an affectionate farewell of each one about him. To his mother, he said, "God will be the husband of the widow, and the father of the fatherless—put your trust in him." To one, who was sitting near him, he said, "You have always been a friend to my mother, continue to be so; she has been a blessed mother to me." Deeply impressed as he was with the necessity and importance of an interest in Christ, he could not refrain, while he had strength, to proclaim its value. He earnestly intreated, and left it as a last request to some young friends, that they would search the Bible, and seek an interest in the Lord Jesus. To one, who was receiving a last farewell, he added, "You have all that this world can give you, but what will that avail you in an hour like this, without an interest in Christ the Saviour—seek an interest in this Saviour, and when you have received grace to do it, make a profession of your faith." To an aged friend, who asked him if he had no message for his Minister, he said, "Tell him, that, under Providence, he was the instrument of awakening me, and convincing me of the truths of the Gospel." Something more he added, which could not be heard. After resting a little, he broke out into a fervent, though short prayer—"And now, O Lord, I thank thee for all the mercies thou hast so bountifully bestowed on me, thy unworthy servant. Thou hast reared me and brought me to this hour. I thank thee that thou didst bring me from a land of darkness, to a Christian land, and to my dear friends and relatives." He continued a little longer, but, from his extreme weakness, could not be understood until the last, when he said, "And now, O Lord Jesus, into thy hands I commit my spirit."—— His friends now thought he had spoken for the last time, but it pleased God to continue him in the land of suffering another day. On the morning of the 17th, he said, "I am like a weary traveller after a long journey, rejoicing at the prospect of home." Through the day he did not speak. At night, a friend asked him, if Jesus was still precious to him? He answered, "*He* is." One repeated to him, "Jesus can make a dying bed, as soft as downy pillars are." He said, "I cannot speak, but I feel that I rest in Christ."——These were his last words. In the morning of the 18th, at 5 o'clock, he slept in Jesus.

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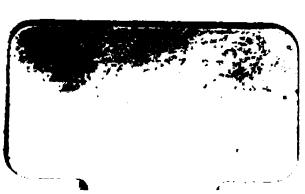
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